

MONITOR

VOL. XLV

JANUARY 1, 1967

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

UNBLEMISHED

saying, When ye see the ark of the the priests the Levites bearing it, the occasion of these words.

to the promised land, where they two million people, had died from edifice. one cause or another during these | Our text tells us with what sol-

ness.

This "ark of the covenant" repre-"They commanded the people, sented the presence of Almighty God among them. It was really an covenant of the Lord your God, and oblong box, representing a masterpiece in craftmanship, considering then ye shall remove from your the tools they had to work with. place, and go after it. Yet there But especially because it was overshall be a space between you and it, laid with gold, likely at the sacrifice about two thousand cubits by meas- of giving by each of the children of ure: come not near unto it, that ye Israel. On the lid were two chermay know the way by which ye ubims, representing angels with must go: for ye have not passed their wing-tip touching. Inside this this way heretofore," Josh. 3:3-4. chest were: the two tablets of stone No doubt most readers will recall upon which God had written the ten commandments, Aaron's rod which The children of Israel had jour-budded and a pot of manna (such as neyed for forty years, on the perilous the children of Israel had eaten durand uncertain journey from Egypt ing their journey). It was to be moved only by the Levites, who could be established as a nation in were to carry it with two long staves their own land. Because they did of wood. This was truly a treasure not completely, unquestionably and to the children of Israel, especially faithfully trust in the God of Heav- because it manifested the presence en, this people had suffered many of God with them. After the comhardships for these many years. To pletion of Solomon's great temple, such a degree that all but two who the ark of the covenant was placed were of age, of somewhere around in the most Holy Place in this great

forty years' journey in the wilder- emnity and exactness the children

of Israel crosses over the Jordan we follow the way which we are river, into the land of Canaan. This shown, through prayer unto Alwas something new to this vast multitude and no doubt would never have been accomplished without the power of Almighty God working through this ark of the covenant. passed this way heretofore." This was true of the children of Israel and had they not followed God, through the medium of the ark of the covenant, they would never have reached the land of Promise.

May we each seriously consider this last portion of our text, as we enter the year 1967. Truly we have not passed this way before. Perhaps if we knew some of the things which are before us in 1967, the burning truths of this phrase would make us think. It is truly an uncertain accumulation of 365 days: its problems, its trials, its joys, its opportunities and in fact each and every day is uncertain. Neither the good or the evil is known, the strength or the weaknesses, the jovs or the sorrows. Do these thoughts cause us to enter the New Year with caution, with thoughtfulness. with a purpose and with a desire for guidance?

mighty God and the guidance of the Holy Spirit. The children of Israel were to stay far enough behind the priests and Levites carrying the ark, that they could see its course of We want to center our thoughts travel and thus they could follow upon the last two phrases in this it, even though they were a vast text. "That ye may know the way by throng, moving with all their earthly which ye must go: for ye have not possessions towards their destination. Also that destination was so desireable and so promising that they were willing to sacrifice all to get there.

Dear reader, are you looking into the New Testament seriously, that you may know the way by which YE MUST GO, if you would get to that Heavenly Home? These infallible words, which have withstood the perplexities of 2000 years and the cunning devices of a powerful Devil, are our only certain guide for these many days before us. By the severe problems and trials of forty years of hardships, the children of Israel had full confidence in the Words of our text and we find none disobeving the command. Are there any of us who has escaped severe trials in the past, but yet are we fully convinced to obey these few simple unquestionable words "that ve may know the way by which ve must go." Yes, dear reader, the Did you notice, dear reader: That cunning devices of Satan are trying ye may know the way by which ye to keep us from knowing the details must go? All is not despair but a of that way, by disregarding it enbright future is before us. Yes, if tirely or by accepting some simpler

way as a substitute. Do we have standard. Isa. 62:10, "Go through, the confidence in the words of Christ go through the gates; prepare ye and His apostles that the apostle the way of the people; cast up, cast Paul had, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." 2 Tim. 4:18. We feel plural, standards, as there are quite we must add what Paul's life proves to us that his motto was. Therefore include under this subject. I will follow Christ's commandments as my talents permit me, whatever the consequences, even if it means severe suffering or death.

WHAT IS OUR STANDARD?

Part One

Mr. Webster uses the word "standard" in a rather broad sense. In this article we wish to use it in the Spiritual sense, Something which is standing upright. Something that is fixed, not movable, that which is established either by law or custom. Having the quality of qualities of a model. We emphasize the standard which we want to hold up here, as a standard of high degree or excellence. It is the standard of God's law, under Grace, not His old law of works.

ing with His people to set up a forerunner of Christ, John the Bap-

up the highway; gather out the stones; lift up a standard for the people." Perhaps at the onstart we should have used the word in the a number of them that we wish to

However, although we may talk about things, even many things, there is but one true standard by which they should be judged, and that is the standard of the Word of God. The standard set forth in the Gospel of Christ, by Christ and His apostles. Dear reader, the supreme question is not, what saith your preacher? . . . it is not, what saith some renowned scholar, some professor of a seminary? . . . not, what saith a congregation, conference, or denomination, except spoken in harmony with the Divine standard, which standard is supreme and above all standards of men? . . . the great question is, "What saith the Scriptures?" That question answered, we should give it our wholeheated and unanimous support.

In the following we give a few things that we believe should be con-This leads us to the thought of sidered in the light of this standard: the genuine standard of the Gospel (1) "Fit Subjects for Baptism." of our Lord and Saviour Jesus The word "baptism" used in the Christ. In olden times, back under Holy Scriptures, except it is spethe law God called through the cifically designated otherwise, means mouth of His prophet Isaiah, plead- water baptism. In the days of the

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tist, when the scribes and Pharisees came to his baptism, he said to them. "Bring forth fruits meet for repentance," Matt. 3:8. To the writer, the true meaning of his words here was. they must have faith, must show a willingness to repent. In other words they were to show a change of attitude toward their sins. Which after all, in a sense is "conversion" which would lead them to "baptism." When the great multitude, at the day of "Pentecost," were convicted of their sins and cried out, "What shall we do?" Peter replied, "Repent, and be baptized," Acts 2:38.

I do to be saved?" they answered. "Believe on the Lord Jesus Christ. and thou shalt be saved," Acts 16: 31. When in the house of Cornelius, Peter saw the Holy host had been poured out upon the Gentiles as well as upon the Jews, "he commanded them to be baptized in the name of the Lord," Acts 10:44-48. From all these Scripture references, we clearly see, that only such who have accepted Christ by faith, repenting of their sins, being convicted in heart, with a willingness to be baptized, could enter the kingdom of heaven and receive the Holy Ghost. When they do this they are born of "water" and of "Spirit" into "one body" the Church, Children having a willingness to unite with the Church, before they have reached the age of accountability, are not included in the Bible specifications for eligibility for water baptism. The Church of Christ being composed only of born again believers, only those who give evidence of true conversion (a new and changed attitude toward God). should be received as members of the Church, by and through baptism.

(2) "Spiritual Life." The following Scriptures give the instructions as to what constitutes the first steps When the ennuch wanted to know, in Spiritual life: read Juo. 3:3-8. "What doth hinder me to be bap- 1 Cor. 12:13: then read Gal. 5: tized?" Philip replied, "If thou be- 22-23 for manifestation of this life. lievest with all thine heart, thou Paul puts it in this language, "If mayest," Acts 8:37. When the jailer any man have not the Spirit of asked Paul and Silas, "What must Christ, he is none of his," Rom. 8:9.

We receive the Spirit by being bap- his commandments, is a liar, and plied with the command "repent and made with reference to the obedient be baptized for the remission of life is that found in the Great Comsins." The Word says, "without mission, holiness, no man shall see the Lord," Heb. 12:14. God expects every child of His, from the date of his spiritual birth, to be Spirit-filled, Spirit-directed, Spirit-led; and they will be God are inseparably connected with if they have been born of the obedience to His Holy Word. "Word" Christ, becoming a "new | "Therefore being made perfect, he creature" and remain walking with became the author of eternal salva-Christ and living in obedience to Him. At this point let us make no compromise, cutting it down, by holding to the Spirit and rejecting Christ. That cannot be done, they are One, the Word and the Spirit. Jno. 3:14. If we are perfect in love, The child of God is expected to our enemies as well as our friends "grow in grace and in the knowledge of our Lord and Saviour Jesus love. It was the Father's love that Christ."

(3) "Obedience to God." God says to His people, "Obey my voice. and I will be your God," Jer. 7:23. Jesus appeals to His followers: "If ye love me, keep my commandments," Jno. 14:15. "Ye are my friends, IF ve do whatsoever I command you," Jno. 15:14. Again He says, "Not every one that saith is derived from our Saviour's comunto me, Lord, Lord, shall enter mand that we "Resist not evil." For into the kingdom of heaven, but he an authoritative exposition of this that doeth the will of my Father subject, read Matt. 5:38-45, Rom. which is in heaven." Matt. 7:21. 12:17-21. When Christ "the Prince John, the disciple whom Jesus loved, of Peace" came to earth the heavenspeaking negatively, says, "He that ly host proclaimed, "Peace on earth,

tized into His name, Matt. 28:19. the truth is not in him," 1 Jno. 2:4. We receive Him after we have com- One of the strongest statements Matt. 28:18-20, Jesus commands His disciples to "teach all nations . . . to observe all things whatsoever I have commanded you." Love and lovalty to tion, unto all them that obey him." Heb. 5:9.

(4) "Love." "We know that we have passed from death unto life. because we love the brethren," 1 are included in the bounds of our moved Him to send His only begotten Son into the world, and the love of Christ that moved Him to lay down His life for the redemption of sinful humanity. It is this same love that He enjoins upon His followers, the outward manifestation of peace and love.

(5) "Nonresistance." This word saith, I know him, and keepeth not good will toward men." As Chris-

tian people we should remember 4:4; Pet. 2:9; 1 Jno. 2:15. that "the weapons of our warfare are not carnal, but mighty through God," 2 Cor. 10:4. Since "the servant of the Lord must not strive," 2 Tim. 2:24, we should have no part in carnal strife; neither in war among nations, nor in suits at law, nor in fist-fights, or tongue lashings, nor in family feuds or church squabbles . . . in all things following "peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14.

"Nonconformity (6)to the World" is a companion virtue to that of nonresistance. One of the most clearly established facts connected with Bible doctrine is that the Church and the world (being two separate and distinct bodies, the second under the leadership of "the god of this world" the author of all iniquity) are of opposite tendencies; hence the Scriptural admonition to the people of God, "Be not conformed to this world." This applies to daily life, to business methods, to amusements, to dress, to speech, to everything in which the standards of the world are in conflict with the standards of the Gospel. "Unspotted from the world" is the standard for Scriptural holiness. "Love not the world, neither things that are in the world. If any man love the world, the love of the Pet. 1:8. The psalmist gives us a Father is not in him." Please read picture of this bliss, here and herethe following: Ino. 17:14, 16: Rom. after, when he says, "In thy pres-

(7) "The Yoke of Christ," To maintain the doctrine of separation from the world, it becomes necessary for the Christian to heed the admonition of our Lord: "Take my yoke upon you and learn of me," Matt. 11:29, assuring us that "my yoke is easy, and my burden light." Not only that, but it endues with power to wend our way heavenward, to shine for God, and to lead other souls to glorify our Maker.

(8) "The Unequal Yoke with Unbelievers" is absolutely forbidden in Scripture. The reasons are set forth in 2 Cor. 6:14-18. This applies to marriage relations, to business partnerships, to secret societies, to life insurance, to labor unions, to social ties, to political associations, and everything else where Christians and non-Christians are yoked together, as one body in promoting a common cause. The Bible asks the question, "Can two walk together except they be agreed?"

(9) "The Joy of the Lord." "Enter thou into the joy of the Lord" is the Christian's final consolation. "Love, joy, peace," are the first three things mentioned as belonging to the fruit of the Spirit. Peter refers to the experience of faith on the part of the Christian as "joy unspeakable and full of glory," 1 12:1-2; 2 Cor. 6:14-18; Jas. 1:27, ence is fulness of joy; at thy right hand are pleasures for ever more," Psa. 16:11. Therefore, "Rejoice in the Lord always: and again I say, Rejoice."

as natural for worldlings as the joy of the Lord is for Christians. It is of these amusements that the wise man wrote, saying, "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment," Eccl. 11:9. All the carnal amusements that appeal to the gratification of the flesh: such as theaters, moving picture shows, televisions, circuses, gambling resorts, dances, card playing, popular swimming resorts, golfing, bowling and such like things; are destructive to spiritual life, and should therefore be scrupulously avoided and discarded by all Christian people. "Whether therefore ve eat, or drink. or whatsoever ve do, do all to the glory of God."

(To be continued.) Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

God will mend a broken heart, if you give Him all the pieces.

A Christian should be like a tack point.

ONLY ONE WAY TO SALVATION

"I am the way, the truth, and the (10) "Worldly Amusements" are life: no man cometh unto the Father, but by me", John 14:6. How can a person be saved but by Jesus Christ and His atoning blood? Men have sought out many ways. Many rejected John the baptist, a man sent by God and even the Lord Jesus Christ and His words. Many claim salvation without the blood of Christ, which was shed on Calvary's cross for all humanity. "Verily, verily, I (Jesus) say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief land a robber," John 10:1. V. 9, "I am the good shepherd: the good shepherd giveth his life for the sheep."

"And Jesus came and spake unto them (the eleven disciples), saying, All power is given unto me in heaven and in earth," Matt. 28:18. If He has all power, why do men take their own way and some even pray to the Father only. The Son of God is the only means of salvation for the remission of sins, under this despensation of time or church age. Before Jesus came and established His kingdom, the Jewish people prayed to the Father and worshiped the Father. Now the Son has all power to forgive sins. If we re--with a good head and a good ject the Son, the Lord Jesus, we have no heavenly Father. Yes then, we are without God and without There was a man sent from God, hope of eternal life. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; Behold the Lamb of God which the word that I have spoken, the same shall judge him in the last day," John 12:48.

"For the Father judgeth no man, but hath committed all judgment unto the Son," John 5:22. He that honoreth not the Son, honoreth not the Father which hath sent Him. Verily I say unto you, he that heareth my word and believeth . . . hath everlasting life. As I hear, I judge and my judgment is just, because I seek not mine own will, but the will of Him that sent me. For I say unto you, among those that are born prophet than John the baptist. Yet people believe the law and the prophets, but will not accept John the baptist and the Lord Jesus. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to of the truth, heareth the voice of us, and took it out of the way, nail- Jesus. "If a man love me, he will ing it to his cross," Col. 2:13-14, keep my words: and my Father will

whose name was John. John seeth Jesus coming unto him, and saith, taketh away the sin of the world. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him," John 3:35-36. If we believe on Him, we will believe the words which He has spoken. Jesus saith, Marvel not that I said. Ye must be born again. Dear Reader, these are very definite words. When Jesus speaks it is just that way. Jesus told Nicodemus, "Except a man be born of women there is not a greater of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5. Can a man be born of something smaller or less in size than himself? Why do men try to substitute for the doctrine of Jesus?

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan," Mark 1:9. Is it possible to come up out of the water, if you are not in it? "And Jesus, when he was baptized, went up straightway out of the water," Matt. 3:16. Jesus' way is the only way to salvation, "And ye shall know the truth, and the truth shall make you free," John 8:32. Every one that is love him, and we will come unto power of darkness and bath transhim, and make our abode with him," John 14:23. Neither is there salvation in any other. Many believe that if they belong to a certain denomination, they will be saved. If this were true there would be many ways to salvation, as their are many churches and vet the New Testament tells us there is only one strait way.

We are not baptized into a church, but into Christ, My hope is built on nothing less, than Jesus' blood and righteousness. I dare not trust the sweetest fame, but wholly lean on Jesus' name. On Christ, the solid rock we stand, all other ground is sinking sand. "For ve are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Gal. 3:26-27. We have been planted (put under) together in the likeness of His death and should come forth a new creature. The old sinful nature is buried and we should not serve Christ as His children. Now therefore ve are no more strangers and foreigners, but fellow-citizens with the saints. I Paul, the prisoner of Jesus Christ for you Gentiles, that I should preach among the Gentiles the unsearchable riches of Christ.

your mind, ye now put on the new hope in His kingdom. "There reman as servants of the invisible maineth therefore a rest to the peo-God, the first-born of every crea- ple of God," Heb. 4:9. Notice our

lated us into the kingdom of his dear Son, in whom we have redemption through His blood, even the forgiveness of sins. He is before all things, and by Him all things consist, that in all things He might have the preeminence, Christ Jesus is our all in all, the only way to salvation. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. 3:18. We are living in a church age when you can disobey the New Testament, but if you disobey any of the man-made rules you are disowned. The Lord has a people that are His. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," 2 Cor. 6:17 "But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15:9.

"Whosoever he be of you that forsaketh not all that he hath. he cannot be my disciple," Luke 14:33. Many professors go with the large crowd on the broad road. Christ's way takes self-sacrifice. You can only be blest and have peace and sweet rest, as you yield Him your body and soul. Without accepting Christ's sacrifice for our sins, we Being renewed in the spirit of are without promise and without ture. He hath delivered us from the sad state before Christ. "That at

being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. 212. Now anyone can be followheirs and of the same body, as partakers of His glorious promises. "But if we walk in the light, as he is in the light.,"I John 1:7. Beware of this "if" and be careful how you walk in this life.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "For whatsoever is born of God overcometh the world." I John 5:4. Can you get into the kingdom when He has shut the door? He openeth and no man shutteth: and shutteth and no man openeth. "And they overcame him (Satan) by the blood of the Lamb, and by the word of their testimony," Rev. 12:11. Sad that many conscientious people do not believe in the blood of Christ, Yea, worse vet, that ministers would teach that water and blood has nothing to do with salvation. Is this why they seek translation after translation of the New Testament, to each time leave a little more of Christ out? Beware what unbelief will do? Their are many foolish virgins in this day and age, who try to get to heaven with only part of the New Testament. When John was privileged to look into the third heaven and saw and

that time ve were without Christ, beheld those who were arrayed in white robes, and whence came they. He said in Rev. 7:14, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

> William N. Kinsley, Hartville, Ohio.

A VOW FOR NEW YEAR'S

Every hour and every minute Has a New Year's Day tucked in it And each single one of these Is packed with possibilities.

Possibilities of pleasure, Of sharing with some friend some treasure. Of making a "Good Morning" cheery-

Making a good one from a dreary.

Of shutting tight the lip to hide A bit of gossip safe inside Instead of letting it get out To roam about and maybe do More harm than you would like it to.

Let us make a little vow. Since it is the New Year now. To be more kind, more brave, more gay

This year and make each single day

That comes a model New Year's Day.

Sel, by Margaret Myers

NEWS ITEMS

GENERAL CONFERENCE

Conference for 1967 will be held at the Nazarene Beulah Park Camp, 1200 El Rancho Drive, Santa Cruz, Calif. It is two miles out of Santa Cruz on highway 17, right side, on the frontage road.

The families will be housed in modern cabins, with showers, toilets and heat. All are requested to bring: pillows, blankets and linens. We will send more information later.

Arrangements Committee

IMPROVE EACH YEAR

dawned and the light of a new year, with all its radiance and invitations time be wasted and the Lord be to joy and thankfulness, has beamed upon us. Oh, how glad we may be that we have been privileged to enter into this new year and that our unprofitable lives did not end during the old year.

Are we thankful that we are yet much of our time. here? Are we joyful that a little more time is granted us wherein to may we say a kind word to you? qualify ourselves for the heavenly will be very zealous this year, our Lord will spare us for another year. Unless we make at least a little advancement in the way which His side of the kingdom of the Lord? Word has directed, it would seem Why have you not accepted so lovunworthy that our being should be ing a Saviour, repented of your sins,

selves seem to care so little about ourselves. Some, ah, not all, are so careless and seem to be willing to risk mere chance for the future.

Some have lived in the world for a number of years. Many of us, no doubt, in entering upon another vear have formed resolutions that by the grace of God the year shall be spent to better purposes than the former one. We fondly hope that these resolutions have been regarded, and to a greater or less extent, will be carried out by each of us. Will we not then, at the beginning of this unblemished year, determine to faithfully serve our Lord and The first day of January has Saviour. Will we do so now? Immediately, lest some of this precious deprived of all of that which is due Him. He who hires laborers at good wages, expects them to put in good time. We are laborers in the Lord's vineyard and the wages will be bountiful, if we waste not too

You readers who are unconverted, Will you have sufficient patience to world? Who knows but that if we hear and consider while we address you? Just where are you today? Why have you allowed the old year to pass, and yet find vourselves outpreserved for another year. But the washed them away in the liquid Lord is good and He cares and pro- stream and come forth a new creavides for us, when even we our-ture, blessed with the gift of the

Holy Ghost? How long do you felicity grow brighter and sweeter, think of waiting? What is to be as age after age shall roll around. gained by waiting, think seriously. what all may be lost by waiting? Yes, you stand a good chance to lose all and even get farther away from the Lord than even you are now. If you were quite sure that you had twelve months more to live in this world, you might with safety, wait eleven months more and then come at the eleventh hour to your loving Saviour. Ah, neither of us know that and what better can von do in the year before you, than turn to your creator in thanks and service unto Him? Now while the thought is in your mind and the future bright, my what you may be risking by waiting.

God loves you so much. Will you love and serve Him now? The Spirit invites you and the Saviour beckons you. He is willing to forgive you all your former follies and receive you into His fold where you "shall go in and out and find pasture." Let this then, the beginning of this new year, be the time in which you resolve that from henceforth and forever, you will serve the Lord of Glory. He is your best friend, give your strength and abili'y unto Him. So shall you please the loving Lord, create joy and gladness among the angels and determine a future destiny for you. of exceedingly great joy. Yes, a

Sel, from The Vindicator

TO STUDY THE BIBLE

Excerpts from "The Life of D. L. Moody." Some morning you will pick up the newspaper and read: D. L. Moody is dead. Don't you believe it-for at that time D. L. Moody will be more alive than he ever was. On Dec. 22, 1899, D. L. Moody died. As he might have forseen, the article below indicates his continued influence on religious thought.

It was brought to Moody's attention early in his career that, instead of preaching the Word, he was preaching about the Word. He began a more extensive study of the Bible and a change became evident in his minstry. Many of his suggestions provide a fresh approach to the Bible.

If you would spend a month feeding on the precious promises of God, you would not be going about complaining how poor you are. You would lift up your head and proclaim the riches of His grace, because you could not help doing so. Take up Hope, Faith and Grace and feed upon them. The Bible then will become a new treasury to you.

Study one Bible book at a time. For instance, Genesis is the seedhome where the joys of endless plot of the whole Bible. It tells us of life, death and the resurrection. It involves all the rest of the Bible. Or study a single word that runs through a book. I was wonderfully blessed by studying the seven "blessings" of Revelation. If you take up the "overcomes" of Revelation, you will find them a fruitful subject. By such meditation and action you climb to the Throne of God. Then there is the word "know," for example, Some people tell us that what we believe does not make any difference. John tells us, "Hereby we know that we are of the truth." "We know that we have passed from death unto life, because we love the brethren." What assurance for everyone.

Fruits of the Christian faith are not jealousy, envy, hatred and malice. The true Christian is full of: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. These are the fruits I will bear if I have Christ in me. Thus the fifth chapter of Galatians will soon tell us, if we have the right kind of fruit. Make the tree right and you will soon have the right fruit.

I have also been greatly blessed by studying the "believings" of John. He wrote his Gospel that we might believe; throughout we find believe, believe, believe. If you want to persuade a man that Christ is the Son of God, John is the Gospel realization that what you are anxto use. Another plan and a good one, take the Biblical text which portant tomorrow.

the preacher announces and then put the key word in the margin, which later brings the sermon back to you. Everyone ought to jot down a preacher's texts and share them with others. We ought to have four ears: two for ourselves and two for other people. Folks will always be glad to hear you if you give them heavenly food. The world is perishing for lack of it. I have carried my Bible with me for a good many years, it is worth more to me than any other Bible; because I have marked so many passages in it. If I am called upon to speak at any time, I am ready as I have many little words in the margin and they are sermons to me.

Every child of God ought to be like a soldier and keep himself always in readiness; but one cannot be ready without the Bible, the sword of the Spirit. So whenever you hear a good thing, put it down where it will be handy. If it is good for you, it will be food for somebody else. We should pass the coin of Heaven around, just as we do other coins. Study the Bible carefully and prayerfully; by becoming well acquainted with the great truths God's Word contains and you will have much less to fear from the world.

Sel. by Sister Bessie Shaffer

The beginning of wisdom is the ious about today will not seem im-

TESTS OF A CHRISTIAN VOCATION

The Christian must remember that he is a steward of God, placed here on earth to serve Him honestly and faithfully, and that his vocation should be chosen with this thought uppermost in mind.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," Colossians 3:17.

As Christians, we have many things for which to be thankful. Let us especially thank God for the many vocations that can be called Christian. How thankful we should be that it is possible to put certain tests to earthly occupations to prove whether they are Christian or not! Many hundreds, yes, thousands, of young people are going to schools and colleges again this year. A large percentage have not vet decided upon their vocations for life. It is to such that we come with these few thoughts.

As the Christian learns to know his Lord and becomes more and more acquainted with the eternal values of life, he must choose his earthly occupation, including his need of a living, toward one great end-"the kingdom of God, and his righteousness." This one fundamental truth is found in Matt. 6:33. If the vocation the Christian chooses does not contribute in some way to

to engage in it. The first test must be service to God. The task must be done to honor and glorify God and for the welfare of fellow men or it loses the blessing of God. If it does not help to fulfill the mission of the church in the world then it is not truly Christian. The Christian must remember that he is a steward of God, placed here on earth to serve Him honestly and faithfully, and that his vocation should be chosen with this thought uppermost in mind.

Whatever occupation is chosen, it is God's calling of Christian service for Him. Has God Called you to be a farmer? Then farm for Him to the very best of your ability. Has He called you to be a carpenter? Then build houses in the name of the Lord. Has He called you to be a teacher, a nurse, a homemaker. or to some other honest task? Then joyfully do these things as unto the Lord. But do be careful. God has not called you nor me to become so established here on earth that we feel the universe could not function without our being here. He has not called us into these worthy vocations so that we become so engrossed and so wrapped up in material things that we forget the real cause to which He has called us. means that our task must contribute to His great work of redeeming souls. If our vocations do not make this world a better place in encourage men and women to betwhich to live, then he has no right ter living and to a closer walk with in them.

Without any apologies, I should like to quote Melvin Gingerich regarding this matter of Christian vocation: If we are to understand this Christian philosophy of work, the sense of Christian vocation must be taught constantly. Every Christian must feel that he has a calling, and that his calling is equally sacred with that of any other Christian, whether his work is ministering to the body, the mind, or the spirit. The work of the cobbler, the industrial worker, the farmer, and the minister are all equally noble and equally sacred, provided they are done with a sense of divine calling.

'secular work' is therefore spiritual snobbery. That point of view tends to create caste within the Christian brotherhood and to elevate ministers and missionaries to a special position higher than that of the rest of the brotherhood. When once the church catches the vision of Christian vocation, they will recognize that any work which serves legitimate needs of their fellow men is sacred work. They will recognize that in serving their fellow men they are co-workers with God, whether they be serving the spiritual, the mental, or the physical needs of men.

When once our people will see this true Christian concept of work, their jobs, regardless of what area The young person should, by all

God then we should not participate of human need they are serving, will be looked upon as sacred. No longer will they think that the job has no meaning in itself, and that it simply enables them to earn a living so that they can have free time to 'serve the Lord' and to have money with which to promote missions and other church activities. The task done hour by hour on the farm and in the shop will in itself be an act of worship and Christian service.

Another test of a Christian vocation and one which must be considered is this question: Will this task hinder or sever fellowship with other believers and lead away from Christ? If it does, then it To talk of 'spiritual work' and of must not be chosen by the Christian, for, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," I John 1:7.

In choosing a vocation, the Christian young person must know what he can do. He must take into consideration physical handicaps weaknesses. A vocation should not destroy or waste the body. One must discover his natural abilities and what he or she is most suited to do in life.

Of the many thousand (someone has said 22,000) different kinds of work from which our job is to be chosen, to be a success it must be that for which we are best fitted. many vocations and then eliminate It may even mean denying oneself those of little interest to him His whole personality will be affected by his chosen work; therefore, it should be chosen with real concern for himself, as well as for others. During this time he should be seeking help of counselors and making use of opportunities to learn more about the work that interests him the most. Then he should decide whether he can enter into that field of labor with a clear conscience. and whether it will bring happiness and a sense of wellbeing to his own soul, as well as to the souls of those he meets in life.

The Christian must also decide if his choice is made because of a desire for the money this vocation will bring him. Again, will he choose it because of the prestige and power that come with it? If these reasons in the major part influence a "goahead" decision then that vocation can never be a success in God's sight. A Christian vocation should be chosen with an unselfish will and a desire to serve and to love and to lift one's fellow men.

Finally, the Christian should enter his vocation with much prayer act. Consecration may affect one and consecration. He should ask God to make him sensitive to the feeling. voice of the Holy Spirit. His final decision should be made with hea- supporter of the missionary work of venly wisdom and complete obedi- the church does not necessarily ence to the will of God. This may mean that he is a consecrated per-

means, inform himself on these ing up one vocation for another. the joy of staving at home with loved ones and friends. But what could be greater than a call to active Christian service in this sinful world! Not one vocation out of the 22,000 could bring larger and more eternal dividends. However, not all of us are called into such service. but God does desire that the vocations of His children be chosen in such a way that they may serve Him and others in whatever they do and thus remain faithful to Him throughout life, Rev. 2:10.

Sel. from Christian Monitor

MY LIFE AND CONSECRATION

What better New Year resolution could any one make than to give himself to God in full consecration!

Consecration is not a highly dramatic, emotional experience. It is not found by chasing after "it," by seeking for the "it" from one "mountaintop" experience to another. Such a chase often leads one to frustration and confusion. Consecration is not an "it." It is an emotionally, but it is not primarily

Just because a person is a large cost something. It may mean giv-lson. He may be doing it for purely

selfish reasons. He may be doing it to quiet his conscience. He may be doing it because of his unwillingness to participate in other activities carried on by his congregation. Or it may be that he wishes to hide the evil in his life by apparent deeds of righteousness.

Sometimes people feel that conse-Spirit. The Holy Spirit is a gift to every believer and comes upon confession of faith in Christ and a willingness to follow His teachings. 16 and see how often the Holy love Christ and do His will. Then to whom the Holy Spirit was given. because I have received the unde-Consecration should lead us to give served love of Christ in my redempthe Holy Spirit greater control of tion from sin. It is a life commitour lives, but just because we are led to an experience of consecration and service. But how do I do it? does not mean we have not had the means we have restricted His exercise in our lives.

Consecration of one's life may take place at conversion. It should be the normal fruit of a conversion experience, but often it is not. Contian life. One's Christian life, how- Twice he says we should yield ourever, is in danger of becoming fruit- selves, and then that we should less if he is never brought to a total yield our members as servants to commitment to God. Christ must obedience, as instruments of rightbe made supreme Ruler and Lord, eousness. We consecrate ourselves, not only a Saviour.

I am not necessarily a consecrated person simply because I give all my time to the work of the church. I may do it and grumble about my allowance as if I were merely an underpaid employee of the church. I may wear myself out in the work of the church because I have a terrific drive to make myself good. cration is the receiving of the Holy Perhaps I feel this will in some way pay for my life of sin and win the approval of God. But this is not consecration. What, then, is it?

Consecration is a deliberate act of Follow through John chapters 13- the will. It is a decision. But it is also a continuing attitude. It is Spirit is promised to those who my response to the love of Christ for me. It is my unqualified devogo also to the Book of Acts and see tion to the will and work of God ment - a commitment to holiness

In Rom. 6:16 Paul says: "Know Holy Spirit previously. It simply ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience righteousness?" But he also to urges: "Yield yourselves unto God, as those that are alive from the secration more often comes with dead, and your members as instrumaturity and growth in the Chris- ments of righteousness unto God." then, when we yield ourselves-our

sessions, our all, as tools in the hands of God to do and to practice righteous deeds. This comes by a deliberate decision of the will. It may come at a crisis in our lives, but it may also come in the quietness of Bible study and as the consequence of a clearer understanding of the unsearchable love of God for me. Such an understanding should provoke me to a response of love, on my part, to give myself wholeheartedly to Christ and His service. I present my body a living sacrifice. I become an offering to God to serve and love Him with all my heart.

How will this affect my life? What difference will it make? It must lead to holiness of life. This does not mean that I will put on a religious air and constantly talk in sanctimonious terms, but it does mean that my life will be free from a practice of sin. Where once I practiced the works of the flesh, I now bear the fruit of the Spirit. All of life is now controlled by the dominating consciousness that I belong to God.

It will also lead to a life of service and witness. To the Christian there is no alternative. This may be in the form of full-time work for the church, or it may simply mean that you carry out your vocation or do your job with the conviction that A little less kicking the sister that's this is the particular place in which you can best fill your place in the A little more boosting, not knockkingdom of God. This will mean

bodies, our hands, our feet, our pos- that you are the best kind of farmer. father or mother, bricklayer, or carpenter that you can possibly be for the sake of the kingdom of God. Your whole life becomes one of service and witness because you live it in the context of your devotion to God.

Sel, from Christian Monitor

A NEW YEAR RESOLUTION

A little less creed and a little more deed.

A little more help to the folks now in need.

With words of true courage to those on the road.

Assistance to all who are bearing a load.

A smile to all mortals, with never a frown:

Extending the hand to the man that is down.

With more of real sunshine, and less of the shade

The roses from cheeks then they never will fade.

A little more lifting and cheering of others:

Showing respect both to fathers and mothers:

down.

ing the town:

For the struggling fellow that's left in the rear:

A little more help, and a little more cheer.

While walking by faith as well as by sight,

Endeavoring in earnest to follow the right.

A little more love to each other down here.

Make life worth while living, in this earthly sphere.

Be neighbor to all that are burdened in life,

Assist in the conflict, the toil and the strife.

For many are waiting the word that brings cheer,

As they on their journey are troubled with fear,

And truly the giver is helped every

Whose service to others brings joy on life's way.

A little more kindness, to all the As the record of passions that flared distressed.

And more of true succor to all the oppressed,

And charity always to friend or to Look out from the page of the dying

Is worthy of practice as onward we go;

This firm resolution, as fashioned A clean, new book by the Master by me,

Is fitting for all, and of service may Unmarred, are the pages lying there be,

For plucking the thorn, and then planting the rose.

Is God's true ideal for life as it grows.

—Sel. by Shella Stump.

"THE UNLIVED YEAR"

Midnight strikes, and the old year's gone-

We close the tablets we've written

And torn twixt hope and doubt and fear.

We open the book of an unlived vear!

An unlived year! ah, stained with tears

Are the well-thumbed volumes of other years,

Soiled by blunders and black regret Are the pages we read with our eyellds wet.

Close in our hearts, as the leaves are turned.

and burned.

And pains and sorrows and ghosts that leer.

year.

But, fresh in our hands, once more is laid

made:

Twelve new chapters fresh and fair.

It is ours to write the daily tale Of how we conquer or how we fail; Of struggle and effort and hope that wakes

Like a song in the heart when a bright day breaks.

Once a year, when the glad bells ring,

And the old year nods to a Baby King,

Fresh in our hands, with the title

And the leaves uncut, is an unlived year!

Sel. Sister Belle Reed

THIS NEW YEAR—WHAT?

What about your plans for this Be a part, at least, of a plan New Year?

It's going pretty fast, my friend: So what will you do in 1-9-67

As it journeys toward its end?

Are you going along as you have been going?

With making money just your aim?

There's nothing wrong with honest thrift.

But, just hoarding it, is a shame.

Just making it to blow and spend, And then scatter it to the winds; Is just as bad as the miser mad When its gone it never rescinds.

New Year

To make your life really tell? Will you think, plan, read; yes, of human need,

Have a "Vision" that puts over a spell.

Yes, a dream, a spell that will concentrate

With an aim that is high and true:

Will you conquer your greed and live in deeds

For souls who are needing just you?

So bend yourself to the task of the year;

That will carry the gospel of human worth:

Out there in war's sad no-man's land.

The Old Year has joined the milestones of years,

Where history is finally writ— And what you said you were going to do (but didn't)

Is like ashes in a bottomless pit.

Some things of the years have gone to hell.

Like lives wasted and lived just in vain;

Then break from your follies, start doing well,

Follow Christ to a heavenly fame.

Will you steady down in this young To a fame immortal for a life well spent.

For others and just for self, Make this year 1967 - 'ere it ends its fate-

A great year, not for self, or the shelf.

But, a year of all years that will count for God.

For the good of your fellowmen; That will lighten some burden and lift some rods,

Signed and sealed with God's golden pen.*

*"Well done, thou good and faithful servant;

Thou has been faithful over a few things:

I will make thee ruler over many things:

Enter thou into the joy of thy Lord. Matt. 25:21.

Sel. by Sister Brumbaugh.

BE SURE

This mesage is written to every person young or old that thinks or believes he will be in heaven. Please consider the following carefully as it might make a difference to you for all eternity.

me, Lord, Lord, shall enter into the perience to get you to heaven or kingdom of heaven but he that some good deed you have done or doeth the will of my Father which are doing? What proof have you is in heaven. Many will say unto that you are going to heaven and me in that day, Lord, have we not not to hell? It is time to awaken prophesied in thy name and in thy and think about these things. It is

thy name have done many wonderful works? And then will I profess unto them I never knew you, depart from me ye that work iniquity."

What a terrible awakening it will be for those who are going on in this life thinking all is well with them and then in that day as they stand before the Lord of Glory hear these words, "I never knew you." Words cannot describe the anguish of soul as that sentence is passed upon them and added to it will be "Depart from me ye that work iniquity." Friend, take notice that it does not say a few but "many shall say unto me that day." Are you among the many? Are you one of those that sit in church pew thinking all is well and if God should say cut him off or cut her off you would drop from that pew into hell? Many have done this. Are you teaching a Sunday school class and not even saved yourself? Have you the responsibility for the eternal welfare of men and women who are looking to you to guide them? If so, are you one of those God speaks about "blind leaders of the blind"? or is your council of God? Are you a hireling or a shepherd? Are you "Not every one that saith unto depending upon some religious exname have cast out devils and in time to do some soul searching. God says, "Examine yourselves commandments is a liar and the whether we be in the faith, prove truth is not in him." Are not these your own selves, know ye not your words to think upon? "But he that own selves how that Jesus Christ is hateth his brother is in darkness and in you except ve be reprobates." God requires that we make our "calling and election sure."

Let us not forget many are on the broad way that leads to destruction but only a few find the narrow way that leads to eternal life. That is the reason God says, "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." If your aim is heaven and you come short of it, nothing remains but a lost eternity. If you are being deceived by any of the many ways Satan has for destroying the soul! and you know it not or care not. then in that day when the righteous Judge shall appear to try the hearts of men your cry for all eternity will be too late, too late! With all is no sacrifice too great on your part that you might know beyond a doubt your sins are forgiven and vour destiny heaven.

eternal life? God says we must be born again. What does this new tian work you are doing, whether birth mean? We read, "Therefore if any man be in Christ, he is a whether Protestant, Catholic, Jewnew creature; old things are passed ish or any other faith, be sure. Reaway; behold all things are become member, there is only one God, one new." Do you know what this way of salvation, one heaven and means in your life? "He that saith one hell. "If the righteous scarcely I know him and keepeth not his be saved, where shall the ungodly

walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eves." Are you walking in darkness or light? God is light. If we are doing the will of God, we will be walking in the light as he is in the light and not as one blind walking in darknes.s "He that doeth the will of God abideth forever." Is not this worth striving for? because we also read "He that committeth sin is of the devil," "He that loveth not, knoweth not God for God is love." "Ye shall know them by their fruits." What are your fruits? "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit." What do you know about the fruit of the Spirit —love, joy, peace. longsuffering. urgency I say again, be sure. There gentleness, goodness, faith, meekness, temperance.

It is necessary that we prove ourselves in the light of God's Word. May I urge again no matter who What are some of the marks of you are, where you are, what church you belong to, what so-called Chriswhite or black, young or old,

and the sinner appear?" "This peo-| I've grown so fond of reading; ple draweth nigh unto me with their mouth and honoreth me with their lips but their heart is far from me." "Every plant which my heavenly Father hath not planted shall be rooted up." Time is but a short space, eternity is immeasurable. Heaven will never cease to exist, neither will hell. If you are one of His, prove it. God hates lukewarmness. He wants determined men and women grounded in the truth, standing firm upon the living word, not carried about by every wind of doctrine but established upon the rock Christ Jesus. What a sad condition exists today when one sees little difference between those who profess Christ and those of the world. The world, the flesh, and the devil are enemies of the child of God. We read that even Satan is changed into an angel of light. Is it any wonder we need to continually examine ourselves? that we might be sure of our salvation. Sel. from Chapel Library

MY BIBLE IN HEAVEN

I love God's Holy Bible, It is my constant stay; My guide, my source of courage For each and every day.

It grows much dearer to me, As I progress through life, And seems to speak more clearly, And lifts me from earth's strife.

I underscore in red-To aid me in returning, To precious things He said.

Sometimes I ask the Father; If in heaven 'twill there be, My Bible as I've marked it, That He'll explain to me?

Explain to me more fully, What I had failed to see In heaven I feel certain. He'll make things plain to me!

"Heaven and earth shall pass away, but my words shall not pass away", Matt. 24:35.

Sel. by Sister Ruth King.

PRAYER FOR PEACE

Let there be peace in all the earth And in my life, I pray: Let me express Thy harmony And love from day to day.

Not by our might, not by our power, But by Thy Spirit-good-Shall nations round the world be saved And know true brotherhood.

Let there be peace in all the earth From mountain peak to fen; May Christ's goodwill reign in our hearts. In Jesus' name, Amen.

By Nona Keen Duffy

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TEMPTED BUT TRIUMPHANT

count of the devil trying to deceive Word should also be our light and our Lord, through his boastful our guide, through the duties and promises and how He overcame the problems of life. tricky temptations. Temptation is common to those upon the earth, sumptuous running into temptation "because your adversary the devil, and the meeting of temptation which as a roaring lion, walketh about, comes in the course of other duties, seeking whom he may devour," I which belong to our God-appointed Pet. 5:8. But God is all powerful way in life. Man has the choice of and has given human beings all the victory over Satan, just as Christ necessary attributes to faithfully did, but sometimes we are careless serve Him. The first thing we need and do not detect the danger in to do is detect the things that are temptation. Again we may consider displeasing unto God and then use the price of escape too high and the means He has provided to keep allow Satan to control us. We must from yielding to temptation and thus realize that perhaps others have Sin

you but such as is common to man: as they. but God is faithful, who will not suffer you to be tempted above that youthful lusts" He gives us legs to ve are able; but will with the temp- do so, both physical and spiritual tation also make a way to escape, guidance to do so. When God comfered turned His obedience away vourselves therefore to God. Resist

from God and towards Satan. It is simple how easily Christ overcame the offers of Satan, with the words Matt. 4:1-11. This is a short ac- God had sent to His people. God's

There is a difference between prebeen tempted in just the same way "There hath no temptation taken and we are just as able to overcome

When God commands us to "flee that we may be able to bear it," manded us to "resist the devil" He 1 Cor. 10:13. In our text, our Lord gave us the power to do so, as we detected that the things Satan of-draw nearer unto Him. "Submit the devil, and he will flee from you. lems of life. The sword of the Spirit Draw nigh to God, and he will draw (the word of God) is all the weapon nigh to you. Cleanse your hands, ye sinners; and purify your hearts, his pernicious ways, Eph. 6:17, ve double minded," Jas. 4:7-8.

I:10. The flesh; "But every man is tempted, when he is drawn away physical (outer man) is the instruof his own lust, and enticed," Jas. ment to operate as the inner mind 1:14. The lusts of carnality: "For directs. The mind, through faith in all that is in the world, the lust of God, is directed and guided by His the flesh, and the lust of the eves, Holy Word. "For it is God which and the pride of life, is not of the worketh in you both to will and to Father, but is of the world." 1 John 2:16. And the desires of riches: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, I Tim. 6:9-10.

How can man overcome temptation? "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the didn't produce any findings, which wicked," Eph. 6:16. Without faith are established facts, and she won't, in God we cannot expect forgive- If a bone here and a bone there. ness of our sins or God's guidance along with some fossils are proof, through the temptations and prob- well that is all they have. But if

we need to fight off Satan, with all

The Spirit of God is greater than What are the sources of man's all other powers combined. "Ye are temptations? The world: "Love not of God, little children, and have the world, neither the things that overcome them: because greater is are in the world. If any man love he that is in you, than he that is the world, the love of the Father is in the world," 1 John 4:4. Let us not in him," 1 John 2:15. Evil not forget prayer, communion with companions: "My son, if sinners God. "And all things, whatsoever entice thee, consent thou not," Prov. ye shall ask in prayer, believing, ye shall receive," Matt. 21:22. The do of his good pleasure," Phil. 2:13.

GEOLOGY AND THE BIBLE

Do the geological findings teach that the Bible story of creation is a myth? Some people probably think so but no proof has been offered to the contrary. Some time ago I was reading in the newspaper where one woman was answering a letter written by another on the subject of Darwinism, and she said, Save your breath, lady. The scientific findings are all on his side. Of course she

they would consider the findings of geology and its kindred science paleonology, with the facts lain down in God's Word, then the cloud of doubt as to its Divine inspiration will be forever removed.

Geological findings by scientists tell us that the great ice age left drifts of debris, in various parts of isted in the earliest creatures, creathe world, in their estimation ages ago. In the Bible we have the account of the flood which covered the ence, is certainly true. Fossil fish time had an even temperature, comparable to our tropical climate. The mouths prove this fact. After the from the anthropoid ape, climbing matic conditions of the world.

The evidence found in the findings of the bones of the great animals, show that animals and man have not evolved up the ladder, but given up in despair. Prof. Haeckel, down. All skeletons of these creatures show they were far bigger leader in the Darwinian school, said than their counterpart is today. The findings of skeletons of man which have reached a height of as much as 15 feet, shows at one time there lived on this earth a race of giants. Gen. 6:4 tells us there were giants in the earth in those days.

What geology has found is this, est down in the earth's crust, of any kind, are just as perfect as any speciment of their kind that are they became fools, and changed the

found in a later geological era. This fact has confronted them at every step and has always proved itself an insurmountable obstacle in proving evolution. And is not this just what we would look for of the allwise Creator in His creation of the world? The physical perfection extures as great as or even greater than at a later period of their existface of the earth. It is evident from have been taken from coal beds as studying the facts from the Bible perfect as any salmon that has ever and geology that the earth at one scaled the Columbia river rapids even in our day.

If we would believe the Darwin bones of mammals found in the arc- theory, we would look for a little tic with tropical plants in their wild hairy fellow not far removed flood we have a change in the cli- around in trees. But the Bible record, and the findings of geology prove this theory false. Many of the advocates of Darwinism, after chasing their phantom a lifetime, have a great German scientist and once a before he died, "Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported." Had these champions of Darwinism made the same effort to establish the truths of God's Word, as they did of the errors of that the first creatures we find low- man, their efforts would have been crowned with success.

Professing themselves to be wise

BIBLE MONITOR

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image of God into the image of a monkey. Rom. 1:22. Picking up a stray bone here and there, they have written volume after volume to magtruths of the Bible have been intentionally ignored and passed by.

Again we hear a great deal said about the "Stone age," and the "Bronze age," and the "Iron age." The stone age is supposed to represupposed to work with stone imple- will forever stand in time and ments, and of the rudest kind and eternity. by these he is supposed to be located as to the age in which he lived, and bred in the lap of power, wealth, Every well informed scholar knows luxury, effeminacy, ease and idlethat these three arts, the working ness, was the cause of the downfall in stone, copper and iron, are older of every ancient empire on record. than any history of man, and have It has degenerated the whole human existed side by side from time im- family in physical strength, and cut

memorial, and do to this day. The rudest stone implements of our own wild man of today, are just as rude as the most ancient implement found. When we go to the Bible for information we learn that Cain after his banishment, built the city of Enoch and named it in honor of his son, Gen. 4:17. We find these antediluvians working in copper and iron, making cutting instruments. Tubal-cain, who lived about 450 years before the flood, was a skilled artificer in the metals of copper and iron.

It is the curse of sin that has overthrown all the nations of the past ages. The people who have lived the truest and nearest to the Divine laws in nature and God's Word are the ones who have lifted the world to a surer basis of advancement. It is folly to look to the mify their theory, while the great degenerate savage as our ancestor. These are only tangents of the great human race and one after another are dying out. The race, family, or individual which develops physically, mentally and spiritually in harmony with the true laws of God sent the earliest man. He was only as found in nature and the Bible.

The fostered vice and crime, born

siu.

W. E. Bashor P.O. Box 226 Turlock, Calif.

WHAT IS OUR STANDARD?

Part Two

In our conclusion of this subject, we come to the topic of . . .

Bible upholds the following standards, with reference to clothing for (13) "Christian Service." From God's people. Some people say it the time of the new-birth, the chilmakes no difference what kind of dren of God, having ceased from clothes people wear, that there is their service of sin, are faithful folnothing to clothes. We wonder lowers and servants of Jesus Christ; bow in subjection of the same.

the "substantial," Gen. 3:7-21, as distinguished from clothing that is fragile or transparent, Second, "modest apparel," 1 Tim. 2:9-10. 1 Pet. 3:3-4, as distinguished from vain display, superfluities, or partial nudeness. Third, "sex distinction," Deut. 22:5, as distinguished from "sex appeal." Fourth, "economical," 1 Tim. 2:9, 1 Pet. 3:3, as distinguished from the wearing of jewconformed to this world," Rom. 12: in His sight. The Bible tells us

short his days. God has called it 1-2, 1 Pet. 1:14, as distinguished from following the fashions of the world.

(12) "Humility and Self-Denial." are not only clearly taught in the Word of God, but they are also precious jewels which adorn the lives of the children of God. They are the exact opposite of pride and selfishness, which characterize the children of "this present evil world." Peter tells us that "God resisteth the proud, and giveth grace to the (11) "Christian Apparel." The humble." Read Luke 9:23, Phil. 2: 5-11, 1 Pet. 5:5-6.

where they get their reasoning, described as "a peculiar people, Whether it is lack of intelligence in zealous of good works," Titus 2: studying the Word of God, or 11-14. When Jesus said, "I must whether they just do not want to be about my Father's business." He not only spoke for Himself but also Let us study the following. First for every true child of God. Diligence about our Father's business includes the prayer habit, the Bible reading habit, personal work among both saved and unsaved, the churchgoing habit, the daily habit of obedience to God in all things pertaining to life and godliness.

(14) "The Holy Life." God says to us. "Be ve holy, for I am holy," 1 Pet. 1:16. God wants His saints to abstain from sin, that they might elry and "expensive ornamenta- be holy in His sight. Let us strive tion," Isa, 3:16-24. Fifth, "Non for perfection, that we may be pure

that without holiness "no man shall believers and other forms of worldeyes of the world we become. Why? be but an improvement over world Because the world refuses to follow standards. the Gospel.

er synonym for holiness. Paul's dards of the Gospel. The thing for admonition to Timothy, "Keep thy- Christian people to do is to accept, self pure," is applicable to all Chris- cherish, reverence, and conform to tian people. How thankful we the standards of faith and life held should be that we have all these forth in the Gospel of Christ; and Bible precepts to help us direct our to hold entirely aloof from the stansteps. Which Gospel includes pur- dards of this world, for they are ity in thought, life, "as a man think- low and in many cases degrading. eth in his heart, so is he"; in speech. In the Gospel of Christ there are for "man shall give an account of provisions made to meet the probevery idle word"; in business ethics, lems of life and supply all the needs in social relationships. In religious of man, both spiritual and material, life, in all things "unspotted from It is the burden of the Church to the world." No man nor woman discover, study and promulgate can shine in the image of God with- these provisions, Gal. 6:10. Friend, out being a partaker with Him "in accept the standards of the Gospel, righteousness and true holiness."

fuge." When such things as worldly are simply inventions of men, as amusements, worldly conformity in directed by the god of this world. dress, life insurance, the secret old Satan. lodge, the unequal-yoke with un- (17) "Church Discipline." Every

see the Lord," Heb. 12:14. Where liness are testified against, there are the spirit of holiness fills the soul, people who challenge the Christian "the fruit of the spirit" adorns the witness to produce "something betlife, Gal. 5:23. Holiness begins with ter," or something to take its the "new birth" and reaches perfec- place. These people begin at the tion in eternity. God's people on wrong end, in theorizing about ideal earth are thus described in the lan- conditions and how to bring them guage of inspiration, "Ye are a about. That Christian standards are chosen generation, a royal priest- infinitely better than world stanhood, an holy nation, a peculiar dards, we have no doubt; but these people," 1 Pet. 2:9. The more close- critics are decidedly wrong in their ly we Dunkard people follow the inference that Christian standards, Gospel, the more peculiar in the which are Gospel standards, should

The fact is, world standards are (15) "Christian Purity" is anoth- but a sinful perversion of the stanand you have no need for inventing (16) "The Substitute Subter-Improved world standards, which

God's wishes to direct the lives of mutual tie that binds us together its membership, in harmony with is referred to in Scripture as "the and for the furtherance of the stan-bond of perfectness," Col. 3:14. dards of the Gospel, must exercise Besides this tie that keeps us one discipline. Brethren of the Official in Christ, we are assured that "if Body, let us wake up to this fact, we walk in the light, as he is in In the Gospel of Christ there are the light, we have fellowship one instructions for every phase of life with another," 1 Ino. 1:7, and live in the work and in the government the sinless life. The nearer we get of the Church; both as a body and to Christ the Head of the Church. as individual members. In the Gos- the nearer we are to one another. pel we are told what shall be our Looking at the sinful world, we bemissionary message world, Matt. 28:18-20. Under what Looking at the Church of Christ circumstances people should be re- under the dominion of God, we beceived into the Church, Matt. 3:8, hold the reign of peace. Shall we, Acts 2:38, 8:37, 10:44-48. How to as individuals or as a church or deal with erring members, Matt. 5: congregation, pattern after the 23-24, 18:15, 17: Gal. 6:1. What world or after the Church of Christ. about the observance of ordinances, who is the Prince of Peace? and we have our instructions con- (19) "The Blessed Hope." Hopecerning every problem of discipline fulness is one of the characteristics over, the Christian Church is di- it as "an anchor of the soul." John, of extending its borders of indoctriating and directing the members loved, now are we the sons of God. things be done decently and in order."

church that is true and loyal to bond of peace," Eph. 4:2. The before the hold a bedlam of carnal strife.

that ever will confront us. More- of Christian lovalty. Paul refers to vinely organized for every purpose the disciple whom Jesus loved, cheers us with this version: "Bein their activities. Let us give earn- and it doth not vet appear what we est heed to all these instructions, shall be: but we know that when he let us apply them faithfully and shall appear, we shall be like him, wisely, let us heed the admonition for we shall see him as he is. And as found in Holy Writ: "Let all every one that hath this hope in him purifieth himself, even as he is pure," 1 Ino. 3:2-3. "Beloved (18) "Christian Unity." "Behold, brethren, be ye steadfast, unmovehow good and how pleasant it is able, always abounding in the work for brethren to dwell together in of the Lord, forasmuch as ve know unity." We are admonished "to that your labour is not in vain in keep the unity of the spirit in the the Lord," 1 Cor. 15:58. And again,

what comfort, "for in due season young lions do lack and suffer hunwe shall reap, if we faint not," Gal. 6:9.

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WHAT LACK I YET?

This question was asked Jesus a long time ago, and still needs to be asked by everyone who is trying to live a Christian life. Jesus sent the twelve apostles out to preach, saying, "The Kingdom of Heaven is at hand. They were to provide nothing for their journey. When they returned. He asked them, "Lacked ve anything?" They answered, "Nothing." This proves that when we go forward for Jesus, He will provide.

I'm thinking of the cruse of oil and the barrel of meal — That failed not, because the widow of Serepta did as Elijah told her and she and he and her son did eat many days, 1 Kings 17:10-16. Jas. 1:5, "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him." James asked a question also, "Who is a wise man and heart. The parable says, The seed endued with knowledge among you: let him shew out of a good conversation his works with meekness of wisdom." Jas. 3:13.

"For by thy words thou shalt be this heart of mine, John 4:14. justified and by thy words thou shalt

ger, but they that seek the Lord shall not want any good thing," Psa. 34:10. Jesus had a far greater lesson to teach when He fed the multitudes. He was so compassionare that He would not send them away hungry, but He did more than give just enough. They gathered what was left, think of it, twelve baskets full.

When Peter and his brethren were fishing all night and caught nothing: Jesus came and told them, "Cast your net on the right side." When they obeyed they were not able to draw it, for the number of fishes. Jesus was proving that an abundance is showered upon the ones who trust Him. David says, "The Lord is my shepherd, I shall not want," Psa. 23:1. "O. taste and see that the Lord is good. Blessed is the man that trusteth in Him." Psa. 34:8.

In Luke 8, Jesus tells the parable of the sower. Then He explained what it means. The seed is the Word. I know the seed is good. Therefore, when I study the Word and with joy receive it, why is it so soon withered? It must be my stony lacked moisture. Lord, as the woman at the well, I need the Water of life. A well of water springing up into everlasting life to soften

When Bartimaeus sat by the waybe condemned." Matt. 12:37. "The side begging, though he was blind, when Jesus came by he prayed, "Lord, that I may receive my sight." Jesus knew his faith and He healed him and then he followed Him, glorifying God. The rich young Ruler asked, What lack I yet? Jesus told him, but his faith was small and he went away sorrowing. I, too, may have a blind spot. When I pray, Forgive us our debts as we forgive our debtors, do I stop and think what I am saving?

Paul tells us we should give liberally. He who soweth sparingly shall reap also, sparingly. But he that soweth bountifully shall reap also, bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, For God loveth a cheerful giver; read 2 Cor. chapters 8-9. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins," 2 Pet. 1:89. Lord. What lack I vet?

Sister Edvth Kline 11313 Elpomar Ave. Waterford, Cal. 95386

NEWS ITEMS

CEARVILLE, PA

The members at Ward's Church have decided to hold services, the be a very profitable one for the first and third Sunday of each Dunkard Brethren Church. We pray month at 10 A. M. until further that each present member may live

notice. Please remember these dates and attend these services whenever possible, the presence of anyone will be greatly appreciated.

Eldon Mallow

NEWBERG, OREGON

The Newberg congregation wishes to extend the call of Macedonia, to anyone who may be thinking of relocating at some other part of the country. Newberg is located in one of the most beautiful parts of Oregon. Will you prayerfully consider helping the congregation at this location?

Esther Roedel, Cor.

NOTICE

Having discontinued sending greeting cards some years ago, we are prompted to give some expression to the Brotherhood and have chosen this way to do it. We want to thank the many, many members who sent us cards and letters at the holiday season. Each one was greatly appreciated and may God bless each of you for them.

Too, we are still indebted to the many who wrote us encouraging and spirit-filled letters while we were in Denmark. Our prayers ascend to our Heavenly Father in behalf of all the brotherhood. May God grant each member and the brotherhood at large, A Spirit-filled New Year.

We pray that the New Year may

closer to the Order of the Church Paul Hartz. Bro. Laverne Keeney and we pray that souls on the out-officiated in the evening. side will seek to find their Saviour, through the portals of the Dunkard the officers for 1967, and on Jan-Brethren Cnurch. God bless each of you.

Bro, and Sister Paul R. Myers

APPRECIATION

We wish to express our sincere appreciation to the many who have sent encouraging letters, Season's Greetings and blessings for the New Year. With the other duties pressing us, we have practically discontinued sending cards at this time of the year, in fact it would be impossible to remember the many choice expressions which we have received.

We appreciate your splendid cooperation during the past year, especially for the kind and helpful ways which you have corrected and advised us of our many mistakes. We feel the Bible Monitor can be much improved if you will each lend what help you can. Your fervent prayers are greatly appreciated, may they continue on our every behalf.

Grace and Howard Surbey

SHREWSBURY, PA.

On Nov. 6, we had the privilege of again enjoying another Lovefeast occasion. We were happy for all the visitors, and especially thank the ministers who came and fed our souls from the Word of God. The Paul Weaver, Laverne Keeney and Myers from Greentown. Ohio, to

Our council, Dec. 5, we elected uary 1, Eld. David F. Ebling was re-elected for another two years as our presiding elder. We were also happy for these following visiting ministers and their families who came since our Lovefeast: Hartz, Howard Broadwater, James Kegerreis and Ray Shank.

Sister Fern Ness, Cor.

LITITZ, PA.

The Northern Laucaster County congregation held their fall Council Nov. 29. David Ebling was reelected as our presiding Elder for three years. Elections were held for church and Sunday-school officers. On Nov. 5 we were made to rejoice when two precious souls were received into the church by Christian baptism. May we all strive for a closer walk with the Master, in these last days.

Susanna B. Johns, Cor.

LITTLESTOWN, PA.

The Walnut Grove congregation met for regular Council Dec. 31. with hymn No. 404 as opening. Bro. Surbey read Rom. 10:1-13 and 1ed in prayer. Our Elder, James Kegerreis then took charge of the meeting.

The main business was the election of Church and Sunday-school visiting ministers were: Ray Shank, officers for the new year. We are A. G. Fahnestock, Foster Shaffer, looking forward to Eld. Paul R. hold our Revival from April 17-30, Gentiles, and the Jews could not if the Lord so wills. Pray for these understand it. When he came home meetings and plan on attending they took him to task for having when possible.

Sister Ruthanna Sauerwein, Cor.

MARRIAGE

Sister Alice Marie Sweitzer. daughter of Bro. and Sister Clifton Sweitzer of R. 3. Red Lion, Pa., and Dennis Lee Keeny of R. 3, Red Lion, Pa., were united in marriage January 1 by Eld. Jacob C. Ness. They are now living at R. 2, Seven Valleys, Pa.

GOD IS NO RESPECTER OF PERSONS

is no respector of persons."-Acts 10:34.

There are a number of things I see not only in this text but in the verses immediately following in Peter's sermon. I want to look at this message and also at the end of this sermon to see what result it has on those who listened. We will see that what Peter expressed here is a great truth. We want to see the principles of acceptance with God. Peter gave us two. One is the absolute impartiality of God, and the second is the universality of His grace. The impartiality of God is often overlooked. The Jews made a very bad mistake when they overlooked this principle consistently.

revival meetings for the Gentiles. Peter said in effect, What could I do? I was the victim of circumstances. "Then hath God also to the Gentiles granted repentance unto life." It dawned on the Jewish brethren too that it was possible that God would save even the Gentiles. Why do we have the story of Jonah anyway? Because he was an object lesson that the Gospel was for all. Again and again the Jews limited God's grace to their own nation. Even the Jewish Christians never did break away completely from their narrow nationalism. They "Of a truth I perceive that God identified their culture with Christianity. I used to wonder as a boy how it was that the Jews were not all Christians when there were so many converted in the early days. They gradually dwindled away in power because they insisted on Jewish forms for the Gospel.

Sometimes we preach very good sermons from the Scriptures, but they do not touch us here and now: we had better make applications to ourselves. If God is absolutely impartial, then He will save the colored persons as well as the white. Some people take exception to this statement. If God does save them He relegates them to a lower class. they think, but God will save Russians, Germans, Indians, people of Peter went into the house of the any color, of any class, and of any

race. It makes no difference to Him. The souls of all men are black with sin. God sees the color of the soul and not of the skin. We are all alike in that respect. Paul says in Romans 3:23: "For there is no difference: for all have sinned, and come short of the glory of God." We had better be careful about making any distinctions. The white race is superior in their own minds only.

I would like very briefly to touch on an angle of deception that we are prone to carry, that is, that there are certain classes of people who are particularly susceptible to the delusion of the devil-that God makes a difference in people. Those who are rich, highly educated, and ary to some of his brothers. Abrarate high socially, are looked up to ham told him it was too late. He by their fellow men. People make should have been a missionary a difference, so they think God does while he was still living on earth. I too. The Bible gives sad pictures suppose that rich man in hell of some of these people.

running to Jesus—a rich man, a tell me I was lost! ruler. He had just about everylow men, go and liquidate your as- They did not accept Jesus because sets, distribute them among the poor, it endangered their social position. and come and follow me. But he It takes too much humility to lay

turned his back on the Lord; he walked away sorrowful. Jesus loved that young man. Two people were sorry that day; Jesus was sorry and so was the young ruler. As far as we know he never came so close to eternal life again. He might have been a Paul if he had met the test then. He might have been another John, but we do not know his name. He walked away. He loved his money.

We have another picture of a rich man who also lived in luxury but who did not respond to God and so found himself in torment when he left this life. Then he wanted to be a missionary. He wanted by all means to send a missionthought: If only some preacher of For instance a young man came the gospel had had the courage to

If we belong to the upper middle thing that could be desired. He was class, we cannot quite enter into cager to have this question ans- the sympathies of the poor, but our wered, "What shall I do that I may missionary work is on that level. inherit eternal life?" Jesus had him We do not have much missionary answer his own question. What work among the intelligentsia, or does the law say? He knew the upper class. They need the Gospel law. Jesus said, "Go and do that, message too. They are in a very and you are all right." He said dangerous position. Take the chief further, If you really love your fel- priests who had a high social rating.

aside your position and meet the re- house. It was dark and gloomy. quirements of Christianity. There There were great big shrubs and were Pilate and Herod. They were political figures. They were confronted with Jesus, and they knew lesus was an honest man. Then Pilate went and sentenced Him to death. What kind of justice was that? Pilate's political position was at stake. It cost too much to be honest with Jesus. That is why Paul said in I Cor. 1:27, "Not many mighty, not many noble, are called." They are called all right, but too often they do not respond. They have too much to give up.

In the same chapter Paul talks about the Greeks with their education. Their educational standards were the highest of their day. You Peter says, "But in every nation he see those are dangerous things. Paul that feareth." He talks about the goes on and says that God has chosen the weak and foolish and simple things. "God is no respector of persons." Not many of the noble respond, but they can. Some do. We have a Nicodemus, a Joseph of Arimathea, a lob, a David, They can be fine Christians. Paul tells Timothy to tell the rich that they have a wonderful opportunity to give their money. They have more opportunity than the poor man. God can use the rich, but He will | take the poor man too. More people ever believeth on him shall not be will respond from the lower classes ashamed. For there is no differthan from the upper classes.

bought a house. I thought to my- unto all that call upon him. For self, I would never have bought that whosoever shall call upon the name

trees around it. It made the house dark and forbidding. My friend chopped the hedges down, cleaned up the rubbish, the garden, and the brush. He remodeled the house inside and out. Now it is a very fine house. I was a typical blind person. I saw the house as it was. This friend of mine saw the house as it could be made. So often we are prone to see a sinner as he is and don't see him as he could be. A sinner may look ever so bad, but get the Master Architect to remodel him inside and out and he will be different.

In the next verse of our text, universality of God's grace. I have an idea that Peter said more than he knew. He said the truth. We believe it theoretically, but I wonder if we believe it practically. Peter started to preach a sermon. audience of Greeks and Romans, or foreigners, was saved.

I would like to take you to three references in the Book of Romans: "Therefore hath he mercy, on whom he will have mercy,"-9:18.

"For the scripture saith, Whosoence between the Jew and the Greek: Sometime ago a friend of mine for the same Lord over all is rich of the Lord shall be saved,"-10: 11 - 13.

all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!", 11:32-33.

Paul generalizes here as does Peter in our text. We have to particularize. My name is not written in the Bible; it is not in the inspired text. How am I to know how to be saved? I just read my name in under the "whosoever," and I see that God saved me, Bless His holy name. I found peace in my heart because God's grace is universal. I am happy to be a Christian.

The conditions of our acceptance with God are given by Peter as follows: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." Does it mean that we have to tremble and be terrified in the presence of God? It is rather that respect for God and that fear to do evil, that makes us obey God and do nothing else. Our attitude toward God must change. A sinner is at enmity with God, and now Peter says that if we change our attitude and fear God and respect Him, we are well on the way to meeting the con- fy. There is to be some energy and ditions to be saved. "And worketh righteousness." People may be the- send missionaries to foreign fields.

practical Christians. We must reduce our faith to the practical. "For God hath concluded them When it is practical it changes our lives. It doesn't make any difference where it happens or to what class, but when the Spirit of God comes in to the heart and works righteousness, you will find the same character pattern all over the world. The Spirit of God is working in our lives a reproduction of Jesus Christ. This changes our everyday living. It influences our right-or left-hand pocket, depending on where our billfold is. Our Christian experience is also going to do something to our farming and recreation.

The means of acceptance with God are found in Acts 10:42-43: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The first means to salvation is a knowledge of Jesus. If there is no knowledge of Jesus Christ, God can be impartial and still souls will go to hell. Peter also said: "There is none other name under heaven given among men whereby we must be saved," Acts 4:12. That is why he urges that we should preach and testiearnestness there. That is why we oretical Christians but not very good People can be very sincere but can

never be saved but by the grace of God and by the knowledge of God. Sincerity alone cannot save. To accept Him is the second means of salvation. The Old Testament prophets all pointed forward to Someone who was coming. Now we have to preach His coming to all the world.

As you look at the sermons of the New Testament two points stand out-the death and resurrection of Christ. He is the central figure in all preaching programs. We must make Jesus Christ known. We do not have to be a systematic theologian to preach. I hope the day will never come when a college education or some artificial requirements will be asked for preachers. When God calls a person who is not educated. He can use that person to preach the Gospel somewhere to save souls to His honor and glory. It is Jesus Christ whom we must exalt. We read of Philip that when he was at Samaria, the Spirit called him down in the wilderness. He met the eunuch reading in the Book of Isaiah who asked, "What does the prophet mean?" And beginning at the same Scripture he started to preach to him Jesus Christ. That is the great subject of all our preaching. Of course, some can distort that. I heard a preacher say, "Preach Iesus Christ." The emphasis he put on it was that you don't need any doctrinal teaching, just Jesus Christ, sins will be forgiven. He forgot, that the Ethiopian eu- You may know that story of

nuch asked, "What doth hinder me to be baptized?" When did Philip tell him of baptism? Jesus said, "Go, . . . and make disciples of all nations. Yes, that is the Gospel. All doctrine hinges on the person of Iesus Christ.

The results of acceptance with God are found in verses 43, 44. "While Peter vet spake these words, the Holy Ghost fell on all them which heard the word." These words make it a wonderful and thrilling thing to be a preacher of the Gospel. I feel like going on preaching when we can tell people what Peter told them here: "If you accept Jesus Christ, you will have remission of your sins." "To him give all the prophets witness." I tell you it is a burden to carry a load of sin. The human heart was never designed to carry it. We cannot carry it. Jesus carried it for us. Calvary is a testimony to all ages of what God thinks of sin. He forsook His Son there. God could do nothing less if He was going to redeem the world. Some people esteem sin lightly. Look at Calvary and hear the cry that comes from the darkness. That is what God thinks of sin. When the Spirit takes a sinner and makes him conscious of his sin so that he will look at Calvary, he finds forgiveness in Jesus Christ. You can tell the worst sinner that if he takes Jesus Christ his

Finney who was asked by a drunk- Spirit. That is the goal of all our one night. He was warned by his friend not to go, but he committed himself to the Lord, and went. He was led through dark alleys, and when he reached the man's home, he saw guns, whisky bottles, etc. and said, Tonight I heard you say will be forgiven. Does that mean it is a wonderful experience. I me? Yes, it means you. Mr. Finney, you don't know what I have been, a drunkard and a murderer. Can you say when you know that, that I can be forgiven? Then he told how he had killed people and had done almost everything that was bad. Again he said, Mr. Finney, can you tell me that I can still be forgiven? Mr. Finney said, You have swung before me the darkest life I have ever heard about but I can do nothing less than to tell you, you can be forgiven completely the souls of men; or it may be heavy if you accept Jesus Christ. That and chill with the gloom of disconnight the man accepted Christ.

thrill a preacher—when he can take the worst sinner and say, "By the grace of God you can be forgiven," us, every person with whom we and then see the light come into his eyes. Have you ever seen it? Ah. unconsciously affected. that is a thrill! Peter says that if

ard and gambler to go along home preaching - sinners filled by the Spirit of God & living in the Spirit. I have been thrilled many times in evangelistic meetings to see young souls struggling with that question and deciding for Christ. I saw a young girl struggling to put up her The man turned, locked the door, hand during an invitation. When the burden of sin leaves and the 'whosoever' will come to Christ Spirit of God comes into the soul, wouldn't want to be anything but a preacher of the Gospel.

Sel. from Christian Monitor

SOUL-FREEZERS AND SOUL-HEATERS

Every soul is surrounded by an atmosphere of its own-an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of the Holy Spirit that warms tent and selfishness or poisonous Those are the experiences that with the taint of secret sin and self-esteem.

> By the atmosphere surrounding come in contact is consciously or

Reader, by which atmosphere are you accept Jesus Christ you will you surrounded It may be you have receive the remission of your sins. accepted Christ as your personal They all opened their hearts. Then Saviour, and are thus saved from the Spirit of the Lord fell upon the awful doom that awaits those them; they were filled with the who have refused the sacrifice of His shed blood; yet the Holy Spirit does not have His right of way in your heart, and your nature is so carnal that it freezes the souls of those whom you meet from day to day.

When you see a Christian brother or sister erring in his or her walk, do you speak to such a one in the spirit of kindness, or do you condemn and criticize those whom you consider weaker than yourself.

What is your attitude when you come in contact with sinners who have reached the bottom of the pit of corruption? Do you draw the robe of self-righteousness about you and shun them as you would a serpent, or do you recognize them as lost souls for whom the Saviour died, and endeavor to lead them to Him?

Remember God's first and greatest command is: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and they neighbour as thyself," Luke 10:27.

Our neighbor is anyone (regardless of race or station in life) to whom we can do good and be a blessing; so each and every lost soul is our neighbor. Since we loved ourselves enough to seek salvation for our own soul we should likewise love the soul of our neighbor enough to do all that we can with the help of the Spirit to make the Saviour known to a lost and dving they put self to the front and with

world, working while it is yet day; for "the night cometh, when no man can work," John 9:4.

We all may be successful soulwinners, because, just as God is not willing that any should perish but that all should come to repentance (II Peter 3:9), so He is willing that all who are saved might be powerful workers in His vineyard. However, in order to receive this power, we have our own part to play which is, first, after having become a member of His family by accepting the shed blood of Christ as our atonement, we might have a wholehearted passion for lost Second, we must be surrendered wholly unto Him, willing to go where He would have us go though it may be out into the highways and hedges (Luke 14:23); say what He would have us say, and do what He would have us do, giving up all of self and selfish interes's, desiring only to be instruments fit for the Master's use. Third, we must spend much time in prayer and search the Scriptures daily that we may break the Bread of Life in an intelligent yet simple way so that they who know nothing of spiritual things may be made to realize their need of Christ and accept Him as Saviour.

The most useless one in God's family is the Christian with no power. So many fail to have power because when dealing with lost souls the spirit of the Pharisees (Luke 18:11) tell what great things they have done for God. But God has said all our human righteousnesses are as filthy rags, Isa. 64:6. So let us present Christ and His sacrifice.

Let us open our alabaster boxes and give sacrificial service to God, keeping self in the background and pray as though all the work depended on God, but working as though it all depended on us, so that the Holy Spirit may be personified in us and thus draw others to Him.

Sel. by Virginia Bounds

TEN MOST WANTED MEN

- 1. The man who tries to be the right example to every child rather than talk about it.
- The man who has a passion to help rather than a passion to be helped.
- The man who is willing to say, "I was wrong, I'm sorry."
- 4. The man who will look at temptation squarely and say, "No."
- 5. The man who puts God's business above any other.
- The man who throws himself totally into a project, then gives the credit for its success to his helpers.
- 7. The man who has a ready smile and a pat on the back for others.
- The man who brings his children to church rather than sending them.
- 9. The man who can see his own

- faults before he sees the faults of others.
- The man who gives his money, time and talent without thought of return.

Sel. by Sister Maxine Surbey

1967

Standing at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear,
Spoken through the silence
By our Father's voice
Tender, strong and faithful,
Making us rejoice.

Onward, then, and fear not Children of the day, For His Word shall never, Never pass away.

For the year before us,
Oh, what rich supplies,
For the poor and needy
Living streams shall rise,
For the sad and sinful
Shall His grace abound.
For the faint and feeble
Perfect strength be found.

He will never fail us
He will not forsake,
His eternal covenant
He will never break,
Resting on His promise
What have we to fear?
God is all-sufficient
For the coming year.

Sel. by Margaret Myers

GODLY MARRIAGE

The desire of marriage should be considered as a holy ordinance of God, given by God for life companionship. God's purpose for marriage is misused and abused. Many marriage vows have been broken because of the deceitfulness of sin. Those who do not desire companionship cannot receive a blessing through marriage. Marriage only for wealth of the earth does not meet the approval of God. Marriage without love can prove worthless. The marriage vow is a promise to God and mankind for life companionship. Today many sad conditions true to marriage vows, as many inbehind as though they had no parents.

panionship and unity. We cannot stand for truth and righteousness and give our approval to the evil God has joined together, let not approval of God and understood the temple of God with idols, through prayer. "Marriage is hon- No one can be untrue to their

orable in all, and the bed undefiled: but whoremongers and adulterers God will judge," Heb. 13:14. Marriage of a man and woman should be as one flesh and no more twain. but remain for each other till death brings separation. Often the evil one is permitted to bring trouble in the home and destroy unity.

God, through Christ, has brought union to Christians through truth and righteousness, let it remain so. God proposed marriage for the human family for partnership. People want their own way, not what God intended. The sin of adultery, with its connected evils, will bring the downfall of any nation. If peoexist through the evil of not being ple would realize there place as God intended, things would be much diffants and small children are left ferent in this world. Many Christians meet with hardships and disappointments in this life. If pro-God proposed marriage for com- fessing Christians everywhere would realize their place and duty towards God, great changes would take place. In this life people can deceive others of divorce and re-marriage. What from the truth. God is not deceived. often people's actions do not comman put asunder. Today many do pare with their words. The advice not fully realize the sacredness and and instructions by God, in the old holiness of marriage. God is the dispensation was, not to become enhead of Christ and through Him, tangled in marriage with godless the head of the Christian home is people because of the risk of being the man. Each member of the fam- lead away from God. What fellowily should realize their place, re-ship has righteousness with unrightsponsibility and duty. Marriage eousness, what communion has light should be considered to meet the with darkness, what agreement has

companion and be true to God. Why us from the love of God, who will take heed to the call of God. By take all our problems to Him in taking God at His Word we will prayer. God knows our heart, are we be lead into all truth. We should doing our best in regards to Chrisever be mindful of the problems tian companionship? We should brought on God's chosen people by take God at His Word, for the mixed marriages. I believe all true evil one is out to seek whom he may Christians feel sorry for people who devour. "Be ye not unequally yoked must suffer through the evil deeds together with unbelievers: for what of others. The world is full of false- fellowship hath righteousness with hood and deceitfulness. Christ and unrighteousness?" 2 Cor. 6:14. His followers suffered severe hardships through the evil deeds of others. Sometimes Satan succeeds in bringing sorrow in the Christian home on earth, but it will not be so in the eternal home of God. In this day of wickedness. I am made to feel we must do our best in this life to live as close as possible to God's commandments.

We each should be a good example, a bright and shining light in this dark and sinful world. If we do our best on our part, God will be pleased with our lives. Let us continue to look for help to the Let me be slow to do my will, One that can make all things possible. No one is held responsible And keep me, guide me, use me, for the evil deeds of others, through Christian works each one will be held accountable for their own life. If we are faithful to God we will be true to our obligations with others. salvation from day to day."-Psalm Is our life telling for Jesus every- 96:2. where we go? Let nothing separate

is the headship in so many pro- be our judge in the day of all days. fessing Christian homes not as God Is our life yielding to sin unto death taught in His Word? Many people or obedient unto righteousness? Let want their own way and will not us take heed to God's Word and

Bro. J. F. Marks R. 3, York, Pa.

JUST FOR TODAY

Lord for tomorrow and its needs I do not pray:

Keep me, my God, from stain of sin, Just for today.

Now, set a seal upon my lips, For this I pray: Keep me from wrong or idle words, Just for today.

Prompt to obey,

Lord.

Just for today.

"Bless His name; shew forth His

Sel. by Sister Joyce Blocher

THE SUNDAY SCHOOL

The Sunday School is a citadel of real spiritual influences. Religion to a boy or girl becomes a reality based on love and not on fear. Youngsters come to know that God asks more than mere lip service to His commandments: that He asks us to live under His guidance and love.

The Sunday School teaches the power of prayer and the need to make God an intrinsic part of our daily lives. The Sunday School teaches the child to "rule his spirit" and to place a reliance upon God which will not be shaken in later years. It stands as a strong bulwark against the angry waves of evil presently sweeping across our Nation. It is a powerful medium in materially reducing the army of youthful offenders and delinquents.

I would like to pay tribute to the thousands of loval men and women who are serving unselfishly as teachers in our Sunday Schools. We in law enforcement look upon them as companions-in-arms in the fight against crime.

As true Crusaders for Christ, the Sunday School teachers want the Nation's children to be honest, truthful, and unselfish. They are convincing youngsters that right habits, attitudes, and appreciations are necessary attributes for decent living. They are in the front ranks of the great army of Americans who for authority and criticism of ofare courageously fighting to free ficials

our national scene from dishonesty, selfishness, greed, and moral instability. In recruiting for God, they are building for America.

More often than not, a child is first introduced to the Bible by a Sunday School teacher. It is quite impossible to believe that progress along the road to righteous living may be accomplished without the guidance of the Bible. It is the source of spiritual food, the solution of life's problems, and the inspiration for Christian living.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" is a precept which must be followed by all if life is to have a meaning. Our forefathers believed in the inspired Word of God and their religious faith and simple devotion produced a strong national character.

If we are to make progress in the fight against crime, make certain that the children of the nation attend Sunday School. It is difficult to understand why many mothers and fathers refuse to afford to their children the wholesome, healthful, character-building environment of the Sunday School.

Unhappily, there are many homes where parents are untrained in their obligations to their offspring; where unguarded talk is as regular as three meals a day; where disrespect are common occurrences; where childish independence is encouraged, and refractory conduct is condoned; where breaches of discipline and antisocial whims are overlooked; and where God and religion are considered too old-fashioned in an age dedicated to materialism

The children of such homes need help and the Sunday Schools can do much and are doing much to bring God and religion into the starved souls of these youngsters. Our Sunday Schools are not sending forth children who easily succumb to lifewrecking temptations. Instead, the boys and girls who have gone to Sunday school have been well prepared for the entire span of life.

PRAYER

Lord, Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to try to straighten out everybody's affairs. Make me thoughtful, but not moody, helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the re- A truth that stands out sharp cital of endless details; give me wings to get to the point. Seal my God cannot answer prayers lips on my aches and pains. They That people never pray!

are increasing, and the love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of other's pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memory of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be an ego saint-some of them are so hard to live withbut a sour old person is one of the crowning works of the devil. Give me the ability to see good things J. Edgar Hoover in Defender in unexpected places and talents in unexpected people. And give me, Lord, the grace to tell them so. Amen.

Sel. by Treva Brumbaugh.

A TRUTH

"God answers prayer," we've said From times of long ago. "Prayer changes things," we say, And this is truly so.

So then if through men's prayers Great things by God are wrought. One simple truth should give Believers pause for thought-

And clear as cloudless day:

JUST SUPPOSE

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the children whom the parents use as an excuse for staying away from church.

Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose — and then, by the help of the Lord, go forth and live and serve as if eternity was soon coming.

It is! I come quickly says the Lord.

—Selected

HOW BIG IS A MAN

A man's no bigger than the way he treats his fellowman,

This standard has his measure been since time itself began.

He's measured not by titles or creed. High sounded though they be, Nor by the gold that's put aside Nor by his sanctity,

He's measured not by social rank. When character's the test;

Nor by his earthly pomp or show- Feb. 5-The Children's Song. Luke

Displaying wealth possessed;
He's measured by his justice, right,
His fairness at his play,
His squareness in all dealings made,
His honest upright way.
These are his measures, ever near
To serve him when they can,
For man's no bigger than the way
He treats his fellowman.

-Selected

We may sweep the world clean of militarism. We may scrub the world white of autocracy. We may carpet it with democracy, and drape it with the flag of republicanism. We may hang on the walls the thrilling pictures of freedom-here the signing of America's independence, there the thrilling portrait of Joan of Arc, vonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend energy and effort to make the world a paradise itself, where the lion of capitalism can lie down with the proletarian lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful and desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace.

—Selected

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1967

PRIMARY LESSONS b. 5—The Children's Song. Luke 19:28-40, Psa. 95.

Feb. 12—Friend to Zacchaeus. Luke 19:1-10.

Feb. 19-Jesus' Story of a Sheep. Luke 15:1-7.

Feb. 26—Two Good Hands. Matt. 4:23, 12:9-14.

ADULT LESSONS

Feb. 5—The Wheat and the Tares. Matt. 13:24-30, Matt. 13:37-43.

Feb. 12—The Wicked Husbandmen, Matt. 23:22-46, Mark 12:1-12, Luke 20:9-19.

Feb. 19-The Barren Fig Tree. Luke 13:1-17.

Feb. 26—The Kingdom of Heaven. Matt. 13:44-58.

-BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEBRUARY 1967

GODLINESS OR WICKEDNESS

Memory verse, Psa. 1:6, "For the Sun. 19-Psa. 7:1-17, Lord knoweth the way of the righteous: but the way of the Tues. 21-Psa. 119:153-160. ungodly shall perish."

Wed. 1-Prov. 16:1-16.

Thurs, 2—II Chron, 15:1-15.

Fri. 3—Psa. 37:17-40.

Sat. 4-Prov. 10:9-32.

Memory verse, Psa. 32:10, "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

Sun. 5-Prov. 21:18-31.

Mon. 6-Prov. 22:1-29.

Tues. 7-Prov. 28:1-28.

Wed. 8-Isa. 65:1-17.

Thurs. 9-Mal. 4:1-6.

Fri. 10-Psa, 55:1-22.

Sat. 11-Job 21:6-34.

Memory verse, Matt. 25:30, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Sun. 12-Job 22:18-30.

Mon. 13-Jer. 12:1-7.

Tues. 14-Psa. 36:1-12.

Wed. 15-Psa, 37:1-20.

Thurs. 16-Heb. 10:19-39. Fri. 17—Psa. 109:1-31.

Sat. 18-I Cor 5:1-13.

Memory verse, Mal. 2:17, "Ye have wearied the Lord with your words. Yet ye say, wherein have we wearied him? when ye say, Everyone that doeth evil is good in the sight of the Lord. and he delighteth in them; or, where is the God of judgment."

Mon. 20-Psa. 11:1-6.

Wed. 22--Prov. 16:16-33.

Thurs. 23-Matt. 13:24-40.

Fri. 24-Matt. 25:34-46.

Sat. 25-Job 5:1-16.

Memory verse, Isaiah 1:21, "How is the faithful city become an harlot! it was full of judgment: righteousness lodged in it; but now murderers.

Sun. 26-II Peter 2:1-9.

Mon. 27-II Peter 3:1-14.

Tues. 28—James 4:1-10.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE WRATH OF GOD

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one 5:10. We have all experienced that that believeth; to the Jew first, and any punishment is difficult to enalso to the Greek. For therein is dure. However mild, that which is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the ing unto God? Why not do that wrath of God is revealed from heav- which we are told to do and then en against all ungodliness and un- no punishment need be feared. righteousness of men, who hold the truth in unrighteousness," Rom. 1: and holds us responsible for only ribleness of "the wrath of God" in disobey and where we deliberately our weak human natures. We might fail to serve Him. We are not held consider the terrible power of the accountable for those sins or omiswind, the destructive power of light- sions which we had no opportunity ning, the disastrous power of big to know of. If God would allow explosions, the flood power of a the just punishments for all of man's great river of water and the con- deeds and words, which are cona glimpse of "the wrath of God,"

of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. not pleasing to us is a great trial, so why do that which is not pleas-

However, God is a merciful God 16-18. We cannot imagine the ter- those acts where we deliberately suming power of a great fire; alas trary to His commandments, there if we put all these together we have would be no one saved. People easily learn the law of cause and Just as obedience to the law of effect in natural and carnal things, righteousness brings its reward, so but do not apply the same reasoning indulgence in that which is dis- to spiritual things. "Be not depleasing unto God brings its meas- ceived: God is not mocked: for ure of punishment. "For we must whatsoever a man soweth, that shall all appear before the judgment seat he also reap." Gal. 6:7. We must be very careful in our conclusions our efforts toward a certain end. may not be our ways and also God's time of fulfillment may not be our time.

God does give man ample warnings, in one way or another, of his errors and shortcomings. If only man would give God full credit for the blessings of life, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" Rom. 9:22-24. God daily endures much cursing, disrespect and disobedience, that individuals might each have ample opportunity to repent. God is no respecter of persons but gives each individual an opportunity to confess their wrongs and turn to walking the way of live, which He has revealed through His Son Jesus.

"Unto you therefore which believe he is precious; but unto them be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a God, without rebuke," Phil. 2:15. rock of offence, even to them which stumble at the word, being disobedi- different than the general run of ent: whereunto also they were ap- individuals. We should endeavor, pointed," 1 Pet. 2:7-8. Faith is not only to get to heaven, but to the foundation upon which we build get there without a blot. You and

because God's ways of punishment God's Word is sure and it is a serious matter if we do not have faith in His Word. Without faith we can stumble and become offended at the very teaching which should lead us unto salvation. "Wherefore we labour, that, whether present or absent, we may be accepted of him," 2 Cor. 5:9. Dear reader, if each of us can honestly say that he is doing this, to the best of his ability with the talents which we each have been endowed with: we can feel we are labouring. If not, beware of the wrath of Almighty God.

PHIL. 2, 3

The apostle Paul exhorts the Philippians to adore their Christian profession by a suitable temper and behaviour. First, by cheerful obedience to the commands of God, "Do all things without nurmuring," Phil. 2:14. God's commands were given to be obeyed and not to be disputed. We can mind our work and not quarrel about it. Second, by peaceableness and love one to another. Do all things without disputing. Third, by a blameless conversation toward all men. "That you may be blameless and harmless, the sons of

We should be obedient children,

I must shine as lights, that others Henceforth, I will press on. may see our good works, among whom we shine as lights in the world. You and I must set the mark toward the high calling. You will be known by your fruits. Holding forth the Word of life, V. 16. It is our duty not only to hold fast, but to hold forth the Word of life. Yes, hold it forth for the benefit of others. To hold it forth as a candlestick holds forth a candle.

The apostle not only ran and labored for them with satisfaction but was ready to suffer for their good. The apostle had his heart upon heaven as his happiness. "If by any means I might attain to the resurrection of the dead," Phil. 3:11. The happiness of heaven was Paul's goal, and he had his eve trained toward that end. There will be a joyful and glorious resurrection some day for the saints. But ah, the wicked will come forth only to return to the second death, how sad to think of. The apostle pressed towards a joyful resurrection. Even Paul did not hope to attain it through his own merit, but through the merit of Jesus Christ. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

There is a goal before me set. Which I have not attained as vet. But by His grace I trust to reach And live the life His Word doth toms: ball games, dancing and variteach

How shall His will be fully known Except through His dear Word alone?

I'll read, and read, and read again Until the Spirit make it plain. I must — I will press on.

Set heart and mind upon things above.

Is written in His Word of love. Lord, make it true in every realm. Be Thou the captain at the helm. I will — I will press on.

Sel. by Sister Della Beeman

CUSTOM OR CUSTOMARY HABITS

How many people are not following custom in some way or form? Many have a custom of stopping at beer parlors, lighting a cigarette every few minutes or using profane language. The word custom means a use, fashion, practice or habit. Customs are not always for the best. We should have a just cause for what we do. A professing church member told me, that it is no more wrong for him to stop for beer than to stop at a dry goods store.

Customs are part of our lives. Are we a light in the world, for the living of ourself and our human desires, or for the Christian way of living? We are in an age of cusous kinds of sports "Art (thou)

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confident that thou thyself art a guide of the blind, a light to them which are in darkness," Rom. 2:19. Are we fully reconciled to God and not following worldly customs and fleshly lusts? "All unrighteousness is sin. . . . Whosoever is born of God sinneth not," 1 John 5:17. "Love not the world, neither the things that are in the world. If any man love the world (worldly things) the love of the Father is not in him," 1 John 2:15.

Ceremonial worship is a custom of repeating the same words over through the guidance of the Holy Spirit, or by our intercessor the Lord Jesus Christ. This is by com- gence to write unto you of the command and not by custom. Is my mon salvation, it was needful for salvation by custom and my prayers me to write unto you, and exhort

and one mediator between God and man, the Man Christ Jesus. I exhort therefore, first of all, that supplication, prayers, and intercessions. and giving of thanks be made for all men . . . Who will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. 2:1-5.

Hebrews 12:24-28 tells us that lesus is the Mediator of the new covenant. See that ye refuse not him that speaketh. Let us have grace whereby we may serve God acceptably. "Jesus Christ the same yesterday, and today, and for ever. For it is a good thing that the heart be established with grace." For by grace are ve saved through faith. and not by ceremonial worship. Grieve not the Holy Spirit. "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine. wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:17-20. Do you think Christians should and over. We should worship follow habits and customs of the world?

"Beloved, when I gave all diliby custom? "For there is one God, you that ye should earnestly contend

for the faith which was once delivered unto the saints," Jude 1:3. Do you think the Lord is pleased with us forming filthy habits; using liquor and narcotics; and using our time and money for sports and amusements; all of which are being practiced in the schools and colleges? Salvation is an individual duty we owe to the Lord. He sacrificed His life to save humanity. How much are we willing to sacrifice in His service?

Salvation is the greatest gift that can be had. It is worth more than all the world and all that is in the world. No one can fully comprehend what it will be to inherit eternal life. The truth of God's Word is given unto us, in sufficient language that we can understand all we need of the plan of salvation. Sweet home of the happy and free. Heaven where angels so sweetly are singing, is made for the pure and the free. Oh how beautiful and wonderful heaven must be.

Your Brother, William N. Kinsley Hartville, Ohio

Always begin somewhere. You cannot build a reputation on what you are going to do sometime.

for and reach young people today is committing spiritual suicide. Young people are the tomorrow morning!

THOUGHTS FOR MEDITATION

When the thorn tree of strife is rooted from the heart.

When apologies are made for unkind, nasty words, and grievances are adjusted in a manner pleasing to God.

When the dead atmosphere of indifference, indolence and lukewarmness is dispelled by a fresh anointing of the Holy Spirit.

When there are long vigils of prayer in which the soul is laid bare before God in humiliation and contrition.

When the killing frost of smug complacency is confessed and renounced.

When fasting is practiced for self discipline, and self is forgotten in service

When faith takes hold of God's promises and resists every attack and accusation of Satan.

When personal testimony is warm and buttressed by a holy life.

When we attempt great things for God and expect great things from God.

When holy people are willing to face opposition, ridicule, persecution, hate, suffering and shame for Jesus' sake rather than compromise their A church that does not provide convictions or soften their witness against sin.

> THEN the revival will come in supernatural power!

> > Sel. by Margaret Myers

John 13:21-35, the infidel Gibbon was forced to admit that one chief secret of the extraordinary success of the early Church, not withstanding the severest persecutions, was the mutual love of the brethren. This was a spectacle wholly new to the world and an armor that will ever prove invincible against human criticism and satanic hate. A church without love would be as great a contradiction, as a home without affection or a heaven without God. Sel. by Sister Jeanette Poorman

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

The following tracts are free:
Do You Want Salvation?
The Lord's Supper.
Which is the Right Church?
The Brethren's Card.
The Doctrine of the Prayer Veil.

PUBLICATION BOARD

Bible Monitor (semi-monthly)
\$1 per year in advance
Brethren Hymnal (heavy back)
\$2 ea., \$21 doz., postpaid
Church Manual
The Bible Outline .45; \$5.10 doz.
The Old Testament History
.55; \$6.00 doz.

The New Testament History .60; \$6.50 doz.

No charge for the following:
Polity Booklet.
Instruction for Applicants.
Baptismal Certificate Blanks.
Church Letter Blanks.
Credential Blanks.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia. Last Sat. April—Grandview, Mo. Last Sun. April—Bethel, Pa. First Sun. May—Waynesboro, Pa. First Sat. May—Eldorado, Ohio. First Sat. May—Orion, Ohio Third Sat. May—Dayton, Va. Third Sat. May—West Fulton, O. Third Sun. May—N. Lancaster, Pa. Fourth Sun. May—Shrewsbury, Pa. First Sat. Aug—Broadwater Chapel, Md. Sat. before 4th Sun. Aug.—Swallow

Falls, Md.
Labor Day weekend—S. Fulton, III.
Last Sun, Sept.—Mt. Dale, Md.

.60; \$6.50 doz. Last Sun. Sept.-Mt. Dale, Md.

First Sun. Oct.-Walnut Grove, Md. 2nd Sun. Oct.-Waynesboro, Pa. Third Sat. Oct.—Dayton, Va. Third Sun. Oct.—N. Lancaster, Pa. Fourth Sat. Oct.—Englewood, O. Last Sun. Oct.—Bethel, Pa. First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Edi- for or, & for and, torial Policy and do not use subjects or statements which conflict terial, give the name of the author with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem ed by" and your name. it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate. and in which the real meaning of the contain material of general interwriter's thought may be lost.

gather a particular thought thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or

punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

7. Use direct quotations for Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore

9. In submitting selected maand the publication in which it appeared, if known, and add "select-

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should est to the Brotherhood. Therefore 4. It will be appreciated if you items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor church property improvements and items "In Memoriam."

12. Read these and then write. -Editor.

DIRECTORY INFORMATION

	DIRECTOR THE CHILDREN	
Congregation	NAME AND ADDRESS CODE AREA—	REA— EXCHANGE NUMBER
Bethel, Pa.—	David F. Ebling, Bx. 26, Bethel, Pa. 19507	717—Frytown 933-8 ¹ 92
Broadwater Chapel, Md	Broadwater Chapel, Md.—Bertha Dorsey, Bx. 366, Salisbury, Pa. 15558	814—Salisbury 662-4816
Dallas Center, Ia.—	Orville Royer, Dallas Center, Iowa 50063	515—Dallas Center 837-3788
Dayton, Va.—	Hilda Strayer, R. 6, Harrisonburg, Va. 22801	703—Harrisonburg 434-7485
Eldorado, O.—	Jacob Gibbel, R. 1, Arcanum, Ohio	513—West Manchester 678-6326
Englewood, O.—	Ezra Berry, R. 1, Union, Ohio 45322	513—Englewood 836-5530
Goshen, Ind	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	219—Goshen KE 3-3357
Pleasant Home, Cal.—	Elmer Ruff, 3712 Roeding, Ceres, Calif. 95307	209-Modesto 537-1031
Pleasant Ridge, O.—	Loyal H. Martin, Pioneer, Ohio	419—Pioneer 2026
Plevna, Ind.—	Clarence Surbey, R. 1, Amboy, Ind.	317—Amboy EX 5-7420
Lititz, Pa.—	A. G. Fahnestock, R. 4, Lititz, Pa.	717—Lititz MA 6-2349
McClave, Colo.—	Warren Smith, R. 1, McClave, Colo.	303—Hasty 2251
Mechanicsburg, Pa.—	Ray S. Shank, 201 W. Coover St., Mechanicsburg, Pa. 717—766-4392	oa. 717—766-4392
Midway, Ind.—	Mrs. Paul L. Morphew, R. 5, Wabash, Ind.	317—Wabash 1821J
Mountaindale, Md.—	Joshua Rice, R. 3, Frederick, Md.	301—Frederick 898-9741
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Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Dr., Newberg, Ore. 503—Newberg JE 8-2033	re. 503—Newberg JE 8-2033
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Quinter, Kansas.—	Newton Jamison, 512 Garfield, Quinter, Kan.	913—Quinter PL. 4-3433
Shrewsbury, Pa	Howard E. Myers, R. 3, York, Pa.	717-York 755-7812
South Fulton, III.—	Oscar P. Harman, R. 1, Industry, Ill.	309—Industry 254-2933
Walnut Grove, Md	Howard J. Surbey, R. 2, Taneytown, Md.	301—Taneytown 756-6476
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Defiance, Ohio 43512-M.

Fulk, Biedler,

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Hartz, Paul A., Jr.,

703 W. Cherry St.,

Palmyra, Pa. 17078—M.

Hostetler, Vern, R. 3,

Montpelier, Ohio 43543-E.

Jamison, Dale E.,

Quinter, Kans. 67752-E.

Jarboe, Henry I., R. 2, Bx. W68,

Belton, Mo., 64012-E.

DI. 5-4714

Wauseon, Ohio 43567-E.

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Riner, Va. 24149—E.

Reed, Hays, 1433 Overholtzer Dr., Modesto, Calif. 95351—E. Reed, Ray, R. 1, Dallas Center, Ia. 50063—M. Reed, R. O. E., Star Rte., Radford, Va. 24141—E. Reed W. S., Dallas Center, Ia. 50063—E. Replogle, George E., R. 1, West Milton, Ohio 45383—E. Rice Joshua, R. 3, Frederick, Md. 21788—E. 301-898-9741 Roesch, Melvin C., Antioch, W. Va. 26702—E. Root, Wm., 1612 Morphy St., Great Bend, Kans. 67530-E. 316-SW. 3-5284 Royer Orville, Dallas Center, Ia. 50063—E. Rush, Harley, R. 1, Turlock, Cal. 95380—E.

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523-2753

837-3613

837-3583

Senften, Lester, 9730 Middlebranch Ave., N.E., North Canton, O. 44720—E.

Shaffer, Foster B., R. 3, Bx. 323, Gaithersburg, Md. 20760—M.

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Shumake, L. A., Louisa, Va 23093—M. Skiles, Daniel C., 3625 Toomes Rd., Modesto, Cal. 95351—M.

545-0849 Skiles, David L., P.O. Bx. 188, Cuba, N. Mex. 87013—M. Skiles, Ora., 3623 Toomes Rd., Modesto, Cal. 95351—E. 209—545-0551

Smith, Warren C.,
McClave, Colo. 81057—M.
St. John, Dean, Box 125,

West Unity, Ohio 45370—M. Surbey, Clarence,

R. 1, Amboy, Ind. 46911—M. 317—395-7420

Surbey, Howard J., R. 2, Taneytown, Md. 21787—E. 301—756-6476

Swallow, James F., 6560 Sonoma Mt. Rd., Santa Rosa, Calif. 95404—E.

707—LI. 5-1310

Swihart, Floyd T., 1903 W. Clinton St., Goshen, Ind. 46526—E.

Swihart, Roy J., R. 2. Goshen, Ind. 46526—E.

R. 2, Goshen, Ind. 46526—E. Weaver. Paul C..

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LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmanstown in Lebanon County, or halfway between Schafferstown and Womelsdorf Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Route 64, twenty-four miles northwest of Des Moines. Turn south off of Route 64 onto Percival Ave. (first street west of R.R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash streets.

DAYTON, VIRGINIA

Located ¼ mile west of Virginia #42, on Ottobine Road (Mason St.) or #257. Those coming from the north, turn right at Sinclair Station one mile south of Harrison-burg limits, go to next Stop Light and turn left on to #42. Keep route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county #130. Take U.S. #33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then 1/4 mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBER-LAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange Route 16 will lead West to Route 114.

McCLAVE, COLO.

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U.S. #50 and then north one mile.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

MOUNTAINDALE, MD.

7 miles north of Frederick, Md.,

on road from Lewistown to Yellow Springs, 2 miles from Lewistown and 3 miles from Yellow Springs. If traveling US 15, this road crosses #15, 1/2 mile west of Lewistown and 6 miles south of Thurmont.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions.

PLEASANT RIDGE OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA. IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna, church is near the square of Plevna.

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering from east, go through town to west end, turn right on Main St. for 3 blocks, cross railroad tracks, go 1/2 block to church house which is in the little town of Mountaindale; on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

c. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies espec-

ially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.

- B. When advice is sought of an official in any church matter. he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups. what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. was done in council, either to un-Christian and should not be advise me. indulged in

MISSIONS

CLEARVIEW, PA.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services first and third Sunday, 10:00 A. M.

TORREON NAVAJO MIS-SION - Northwest of Bernalillo. New Mexico, on highway 44: Southwest of Bloomfield, New Mexico: 23 miles southwest of Cuba. New Mexico. Turn on State highway 197 in Cuba. The road is all pavement except the last 3 miles and is marked from Cuba reading Torreon Navajo Mission. Address: P.O. Box 188, Cuba, New Mexico 87013. Present personnel includes: David and Mildred Skiles and family; George and Lucille Throne and family; Fred Lorenz, 1-W time expires Feb. 24: Danny Throne, 1-W; and Bob Carpenter, 1-W. Visitors and part-time help are invited. Please contact for further information.

1-W WORKERS

An effort has been made to com-Talking or circulating of what pile a complete list of Dunkard Brethren who are doing 1-W work. members who were not present Errors, omissions, or deletions can or to outsiders, is irregular and be taken care of, if you will please

This "KEY" to the LIST will be

your guide.

- 1. Name of the I-W worker
- 2. Married or single
- 3. Project where serving
- 4. Current address
- 5. Home address
- 6. Local Congregation
- 7. Presiding Elder
- 8. Beginning date

Ray S. Shank, Exec. Secy., Civilian Service Board Dunkard Brethren Church

List of Registrants from the Dunkard Brethren Church in 1-W work:

- 1. 1—Armstrong, William Ellis
 - 2-Married
 - 3—Logansport State Hospital
 - 4—15½ West Miami Street Logansport, Ind.
 - 5-Rt. 3, Box 116, Wauseon, O.
 - 6—West Fulton, Ohio, Cong.
 - 7—Elder Edward Johnson 8—3-26-66
- Beeman, Colin Hartung
 Single
 Miami Valley Hospital
 Magnolia Residence, Dayton, O.
 1035 National Highway
 LaVale, Md.
 Broadwater, Md., Cong.
 Elder James Kegerreis
- 3. Carpenter, Robert

8-23-65

Torreon Mission
Box 188, Cuba, New Mexico
Petersburg, Mich.
West Fulton, Ohio, Cong.

- Elder Edward Johnson 12-25-66
- 4. Haldeman, Gale Duane
 Single
 Iowa Methodist Hospital
 Dallas Center, Iowa
 Dallas Center, Iowa
 Dallas Center, Iowa, Cong.
 Elder W. S. Reed
 7-13-65
- Hern, Robert Merl Married Wernersville State Hospital R.D. 1, Robesonia, Pa. Waynesboro, Pa. Waynesboro, Pa, Cong. Elder Howard J. Surbey 2-21-66
- Johnson, Frederick Amos Single
 St. Joseph's Memorial Hospital 2700 N. Washington, Lot 88 Kokomo, Ind.
 Rt. 5, Box 76, Wauseon, Ohio West Fulton, Ohio, Cong. Wauseon, Ohio Elder Edward Johnson 3-11-66
- Kauffman, William A. Married Chambersburg Hospital Gettysburg, Pa., R.D. 3 Harrisonburg, Va. Dayton, Va., Cong. Elder Ernest Miller 8-8-66
- Keller, Fred Eberly Single Allentown General Hospital 234-36 North 17th Street,

Allentown, Pa.
Route 1, Lebanon, Pa.
Northern Lancaster, Pa., Cong.
Elder David Ebling
11-1-65

- Lorenz, Frederic Ray Single Torreon Mission
 Box 188, Cuba, New Mexico Minburn, Iowa Quinter, Kans., Cong. Elder Dale Jamison 2-24-65
- McGhan, Jay D.
 Married
 Butterworth Hospital
 523 Crescent Street
 Grand Rapids, Mich.
 RFD 1, Shelby, Mich.
 Pleasant Ridge, Ohio, Cong.
 Elder Vern Hostetler
 10-17-66
- Miller, Wayne Cecil
 Single
 Halstead Hospital
 520 W. 3rd St., Halstead, Kans.
 RR 1, Bunker Hill, Indiana
 Plevna, Ind., Cong.
 Elder Vern Hostetler
 7-18-66
- 12. Miller, Richard
 ?
 St. Mary's Hospital
 Fulton St., Grand Rapids, Mich.
 ?
 Pleasant Ridge, Ohio, Cong.
 Elder Vern Hostetler
- 13. Moss, Jerry David Single

Iowa Methodist Hospital RFD, Dallas Center, Iowa Dallas Center, Iowa Dallas Center, Iowa, Cong. Elder Sherman Reed 12-1-65

- 14. Reed, Frank Leon
 Single
 Philadelphia State Hospital
 M-110 Charter House Apt.
 Trevose, Pa.
 R.D. 1, Box 135, Hershey, Pa.
 Bethel, Pa., Cong.
 Elder David F. Ebling
 4-11-66
- 15. Rowland, Flory S.
 Single
 Butterworth Hospital
 523 Crescent St.,
 Grand Rapids, Mich.
 519 Johnson St., Hart, Mich.
 Pleasant Ridge, Ohio, Cong.
 Elder Vern Hostetler
 12-6-65
- 17. Shaffer, Frank Eugene
 Married
 Lancaster Osteopathic Hospital
 R.D. 1, Paradise, Pa.
 R.D. 3, Greencastle, Pa.
 Waynesboro, Pa., Cong.

Elder Howard Surbey 12-3-65

18. Sutton, Edwin

Fair Lawn Rest Home East Lutz Rd., Archbold, Ohio R.R. 1, Alvordton, Ohio Pleasant Ridge, Ohio, Cong. Elder Vern Hostetler 7-25-66

19. Throne, Daniel

Torreon Mission Box 188, Cuba, New Mexico R.R. 1, Alvordton, Ohio Pleasant Ridge, Ohio, Cong. Elder Vern Hostetler 11-20-66

THE BOOKS OF THE BIRLE

In Genesis the world was made by God's creative hand.

In Exodus the Hebrews marched His plaintive Lamentations then to gain the promised land.

Leviticus contains the law, holy and Ezekiel tells in wondrous words of just and good.

Numbers records the tribes enrolled. all sons of Abraham's blood.

Moses in Deuteronomy records God's mighty deeds.

Brave Joshua into Canaan's land Joel describes the blessed days when the host of Israel 1ed.

In Judges their rebellion oft pro Among Tekoa's herdsmen Amos vokes the Lord to smite,

But Ruth records the faith of one While Obadiah prophesies of Edwell pleasing to His sight.

In First and Second Samuel of Jonah enshrines a wondrous type Jesse's son we read,

Ten tribes in First and Second Kings revolted from his seed.

The First and Second Chronicles see Judah captive made,

But Ezra leads a remnant back by princely Cyrus' aid.

The city walls of Zion Nehemiah builds again,

While Esther saves her people from plot of wicked man.

In Job we read how faith will live beneath affliction's rod,

And David's Psalms are precious songs to every child of God.

The Proverbs like a goodly string of choicest pearls appear,

Ecclesiastes teaches man how vain all things are here.

The mystic Song of Solomon exalts sweet Sharon's rose;

While Christ, the Saviour and the King, the rapt Isaiah shows.

The warning Jeremiah apostate Israel scorns;

their awful downfall mourns.

dazzling mysteries,

While kings and empires yet to come Daniel in vision sees.

Of judgment and of mercy Hosea loves to tell;

God with man shall dwell.

received his call.

om's final fall.

of Christ, our risen Lord.

Micah pronounces Judah lost-lost James teaches without holiness faith but again restored.

Nahum declares on Nineveh just judgment shall be poured.

A view of Chaldea's coming doom Habakkuk's visions give:

Next Zephaniah warns the Jews to turn, repent, and live.

Haggai wrote to those who saw the temple built again.

And Zechariah prophesied of Christ's triumphant reign.

Malachi was the last who touched the high prophetic chord;

Its final notes sublimely show the coming of the Lord.

Matthew and Mark and Luke and John the holy gospel wrote,

Describing how the Saviour died. His life, and all He taught.

Acts proved how God the apostles owned with sign in every place,

Paul in Romans teaches us how man is saved by grace.

The apostle in Corinthians instructs. exhorts, reproves.

Galatians shows that faith in Christ alone the Father loves.

Ephesians and Philippians tell what Christians ought to be:

Colossians bids us live to God and for eternity.

In Thessalonians we are taught the Lord will come from Heaven.

In Timothy and Titus a bishop's rule is given.

Philemon makes a Christian's love which only Christians know.

Hebrews reveals the gospel prefigured by the law.

is but vain and dead:

Peter points the narrow way in which the saints are led:

John in his three epistles on love delights to dwell.

Jude gives awful warnings of judgment, wrath, and hell.

The Revelation prophesies of that tremendous day

When Christ-and Christ aloneshall be the trembling sinner's stav.

Sel. by A. G. Fahnestock

A BRAVE NEPHEW

ACTS 23:12-24

Little, splashing waves gently rocked a small fishing boat to and fro as a young man bent over his fishing tackle. He carefully examined his day's catch. Several large fish were proudly displayed on his line. Whistling cheerfully, he quickly cleaned them and deftly tossed them into a bucket at the back of the boat ready to take home for that evening's meal. After securely fastening the boat, he lay down with his arms crossed behind his head. It was one of his favorite pastimes to watch the clouds slipping across the sky. It was fun to imagine pictures of people or animals in the odd fluffy shapes. As he mused he pictured one cloud group as the shepherd David with his flock of sheep. Off to the side was a darker cloud which would represent a lion or bear.

by loud, angry voices coming from the shore. Realizing his boat was practically hidden by the reeds and themselves, that the chief captain rushes along the shore, he lay still, hoping to remain unobserved by the hand of rough men. Through a steps where Paul gave his defense small crack at the top edge of the boat, he could see a group of forty men who were waving their fists and talking in angry voices. Some tiles. How unreasonable and terof the men were prominent Jews in rible a mob spirit can be. Before the town of Jerusalem. Others he did not recognize. He listened carefully, scarcely breathing, but could hear only snatches of their conversation.

"We'll finish him! Who is he to claim he was commissioned by God to preach to the hated Gentiles? He is turning the world upside down by his strange doctrine. He's one of the leaders of this band of Christians. Away with them and away with him! We'll not eat or drink till this pestilent fellow called Paul is no longer living." Sealing their vow with a curse, the men left, still castle. The fear that he might be muttering to themselves.

man pondered what he had just heard. This Paul that they spoke the grey stone castle appeared so of with such hate was no other huge a structure and never before than his Uncle Paul; a fiery, force- had the guards loomed so tall, stern ful speaker who, though raised a and forbidding as they stood, fully strict Jew and Pharisee, was a armed by the iron gate. Neverthemiraculously converted Christian, less, remembering the importance of who only yesterday was rudely his mission, he approached the first

have been killed if the chief captain He was startled from his musing had not sent soldiers and centurions to rescue him.

The multitude was so beside could not find out the cause of such tumult, but led Paul to the castle and told the people the wonderful story of his conversion and his Godgiven mission to preach to the Genhe was finished the mob cried out, "Away with him!" renting their clothes and throwing dust into the air. He would have been pulled apart if soldiers had not by force brought him into the castle.

Darkness was settling fast. The young man knew whatever he did he must do quickly. God would help him to save his Uncle Paul and put an end to the evil plan of these wicked men. He grabbed his pail of fish and crept over the side of the boat. After explaining his mission at home, he turned toward the too late spurred him onward. He After they had gone the young sped down the cobblestone pavement without stopping. Never had dragged from the temple and would guard who granted his petition to

see Paul.

The iron gate clanged shut behind them as he followed a soldier down a narrow corridor to Paul's room. Paul raised his head from his writing to greet his nephew. His face was pale from much suffering, but his eyes shone from beneath his bushy eyebrows with a strong love and zeal for his Lord and his fellow Christians. Most of his time was spent writing to the many churches he helped to organize and they were much encouraged by his many epistles. He listened intently to his nephew and charged him to go straightwhole plan as he had heard it.

When the chief captain heard the story, he immediately made plans tion for one another among the to protect Paul. At the third hour of the night, Paul was already on his way to Felix the governor, accompanied by two hundred soldiers, seventy horsemen and two hundred parently the will of God was given spearmen, all unknown to the wicked men who vowed to kill him.

pened to these wicked men, but we do know that God always protects occasion. Martha had headed up His people till their mission on earth is accomplished. Paul still had a mission to perform. He gave Martha sought to get her sister to speeches before Felix and Festus serve along with her. Martha could and also taught many others at have started a fuss had Mary been Rome before he died. Paul's neph- willing to fight with her. Jesus inew had his part to play in God's tervened at that point and made plan to protect Paul.

Maxine Surbey

JESUS IN THE HOME

Jesus found in the home of Mary, Martha, and Lazarus in Bethany a congenial atmosphere such as He does not seem to have found anywhere else. The name Bethany in the original means "house of bread" or "house of dates." He received sympathy and understanding and appears to have often sought refuge under their hospitable roof.

A truly Christian home is one in which Jesus could be a guest over night and not feel out of place. Let us examine some of the characterway to the centurion, telling him the istics of the home in which Tesus delighted to visit.

There was doubtless deep affecmembers of the little household. Love for Christ will produce devotion for those about us.

It was also a home of piety. Apfirst place in their lives. With all of this, however, there is a great The Bible doesn't say what hap- deal of human interest in the Bible account of Christ's visit on one the committee on entertainment.

> A little difficulty developed when clear the one thing needful. Surely the greatest necessity in the home West Milton, O. 45383 is salvation which makes it a place

where Christ is honored, where His Word is loved and read and where the presence of the Holy Spirit abides.

Too many modern homes have become mere parking places and filling stations. America needs more home life, especially centered around the family altar where a covenantkeeping God will meet His trusting children.

Someone has pointed out that people today are born in a hospital, eat in a restaurant, sleep in a suit case, bathe in lakes, die in nursing homes, and have their funerals from the morticians' parlors. The Baltimore Sun carried the following comment which is worth sharing on the subject of the Christian home:

"Why is the Christian home such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing make up for the lack of them.

"The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We still hear a good deal about the all, He is not your Lord at all. higher education, the highest that can be had. It is found in the lofty which home life has such a marvel- God ever intended you should be.

ous power to teach.

"There is no training to be had in school, or college, or anywhere in the world which can take the place of discipline of the home, Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be had in this world."

The story is told of a young girl who was dying of a fatal illness. Like many modern children she had been given everything to satisfy her whims and fancies. When the doctor told both the girl and the mother of her critical condition the child said, "Mother, you have taught me to dress well, and to conduct myself in the way of the world, but vou have failed to teach me how to die." The most serious omission of the modern home is the neglect of this responsibility.

Christ in the home will solve family difficulties by making it a place of mutual helpful service, and when He is the center and if all of the members of the household draw close to Him, they will find themselves living in harmony and unity with each other.

Sel. by Sister Jeanette Poorman

Unless Jesus Christ is Lord of

Sometimes people say, I am so lessons of self-control, self-sacrifice, busy that I have very little time for sublime faith, and splendid trust prayer. If so you are busier than

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ABIDE IN HIM

think of your service for Christ, we lose out. However, this service first in a humble way as an obedi- is too valuable to lose, so we must ent child and second as something at all cost, abide in Him. that you want to continue perma- Why is it so important that we nently? Do you become discour- "abide in Him"? "That, when he aged in your Christian service? Do shall appear" and we believe and you feel you are doing too much are certain that He will appear. for your Lord to be able to continue For He said so and if we cannot on indefinitely? Or do you appreci- believe this, what can we believe? ate the privilege that you are still Without faith in His Word it is

have already accepted Him as our Lord, that we have already taken "And now, little children, abide the necessary steps to enter into a in him; that, when he shall appear, spiritual relation with Him. "That we may have confidence, and not be when He shall appear," no quesashamed before him at his coming," tion about His appearing. He has 1 John 2:28. We first notice the told us that He is coming again kind, pleading way in which the and we believe it, we accept His apostle John addresses the followers divinity and we are looking for His of Christ. He does not use the coming. John knew that perhaps word "little children" in a belittling we would have many trials and way or a way which shows their temptations in His service, so he is weakness. Rather he is pleading pleading with us to "abide in him." with those who have accepted Christ If we abide in Him we will not reas their Lord, in a fatherly be- main as weak children, but will seeching way. Little children you grow in His service. We know have made a good start, now "abide that in any service we do not stand in Him." The word abide means still, we either grow and become "continue permanently." Do you more useful in that service or else

blessed as one of His little children? impossible to please Him and with-"Abide in Him" implies that we out faith all is lost. So we faith-

fully "abide in Him" that when He grow thereby unto spiritual heirs does appear, "we may have con- and joint-heirs with Him. fidence, and not be ashamed before him at his coming." We have all not save us, it only enables us to experienced that we can approach or accept a certain event without fear and with confidence, if we auhappening. It is when we are not Christ's teachings, this denominaour duty or our best; that fear, dread and turmoil is stirred up in Rom. 6:23. Again the purpose of our being. We understand the contrast betwen confidence and shame, obey all of Christ's teachings, to and it should be no question in our minds which way we would like to meet our Lord. Then why not whoso keepth his word, in him "abide in Him" with all our talent. ability and devoted service?

"But as many as received him, to them gave he power to become the believe on his name," John 1:12. There is no question that we will

Alas a certain denomination does be saved through wholeheartedly "abiding in Him." If any denomination does not lead us, allow us ticipate it and are ready for its and encourage us to follow all of ready, when we have not done what tion is a failure. The purpose of the we should, when we have not done true Church is to keep us from sin, for "the wages of sin is death," the true Church is, to enable us to the best of our ability with the talents which God has given us, "But verily is the love of God perfected: hereby know we that we are in him," 1 John 2:5.

"For we are his workmanship. sons of God, even to them that created in Christ Jesus unto good works, which God hath before ordained that we should walk in fail, after we have properly received them," Eph. 2:10. "We" who, Him, unless we fail to use the power those who have accepted Christ as He has given us through His Word. their Saviour and walk in the ways Notice those who have received which He has instructed us. True, Him are "them that believe on good works will never justfy us His name." Not just believed, but for our transgressions, they are too still believe and always will. We weak and insignificant to offset feel that each reader realizes, that our sins. However, the blood of those who believe on His name. Christ will justify us. All for nothtrust in all He taught, do not doubt ing, yes except, that the man or any part of It, such individuals have woman who is justified will work accepted Him as their Lord, follow in His service. We are so appreci-Him as His humble servants and ative that we will do all we can, feed upon each and every Word however and whenever we can to that He has taught, that they may serve Him, as He has instructed us

"And every man that hath this hope through love. If one is saved at in him purifieth himself, even as the point of faith, the instant that he is pure," 1 John 3:3. Dear he believes, then faith has no time reader, do you feel that you have in which to work and is therefore. purified vourself "even as he is an unavailing faith. Those who pure"? If not, we each had better get busy in His service, faithfully, as long as we are given life, time believes in Christ and declares Him and opportunity. Now we will leave to be his personal Saviour, find the subject with you, for medita- themselves in the peculiar predication, of why you should not "abide ment of having to explain how an in Him"?

SAVING FAITH

point upon which all religious peo- dience, before faith works, then he previous article. I set forth proof that the faith, only theory is a came unto his own, and his own false one. The controversy that received him not, but as many as usually arises from a discussion of received him, to them gave he powthe theme of salvation by faith is, er to become the sons of God, even not whether one is saved by faith to them that believe on his name." but at what point does faith save Unto whom did Christ give power him? When does faith save?

that "avails" is the "Faith that lieve on his name." Let us notice works through love." But an avail- the order: 1. Believers, 2. given ing faith is a saving faith, therefore power, 3. to become, 4. sons of the faith that saves is the faith God. "To become" is future tense. that works through love. Since the Believers are not saved the instant faith that avails us of salvation must they become believers, but only work in order to avail, there obvi- then are they given the power "to ously must be some time between become" sons of God. Suppose the the time faith is generated in us, believer never exercises this power? and the time we are saved by it. Then he will never become a son of

in His Word, the New Testament, during which interval faith works teach that salvation is by faith only, that one is saved the instant he unavailing faith avails. James 2:17 says, "Even so faith, that hath not works, is dead, being alone," If one is saved the moment he believes. That men are saved by faith is a before faith expresses itself in obeple are agreed. I have never heard is saved by a dead faith. Will the a discussion arising from the fact faith only advocates please tell us that one is saved by faith. In a how a dead faith operates to save?

In John 1:11-12 we read, "He to become the sons of God? The Gal. 5:6 informs us that the faith answer is, "Even to them that be-

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God, therefore he will never be saved. If one is saved at the point blast on the rams horn, have the of faith, then he is saved before people give a great shout and the becoming a son of God. If he is saved before becoming a son of Quite a bit of work to do, wouldn't God, he is saved while he is still you say? Yet the city was a gift, a child of the devil. Some salvation that would be.

believes, when does faith save him? cause the walls to fall? The afore In the eleventh chapter of Hebrews mentioned Scripture tells us. It says the writer defines faith, gives ex- "By faith the walls of Jericho fell amples of its operation, and spe-down, AFTER they had been comcifically sets forth the time when it passed about for seven days." Did avails. In verse 30 he says, "By the walls of Jericho fall by faith, at faith the wall of Jericho fell down, the point of faith? Did they fall after they had been compassed about the instant Joshua and Israel befor seven days." After the wan-lieved God and His promise? Of dering in the wilderness, and after course not. The Bible says the their escape from the Egyptians, walls fell by faith AFTER they under the leadership of Joshua, Is- were compassed about seven days.

Canaan to drive out the nations before them, and inherit the land promised to them. Before the battle of Jericho, God said, "Joshua, see, I have given into thine hand Jericho," Josh. 6:2. Yes, God gave them Jericho but required their doing some things in order to get it. Did this invalidate the "gift"? Certainly it did not. In like manner, salvation is a gift to us, but God requires no less obedience on our para to obtain it, than he did of Joshua and Israel in order that they might obtain Jericho. God told them to march around the city one time a day for six days, and on the seveath, march around seven times. Then have the priest give a long wall of the city would fall down. and Paul says, the walls "fell by faith." When did they actually If one is not saved the instant he possess the city and when did faith rael marched across the Jordan into God gave them the city, but they

possessed the land if they had re- His audience, part of them at least, capture. They could have sat down believe it when it is said of them, from then until now and said, "Lord "They were pricked in their heart, will give us the city, and since it the apostles. Men and Brethren, is a gift there is nothing for us to what shall we do." Where did you do but wait and murmur not; for ever hear of a group of unbelievers after all 'Justification is by faith being cut to the heart from hearing only, a most wholesome doctrine Christ preached and asking what and very full of comfort," and they they must do, and still be unbewould never have come into pos- lievers? Yes, those men now were session of the city. When does faith believers and wanted to know what avail? When it leads us to do all to do to be saved. Peter told them that God commands us to do in to "repent and be baptized every order to obtain that faith. Faith one of you in the name of Christ then saves when it causes us to for the remission of sins." Were completely obey all God's plan for these believers saved by faith? Cerour salvaiton.

tle Peter made known God's plan when did faith save them? When for saving man from his sins, mak- it lead them to do all that God told ing him a child of God, a Christian, them to do. They were saved by a member of the Church. Being faith when they repented of their

did not come into possession of it made free from sin, becoming a until, AFTER they had done all child of God, becoming a Christian, that God told them to do in order being a member of the Church, are to receive it. The walls fell "by all one and the same process. Whatfaith" but not until their faith had ever it takes to free you from sin, expressed itself in complete obedi- makes you a member of the Church. ence to the will of God. The faith makes you a child of God, and gives that availed them of the city, was you eternal life. Peter preached the the faith that worked through love. miraculous life, the sacrificial death, No one can read the story of Jericho the victorious resurrection, the glorand conclude that Israel actually ious ascension, and the crowning of possessed the city at the point of Jesus at God's right hand as both faith "without further acts of obe- Lord and Christ, and called upon dience or good works." Further- his audience to "know assuredly," more, I do not believe anyone be- Acts 2:36, which is another way of lieves that Israel would ever have saying, Believe it beyond any doubt. fused to execute God's plan for its evidenced the fact that they did we believe in you; we know you and said unto Peter and the rest of tainly so. Did faith save them the In Acts, second chapter, the apos- instant they believed? No. Well,

sins, and were baptized for the remission of their sins. That is when words of Jesus to Nicodemus, His faith will save you, sinner friend. If their faith had never led them to repent and be baptized for the remission of their sins, they would never have been saved. In like manner if your faith doesn't lead you to repent and be baptized, you will never be saved. Just as the walls of Jericho fell by faith, after it led the Israelites to do all that God told them to do, so our faith brings us salvation after it leads us to do all that we are commanded to do in order that we might be saved. That is the only kind of faith that saves, the only kind that will avail, and that is when it saves.

W. E. Bashor P.O. Box 1226, Turlock, Cal.

CHRIST OUR ONLY HOPE. IN OVERCOMING THE WORLD

What are the basic needs of mankind today? . . . experimentally, socially, politically, nationally, internationally, economically, morally and eternally? There can be only one answer to all these and that I speak of myself," Jno. 7:15-17. is a turning to God and to Christ Liberalism, stark unbelief, mere os-His Son. Many professed Chris- tentatious display and pretense will tians do not manifest, by the fruit never satisfy Christ. "Ye must be of their lives, a genuine, spiritual born again." experience. Hence, they go about manifesting great unrest, and the for all our successes and rewards greatest confusion, which we have in this life and in the life to come.

We should well take heed to the words are still applicable to all lost humanity, "Ye must be born again" (from above - supernaturally). This is the Divine imperative. When one is truly "born again" they will manifest a changed nature, from fleshly desires to all things which are spiritual. Without this Divine imperative, without a birth of Christ (the Word) and a New birth of the Holy Spirit, no man can enter the kingdom of God. This "New Birth" consists of water baptism, which with faith and repentance, secures eternal life.

Dear reader, beware of false substitutes, deceptions, mere churchunity, outward religiosity and dead liturgies, sham and hypocrisies. We beg of you to shun liberalism, a desire to follow along with denominationalism, accepting only the name of Christ, without following His instructions and commandments, for eternal salvation. Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether

Therefore, Christ is the answer ever witnessed in our generation. He is the answer to the Spirit-filled life. It was so at Pentecost, He called Christian churches of our day told His disciples to tarry at Jeru- seem powerless, when they should salem for the Holy Ghost. He still be dynamic and throbbing with wants us filled with the Spirit. The evangelical fervor. We fear they Holy Spirit cleanses, fills and em- have "a form of Godliness, but deny powers us, when we keep our bodies the power thereof, from such turn fit temples for His indwelling. We away." say to every Brother and Sister, "Have ye received the Holy Ghost since ve believed?"

overcome? It is Christ. He is the out of apostasy, and to maintain answer to the world's needs, as well our integrity in all our congregaas to the Christians, if they would only believe. Almost everyone in pure, from the beggardly elements these days seem to be afraid of the future. It seems unpredictable and enthusiasm in enlarging our small utterly distressing, to those who are not anchored in Christ Jesus. Yet groups of our fold? We fear we ever know such fear and despair, as millions are experiencing today. It is more than a "nuclear" fear.

feeling that the human race has somehow lost its way. What is the answer to this situation? A turning to Christ is absolutely the answer. Yet both men and women are turning down the Bible. What is the matter with so-called Christianity in our day? . . . True Christianity has always shone the brightest when the Spiritual skies are darkened. Turning to Church His-

What about we Dunkard Brethren, are we doing all we can? . . . In working with the seed of our What is the hope of the world, to conservative Brethren, to lead them tions, and in keeping the church of the world? What about our congregations and small isolated many are denving His Divinity to- are too prayerless, too easy going. day. We doubt if the world has too easily satisfied with skim-milk religion. Too nominal and emptyhearted. Have we lost our first love? How many of us remember No doubt that many have the the later twenties and the early thirties? . . . Has our zeal and enthusiasm, our rejoicing in Christ Jesus, wanned? Have we forgotten the blessings we received, when our church was again re-established on the solid Rock of our Foundation? Dear Lord, save us from the deathlike grip of this the beginning of the "Laodicean" period of the Church age.

We need more fire in the pulpit tory, we find that the "early and the pew. We should not follow Church" moved against Pagan those who desire more fire in the Rome and turned the world upside kitchen range. Away with the sodown, so to speak. But the so-cial gospel and the element of social

activities, picnics and such like. Oh, worse and worse. This we say upon foolish Galatians, who hath bewitch- plaster big enough to cover and ed you, that ye should not obey the heal the running sores of putrid truth, before whose eyes Jesus Christ hath been evidently set forth, days of Noah and Lot than they are crucified among you? This only would learn of you, Received ye outside the coming of our blessed the Spirit by the works of the law, or by the hearing of faith. Are ye saved of the nations, of this old so foolish? having begun in the world; none whatsoever. Spirit, are ve now made perfect by things in vain? if it be yet in vain," United Nations, League of Nations, Gal. 3:1-4.

God." devil's toboggan slide. Only a fool nation. Christ is our only hope in and an idiot and an ignoramus can overcoming the world. We are deny the stubbornness of this sinful, mindful of the fact that the signs degrading and devilish trend of our of the time are pointing to the soon fallen nation and world.

Away with the nonsense, "The out in the Holy Scriptures. world is getting better." Sin on

God, give Thy Church a heart-the authority of the Word of God. warming, fire-baptized revival! "O There is no remedy, no panacea, no mankind. Were they worse in the today? There is absolutely no hope, Christ to rule in righteousness the

Democracy, socialism, philosophy. the flesh? Have ye suffered so many education, legislation, communism, treaties and what not, is not the Christ is the only answer for the answer. Christ and Christ only is world, and for our only hope in the answer. Let us hold Him up. overcoming the world. The wicked not as a compromising Christ, but nations of this wicked, hell-bent as a loving and obedient Christ, world are going pell-mell to hell, who requires of us our love and We say this by the authority of the obedience to Him. Let us shout it. Word of God, and are not judging, sing it, believe it, preach it, antici-"The wicked shall be turned into pate it, proclaim it everywhere, on hell, and all the nations who forget the street, in the home, in the Unbelievers are on the school, in the community, in the coming of our Saviour, as pointed

The waste lands of Palestine, the every hand is so obvious, blatant, homeland of the Jews, have been heinous, blasphemous and appalling drained and the desert lands have that even a blind man ought to un- become productive. The desert is derstand and know that the world blossoming as the rose. The vast is aflame with wickedness. Listen, wealth of the Dead Sea is fast bedear reader, we tell you emphatic- ing exploited. The best chemists ally that conditions will become estimate that the millions of tons

of potash, bromine, salt, gypsum, Phil. 3:20-21. Let us hail that glad calcium chloride, magnesium, chlo- day when the kingdoms of this ride, and other substances found world (the saved of the Nations) there are worth fully one trillion, become the kingdom of our crucione hundred billion dollars or more. fied, risen, Saviour and coming Already, we are told, that the shore King! What a day of rejoicing that is a perfect beelieve of industry, and hundreds of men are employed. The enormous wealth is incalculable. Everything is shaping up for the "Revelation" of the end of time, when the "Beast" (rider of the white horse) will bring about a great war (perhaps world war three) and subdue three kings.

Then in a very short time a three nation war, in which a "third part of men will be killed," Dan. 11:40-41: Rev. 9:13; which will possibly be world war four, in which Israel's waste lands will all be given back to her. Gog from the north (perhaps the Russian Bear, with all his allies) will then be gathered, together with the kings of the East, (God will bring him back with hooks in his jaws, Ezek. 38:1-7) for the great battle of God Almighty, the battle of "Armageddon." This Gog has his covetous eve on the Holy Land to go there "for a spoil." Also this great Beast wants the Throne of David, the upper rooms of that throne in Jerusalem. But God will intervene. Remember it is the Land of Promise, and from Jerusalem Christ will some day reign there. His holy feet shall touch the Mt. of Olives, re-

will be. Even so, come, Lord Jesus.

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans, 67530

NEWS ITEMS

NEWBERG, OREGON

The Newberg congregation wishes to extend the call of Macedonia. to anyone who may be thinking of relocating at some other part of the country. Newberg is located in one of the most beautiful parts of Oregon. Will you prayerfully consider helping the congregation at this location?

> Esther Reodel, Cor. Rt. 1, Box 293 B. Newberg, Ore. 97132

RENEWALS

We are pleased with the good response in renewing subscriptions for the Bible Monitor. We plan to revise the Mailing List and correct address labels about March 1st. Please send all renewals in by that time, so you will continue to receive the Bible Monitor.

Editor.

Brethren and Sisters in Christ:

"Blessed are the peacemakers: member He has a glorious body, for they shall be called the children of God," Matt. 5:9. Greetings from same time, many of the same peo-Ghana, West Africa. I arrived at my post in Foss, central region of Ghana, on January 5. I am teaching chemistry and physics, as head of the science department at a teacher's college located in a clearing in dense jungle. I will work here as part of the Peace Corps for the next year and a half.

God has blessed this tropical area with a rich abundance of fruit. flowers and beautiful foliage. Fruit, rice, fish, plantaine and nuts make up most of the diet here. The people dress in colorful cloth, which is wrapped around the body. They walk most everywhere except for long distances, in which they take "manning wagons." They carry large baskets of fruit and other products on top of their heads.

I learned the Twi language before coming here, so communication is fairly easy. It is an interesting experience to try to sleep here; with chorus' of tree bears, exotic birds and millions of insects in vocalization.

I see much work for Christ to be done in Africa. Here at the college. I am thankful that I can take part in worship services each morning before classes. On Sunday nights we have further services, where the staff alternates in bringing the message. The entire student body is required to attend.

a most inspiring way. But, at the as they exchanged news and the

ple believe in and participate in "juju" or witchcraft and the consultation of fetish. They believe in propitiating angry spirits or driving away evil ones by means of various rites, offerings and sacrifices.

Pray for these people, and I ask that you consider me in your prayers, that I might in some way inspire or lead the people in which I have contact to a closer walk with Christ.

I would appreciate letters or any questions you might have. Send to me at Foso Training College, P.O. Box 87, Assin-Foss, Ghana. West Africa.

> In christian love, Bro. Leonard Wertz.

THE RESULTS OF A PRAYER MEETING

ACTS 12:1-17

Rhoda sat dejectly on the doorstep with a dust cloth clutched in her hand. Usually she enjoyed her task of dusting aunt Mary's spacious home. She would flit from one room to another, singing snatches of different hymns as she looked forward to another prayer meeting. Prayer meeting was always a high spot in the week as many of her friends and cousins in or near Jerusalem would be pres-Yes, they praise God and sing in ent. Time never seemed long enough all. Rhoda wanted to hear Peter, plished in the past by prayer and I the great evangelist and preacher believe that now and always the speak. Peter was a strong, husky power of prayer will continue to man, who was a fisherman by trade bless His people." until the Lord called him to be a fishers of men. He had a warm out- lowed her Aunt into the house. In going nature, very enthusiastic and due time the work was finished and zealous for the cause of Christ. He a goodly number of believers were spoke boldly and with such conviction and power of the Holy prayers were offered to the Lord in Ghost that on the day of Pentecost behalf of their leader, Peter. It three-thousand souls were pricked seemed to Rhoda that a person could to the heart and were baptized in almost feel the power and presence one day. There was something about of God in the hushed stillness. The Peter that attracted even the chil- room was so packed that she had dren, who sat in awe and reverently to sit on a mat near the door. listened when he preached. Peter Stretching her cramped muscles, wouldn't be able to come tonight, she leaned forward. What was that for king Herod, anxious to please noise she heard? Was that a sound certain wicked men, cast Peter in- of footsteps outside the door? to prison, where he was bound with Would the soldiers come and force chains and securely watched by the them all to go to prison? A steady guard. People hate to have their knocking on the door of the gate sins pointed out, but Peter spoke reached her ears. Perhaps no one enemies among the scribes and est to the door. What should she religious.

having special prayer for Peter to- door to the gate. night, trusting that the Lord may see fit to deliver him from prison. "Greetings in the Name of our Is the arm of the Lord slackened in Lord Jesus." Joy of joy! Wonder these days of persecution that he of wonders! It was Peter! She rechas not the power to deliver His loguized his voice. She forgot to

events of the week, but most of people? Much has been accom-

With renewed hope, Rhoda folgathered together. Many fervent boldly and fearlessly causing many else could hear it; she was the near-Pharisees, who claimed to be very do? Should she answer it, or should she ignore that steady knocking? "Rhoda," called her Aunt, "Why She knew what she would do. She are you sitting on the steps idling would open the gate just a crack. away the time? There is much wide enough to see who it was, then work to do yet; hustle, or we will she could warn the rest of them if not get finished in time. We are it was a soldier. She slipped out the

A clear, strong voice called,

open the gate in her gladness, but bind on his sandals and to follow ran in to tell the band of believers him. As he followed the angel, Peter that their prayers were answered, but they only looked at her, unbelievingly, and said she was mad, when she said that Peter stood at the gate.

"It is Peter. It truly is no one else than Peter. I know his voice." she insisted. "It is his angel, then." they said, still unbelieving. Rhoda shook her head, clasping her hands tightly together, while her whole being seemed to be bursting with excitement. "Quick! Let him in! Don't you hear him knocking?"

senses. Someone would have to Herod, who had thrust him into answer the door. The persistent prison. He then told them that afknocking had not ceased. Those ter considering this great miracle, nearest the door thrust it open, the Spirit of the Lord seemed to Truly their prayers were miracu- lead him to this very house where lously answered, for Peter stood in they were praying for him. After their midst!

had brought him out of prison. He into another place. was sleeping between two soldiers. and bound with two chains. Keep- her bed that night, She pondered ers were stationed before the doors the events of the day. She looked of the prison. Every precaution was out across the city of Jerusalem, made by the keeper of the prison whose families had many hours, long to make their prisoners secure so been asleep, little knowing the mirthat no chance of escape would be acle of God that had occured that possible. Suddenly a light shined in very night. She looked up to the the prison and an angel of the Lord heavens and watched the steady smote him on the side and raised gleam of the stars as they shone in him up telling him to arise quick- the sky of midnight blue. Truly the ly. When he did so the chains fell heavens declare the glory of God. off his hands. Then the angel told A feeling of peace seemed to en-

thought he was seeing a vision and didn't realize it was an actual happening. They passed the first and second ward where soldiers were standing guard, but the soldiers appeared to have fallen into a deep sleep so they passed unhindered. They proceeded on to the iron gate that lead to the city, which opened for them of its own accord and so they passed on till the angel departed from him. Then Peter came to himself and realized that the Lord had sent his angel and had The people suddenly came to their delivered him from the wicked telling them to tell the rest of the Peter told them how the Lord Brethren, he left them and went

As Rhoda climbed the stairs to him to cast on his garments and to velope her as a blanket. God wasn't far away. He was very near, for He was only a prayer away.

Maxine Surbey West Milton, Ohio.

KEEP THYSELF PURE

Conditions in our American life today demand that parents in the home, teachers in the schools and preachers in the pulpits put greater emphasis upon this advice which Paul gave to Timothy, "Keep thyself pure," I Tim. 5:22. For the Devil in a thousand ways is beguiling our young people, defiling them in thought and desire, leading them to sacrifice their virtue, and bringing a blight and a curse upon our American homes and communities. Our own beloved brotherhood is by no means free from this blight and curse, for fearful inroads have already been made into our homes and congregations by the forces of vice and impurity. It is appalling and should arouse us all to see ourselves to the task of opposing these forces and saving our boys and girls, with all the power and influence that God gives us.

Let us notice briefly a few of the things that are the causes of temptation and disgrace: 1. Indecent pictures. How many times indecent and even vulgar pictures are flashed

newspapers, the posters along our streets advertising the plays, operas and theaters are shameless. Most of the films in the picture shows are lustful and vulgar, detailing many suggestive scenes and scenes which feed the evil inclinations of the human heart. Watch your eyes, my young friends, for through them the walls of your memory are hung full of pictures. You cannot afford to carry these indecent pictures with you. Look not upon them.

2. Immodest clothing. Why is it that fashion decrees clothing for our men and women, so that the human form is indescently and suggestively exposed? I can find no answer in virtue.. Fashion-makers are not God's people but servants of the Devil, they fashion clothing to carry out his purposes, one of which is the love of money, regardless of the consequences. Don't women know that by unduly exposing their bodies they merit the contempt of every decent person and invite not only the look but also the advances of the lewd? Insufficient clothing throws temptation into the eyes of a passionate man (and every man is human) and may lead him to crime. Even christian women seem to forget that by their careless dressing, they may wreck the lives of their brothers, sweetbefore our eyes. It is hard enough hearts and friends. Clothing is confor a pure-minded person to keep sidered a sign of civilization and his thoughts pure. Some pictures in the lack of it a sign of barbarism. the papers, especially the Sunday We know that proper and decent

protects virtue. How ridiculous are sensual and the gateway to impurity bare arms, chests and legs in the and ruin. Is it any wonder that midst of a northern winter. In spite many a young life ends in shame? of better knowledge and unreason- Are we surprised that our courts ableness of fashion and custom, why are flooded with applications for should our sisters lend their influ- divorce? Can true love remain pure ence by consent or practice to pro- through such a carnal test: I know

ful craze for dancing throughout the friends, avoid the dance floor as country. In many places our young you would a deadly poison. people are severely tried, because it 4. Liberties in Courtship. Our has become so common and is en- American life is a life of freedom. gaged in by all classes, both married People resent restraint. This same and unmarried. Why is dancing so liberty is desired in courtship and popular? What motive leads people the customs of our society allow it. to dance? I say fearlessly, that To my mind courtship is a sacred pleasure and sensuality form the thing, but how many make it unmotive for the dance. Many a per-sacred? Much that goes under the son has gone by way of the popular name of courtship is not courtship dance to shame and hell. Ask any at all, but the fulfillment of lust. dancer, What are the companions The purpose of courtship is to woo of the dancer? None will deny that a woman in view of marriage. To lustful music, liquor, tobacco and this end it is essential to become even dope are their desires. Judg- fully acquainted, but this does not ing from reports, modern dances grant the privilege of immorality or are so immoral and disgusting that sin. No young man has any right even proprietors of such houses are to seek the love of a girl or spend urging reform. Some dances are her precious time for any other purnaturally worse than others, but the pose than mutual understanding modern dance of civilized people is and finally sacred matrimony. To morally and fundamentaly wrong, many however, courtship simply How is it possible for pure-minded means having what they call a good people to join in the dance, where time, and their understanding of a a man takes a woman not his wife, good time often leads to shameful into his arms and where in each results and even to sin. Judging by other's embrace they assume im- the experiences of some of our conpolite and even vulgar positions, gregations over even our brotherremembering all the while the dis- hood, there is great need for more

clothing removes temptation and play of immodest dressing? It is mote this evil of indecent dressing? of no heathen dance as blighted and 3. Dancing. There is a wonder- damning as this. Dear young

care and teaching along this line. How many families have been disgraced? How many of our young members have committed acts or left impression which will mar their entire lives? We may think of such things lightly, because they are so common, but such conduct is to our shame.

What is wrong? The answer is easy, our social customs are too lax. Why should two young people, perhaps little known to each other, spend the late hours of the night alone in an automobile? Why should they even sit up alone, all night, at home? Do parents and reality the Lord's Prayer, Jesus guardians realize the dangers of the prayed for His immediate disciples American privileges? Kissing, embracing and fondling do not lead Him, and who were "not of the to love but rather to lust. Any courtship that arouses the passions of the world." He likewise prayed is not true courtship and is not safe. for the unity of those who would O young people, the taking of lib- believe on Him through the Word erties and privileges of this nature, preached by His immediate followor of allowing them, is playing with ers. The Lord did not come into the see God," Matt. 5:8.

THE UNITY CHRIST DIDN'T PRAY FOR

The devil is an adept at taking advantage of Bible truth and wresting it from its setting, and he finds plenty of dupes who fall for his schemes. We are living in a day when the masses don't think for themselves, thus they fall an easy prey to the devil and leaders, even church leaders who have largely scrapped the truth of God which crosses their carnal thinking.

Jesus did pray for unity among His followers, but not for the unity of everything which is religious. In John the 17th chapter, which is in who had "left all and followed" world, even as I (Christ) am not fire of passion which may become world to bring about unity among your sin and downfall. Be pure various religious bodies. We never and conduct a decent Christian find him trying to harmonize the courtship, so that no regret may "Pharisees," "Sadducees," "Publihaunt you all the remainder of your cans," and "Herodians," nor did He life. One of the greatest freedoms pray for such harmony. All religion, that mankind enjoys is, to be able regardless of what it may be called, - 1.ol: one another in the face which does not magnify Christ, His without a blush of shame. "Blessed crucifixion, and bodily resurrection, are the pure in heart; for they shall is utterly false, and is of the devil. How foolish can men be in saying, Sel, by Sister Bessie Shaffer Mall religion is good if it is lived up

to." No Christian, with any degree of intelligence would ever make such a statement. Paul didn't preach such a thing. To the contrary he said, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Let us remember that the substance of this Gospel preached by Paul is, "that Christ died for our sins according to the Scriptures: and that He was buried and that He rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve." So far as heaven is concerned it would be utterly impossible for unity to exist among groups which differ on the foundation facts of the Gospel. Men cannot differ on these cardinal and clearly revealed Gospel truths and still be Christian or lovers and followers of God. Jesus Christ "is the way, cometh unto the Father." but by Him.

The National Council of Churches are wresting the words of our Lord, "That they all might be one." and deceiving others, when they had He done so He would have damned. These are days when decrossed the Holy Scriptures on ceivers would mix together falsemany counts, "Can two walk togeth-lhood with truth, sin and holiness,

er except they be agreed?" Amos 3:3. "Be ye not unequally voked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" II Cor. 6:14-16. Again. "Wherefore come out from among them and be ye separate, saith the Lord," II Cor. 6:17. "Having a form of godliness, but denying the power thereof: from such turn away," II Tim 3:5. "Whosoever transgresseth, and abideth not in doctrine of Christ, has not God. He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that the truth, and the life; no man biddeth him God speed is partaker of his evil deeds," II John 9-11. These are days when the devil and his dupes would have us glorify everything-"Good Catholics" good protestants, good Jehovah's Witnesses, good Mohammedians, good claim that they are helping to ans- Communists, good atheists, and good wer the prayer of our Christ by devils." Men may call anything striving to bring about unity be- good, but if men have not Christ tween all creeds. Jesus did not pray as their Saviour from sin, they are that all religions might be one, and only good enough to be eternally

pride and humility, folly and wis- ledge of God and His Book, the dom, wickedness and righteousness, evil and good, infidelity and faith, immorality and morality, then call it all good. All of such is the scheme of hell to destroy the Church of lesus Christ, and wipe righteousness from the face of the earth.

Let us earnesly plead for unity among the true children of God who hold the truth of God in rightin trying to adjust ourselves for a peaceful co-existence with conglomerated religions which seem to believe everything in general and little that is vital in particular.

Sel. by Bro. Grant Shadle, Jr.

PARADOXICAL PLIGHT OF OUR NATION

In America we are building super-highways, but few are traveling on the highway of holiness. We watching TV than ever before. In are building great Cities, but have America we are experiencing a little concern for the "City four- home building craze, while at the square," whose builder and maker same time one out of four marriages is God. We are endeavoring to conquer space, but have failed to by a mere thread. conquer sin. Satan and even self. enjoy more conveniences than any 14:34. other nation, but these do not draw us closer to Almighty God. We are building bigger and better institu- When you give in to God, God tions of learning, while the know- will give out to you.

Bible, is shelved. America has her days of celebration, when it would be better if she had her days of fasting, praying and repentance.

America views the lusts of the screens, when she needs to be reading the hand-writing on the wall. America listens to the rock and roll, when she needs to be heeding the Divine warnings and tuning eousness, but let us have no part in on the sweet music of heaven. America is feeding it's mind on the obscene literature of lust, when it needs to be daily searching the Scriptures.

> America is building more and more church-buildings, but at the same time building more and larger penal institutions. More people belong to churches today, but at the same time more people are to be found at the lakes, beaches, ball games, race tracks, golf courses and fails and others are held together

These few thoughts need to be We are a land of guided missiles emblazoned across the sky, that and mis-guided men. We fear the every American may see. "Rightpower of the H bomb, but have no eousness exalteth a nation; but sin fear of God before our eyes. We is a reproach to any people," Prov.

Sel. by Sister Ada Whitman.

WHOSE DELINQUENCY?

We read in the papers, We hear on the air, Of killing and stealing And crime everywhere.

We sigh and we say As we notice the trend, "This young generation— Where will it all end?"

But can we be sure That it's their fault alone? That maybe a part of it Isn't also our own?

Boys don't make movies They don't write the books, That paint a gay picture Of gangsters and crooks.

They don't make the liquor, They don't run the bars, They don't make the laws And they don't buy cars.

They don't make the drugs That addle the brain; Its all done by older folks, Greedy for gain.

In far too many cases We find this to be true, The label "Delinquent" Fits older folks, too.

Sel. by Sister Della Beeman.

Christ is not valued at all unless He is valued above all.

ADVANCING IN GOD'S SCHOOL

We are turning to Hebrews 10: 38 for our text. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

Faith is necessary to have and exercise in order to please God. Drawing back indicates that faith has failed—thus God has no pleasure in such a soul because they do not trust Him, and in reality say, "God is not able. He can't do it."

Now how shall we start our discussion? We will start it with this statement. It is quite natural for the human family to live within the realm of what they see. A baby lives in a very narrow scope. However, as it grows, goes to school and sees new things his vision begins to expand. As long as his mental faculties continue to function there will be no cessation of development and expansion. Keep a child confined to a room, without books, friends, toys, and do not allow it to see the outside world, and regardless of its size or age it will not enlarge its vision.

Religiously there is danger of remaining in the realm of infancy and childhood too long. The devil delights in blinding God's people to the possibilities that God has reserved for all born again followers of Christ. So many are content to have a mere profession, having enough of God to seemingly satisfy

a none too bright conscience, then from the same mountain, after contenting themselves with the assurance that they are just as good as "so and so" in the church, who, however, may be far below par.

God is looking for people who are not satisfied to be as good as "so and so" and who have enough "holy discontent" within them to invite Him to help them break away from the crowd of ordinary followers and escort them into the deep things of God.

God has always had a few who were willing to do this, and get alone with Him and allow Him to expand their compass. Such a one was John the Baptist, who until the day of his showing unto Israel the way of repentance, was alone with God in the desert being molded for his mission.

Jesus spent long seasons in the mountains, in the wilderness, and by the sea, "rising up a great while before day," to lay burdens before His Father, and receive His orders from Him

Paul spent two years in Arabia and received the revelations that are inspired Bible Doctrines for the Christian Church of our day.

John Bunyan lay in an evil, vile and diseased jail-away from society so that, God could use him to produce the immortal Pilgrim's Progress. Moses spent forty years for your life? on the mountain side tending sheep, while God put him through school, their spiritual growth because they A few years later he came down drew back. They refused to go

spending 40 days with God, with so much glory on his face that he had to wear a veil before the people would look on him.

Joseph was sold by his brethren, slandered and abused, put in prison in a foreign land, while God developed him to become Prime Minister of Egypt.

John the Revelator was cast on the Isle of Patmos, alone, away from the hustle and bustle of traffic and people-no friends or companions but God met him and gave him a revelation of Jesus Christ, and eternity, second to none in the Bible.

These characters, we have mentioned, did not come into the full bloom of their usefulness until they had gone through their particular experience for their development. It meant neglect-lonely hoursseparation from home, friends, and family. It meant misunderstandings, hardships, abuse, and persecutions. But you say "I don't want to be neglected, I don't want to be misunderstood. I don't want hardships and persecutions. I don't want to be laid aside, afflicted, or set on the shelf." But you do want to be made strong, and to be useful in God's Kingdom? Then why do you complain about the method God wants to use to accomplish His purpose

Many a soul has been stunted in

through God's school, thus He had drawing card!" How much of what no pleasure in them. We so often Paul wrote for us would be missing look at trials, temptations, misun- from the Word! These men subderstandings, hard places, and tests mitted to God's plan for their lives in the wrong light. God does not thus were used of God. They had permit these to see us suffer, or to faith that God would deliver. make it difficult for us. It is merely part of our training, so that we might "endure hardness as a good soldier of Jesus Christ."

And so when in the school of God's training, don't necessarily now write unto you; in both which pray for deliverance from the test, I stir up your pure minds by way but for Grace to stand the test. If of remembrance," 2 Pet. 3:1. By we pray for deliverance, in reality, this verse we see we are to have we may suffer defeat because we pure minds. I am afraid that doesfrustrated God's plan of develop- n't sound like the people of our day. ment for us. Don't draw back, God Everywhere in public we find and will see you through. His Grace is hear many things, that no pure sufficient. Don't lose faith but trust mind would utter. Him. He knows best.

to be delivered from the Isle of before by the holy prophets, and beautiful Revelation that is a part apostles of the Lord and Saviour." of our Bible. What if Joseph had We should be mindful of the words plead to God to send him home spoken by the holy prophets. Tofrom Egypt? Perhaps multitudes day we hear: That is old-fashioned, would have died in that great that was before our time and does famine.

too confined on this mountain tend- day, as in the days of old, ing sheep. I want to do something How wise the prophets of old have been selected as General to conditions which would come. V. 3, lead Israel out of Egypt. What if "Knowing this first, that there shall ing to Arabia. I'm going up to ing after their own lusts." To what Jerusalem. The church will want to better time than now, does this aphear me preach. I will be a great ply? People are working and rush-

Sel. by Sister Stump

PURE MINDS

"This second epistle, beloved, I

V. 2, "That ye may be mindful What if John had prayed to God of the words which were spoken Patmos? We would have lost the of the commandments of us the not apply to our day and age. Dear What if Moses had said, "I'm reader, it still holds as true in our

more spectacular." He would not must have been, to see clearly the Paul would have said, "I'm not go- come in the last days scoffers, walkamusement: parties, suppers, cele- when we hear of all kinds of trouble brations and big times. Anything in all parts of our world, we think to fulfil the lust of the flesh and of His words, "it will wax worse often making fun of the sincere Christian.

Many are saying, Where is He? Where are the signs of His coming? Ah, things are going on the same as in the past. Even they go far enough to say, God is dead. No doubt the unbeliever can utter such words, for God is dead to him. He is still the blessed hope to the true iollower of His Word. These sincere individuals are looking for and hastening unto the day of His coming.

V. 9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." He will come as a thief in the night. Many who say God is dead, who live in sin. who have never named His name in honor: will find that it is too late, for the door of salvation will be shut.

V. 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Let us who know these things, beware lest we too are led away with the wicked and fall from our own steadfastness. V. 18. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus himself most grossly deceived.

ing, then running to every kind of Christ" In these war-filled days, and worse." The only hope we have is in Christ Jesus. We pray for strength and endurance for whatever must come. May we remain faithful until His coming.

> Sister Viola Broadwater 12 Macy Dr. LaVale, Md. 21502

ONE DAY TO LIVE

If I had only one more day to live, One more day to walk among my fellowmen.

How easy then to love and forgive; How foolish and wrath and envy -then.

My eyes would linger on each brother's face:

My lips would open but for praises kind,

My tolerance all mankind would embrace.

My love to every enmity be blind,

Oh, swiftly, swiftly let me now explore

All ways to help, to love, encourage, give:

Time speeds—why did I not begin before?

Perhaps this is the last day I shall live.

He who would deceive God is

WHAT IS YOUR NAME?

The Indians used to give their children names they had earned. Thus some girls would be called Laughing Water, Sunshine, Timid One, Wise Owl or Black Hawk.

Just suppose God gave each of His children the name they had earned. To some it would be a blessing, such as: Helping Hand, Lively Stone and Generous Heart. But for others they would be weary: Evil Tougue, Black Heart, Back Biter, Gossipers, Tale Bearers, Deceit. Speaking Hard of Others, If God named you according to your life, what would your name be?

Sister Myrtle A. Wilt

"Wherefore come out from among them, and be ve separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:17. The Puritans and saints of earlier times are ridiculed and frowned upon by religious professors of today. Yet all must admit that they found something in salvation and in Christ that most believers seem to be missing today. judging by a comparison between their writing and what one now sees in the lives of Christians in general. And they really produced glory for God and the church had power in local communities and respect in the world at large.

A PRAYER

I know not by what methods rare, But this I know: God answers prayer

I know not when He sends the word That tells us fervent prayer is heard. I know it cometh, soon or late. Therefore we need to pray and wait. I know not if the blessing sought Will come in just the way I thought: I leave my prayers with Him alone. Whose will is wiser than my own.

Sel. by Bro. Leonard Wertz

OBEDIENCE BETTER THAN SACRIFICE

Ye call me Master, and obey me not. Ye call me light and see me not, Ye call me way but walk not. Ye call me life and desire me not. Ye call me wise but follow me not. Ye call me Saviour and love me not.

Ye call me rich and seek me not. Ye call me eternal and wish me not. Ye call me gracious and treasure me not.

Ye call me noble and serve me not. Ye call me mighty and trust me not. Ye call me just and fear me not.

If I condemn you, blame me not. Sel. by Fred E. Keller

There should be more fear that we will not hear the Lord, than that Sel. by Jeanette Poorman the Lord will not hear us.

1-W TIMELY ADVICE

J. Harold Sherk, of the NSBRO, has written timely advice for 1-W workers. In a series of articles, I will pass this on to you.

Ray S. Shank, Exec. Secy. Dunkard Brethren Civilian Service Board

1. Every I-W man should be a good citizen.

1-W men are civilians, subject to all the obligations and responsibilities as well as enjoying all the privileges of civilian life as compared with those in military service. A 1-W man is expected to be law abiding, thoughtful of the rights of others, respectful to persons in authority, and concerned and careful about his own image as an American, whether at home or abroad.

2 The 1-W man should be a loyal member of his church.

The overwhelming majority of 1-W men are members of some church. They have obtained recognition of their convictions in part because of their profession as religious people. They are expected to live that way.

So a man who belongs to a church which lifts up a standard against the use of tobacco is expected to observe the standards of the church. The man who professes to be religious and plays fast and

loose with girls dishonors all religion. The man who professes to be religious and seldom shows up in church in the geographical area where he is serving raises question marks over his own profession and —whether he likes it or not—over the cause which he is representing.

(To be continued.)

Church goers with bended knees seldom need straightening.

Kindness is the language that the deaf can hear, and the dumb can understand.

The reason a lot of people cannot find Opportunity, is it goes about disguised as Hard Work.

SUNDAY SCHOOL LESSONS FOR MARCH 1967

PRIMARY LESSONS

Mar. 5—A Visit With Jesus. Mark 10:1, 13-16.

Mar, 12—A Blind Man's Friend. Mark 10:46-52.

Mar. 19—Twelve Helpers. Luke 9:1-6, 10-11.

Mar. 26—My Friend Jesus. Luke 7:36-48.

ADULT LESSONS

Mar. 5—The Friend at Midnight. Luke 11:1-13.

1—Do some people abuse their right to ask, but at the same time fail to seek and knock?

2-Should we expect forgiveness of our sins if we don't have a Sun. 5-John 15:12-27. forgiving spirit ourselves?

Mar 12-The Good Samaritan. Luke 10:25-37

- I—How can we be good Samaritans without meeting the same situation?
- 2—Is it possible that some prefessing Christians manifest themselves as good neighbors merely for their own gain?

Mar. 19-Isa. 53:

1-Is it our duty to refrain from opening our mouth if we are oppressed or afflicted?

2-Why was Christ rejected? Mar. 26.—The Resurrection. John 20:1-31.

1-Why did the disciples not know of the Resurrection before its fulfilling?

2-What causes men to doubt the reality of Christ today? -BIBLE STUDY BOARD

DAILY DEVOTIONS FOR **MARCH 1967**

PERSECUTION

Memory verse, Luke 10:3. "Go your ways: behold, I send you forth as lambs among wolves."

Wed. 1-Mark 13:1-13.

Thurs. 2-Luke 11:37-54.

Fri. 3—Luke 12:49-59.

Sat. 4—Luke 21:1-24.

Memory verse, II Timothy 3:12, Wed. 29-Lam. 3:51-67. "Yea, and all that will live Thurs, 30-Acts 4:1-12. godly in Christ Jesus shall suf- | Fri. 31-Acts 6:1-15.

fer persecution."

Mon. 6-John 16:1-20.

Tues. 7-Acts 14:19-28.

Wed. 8-Acts 20:22-38.

Thurs. 9-I Cor. 4:9-21.

Fri. 10-I Thess. 3:1-13.

Sat. 11—II Cor. 4:7-18.

Memory verse, Heb. 12:4, "Ye have not yet resisted unto blood, striving against sin."

Sun. 12-II Tim. 1:1-18.

Mon. 13-I Peter 4:1-19.

Tues. 14-Matt. 5:1-12.

Wed. 15-Mark 10:1-39.

Thurs. 16—Mark 8:27-38.

Fri. 17—Psalms 7:1-17.

Sat. 18—Psalms 10:1-18.

Memory verse, Acts 9:16, "For I will shew him how great things he must suffer for my name's sake."

Sun. 19-Psalms 35:1-28.

Mon. 20-Psalms 69:1-19.

Tues. 21-Psalms 31:1-24.

Wed. 22-Psalms 71:1-24.

Thurs. 23-Romans 8:28-39.

Fri. 24—Psalms 119:81-96.

Sat. 25—Psalms 109:1-31.

Memory verse, Mark 13:13, "And ve shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved."

Sun. 26-Psalms 143:1-12.

Mon. 27-Lam. 3:37-51.

Tues. 28-Psalms 69:19-36.

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No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ject to bondage. For verily he took and faithfully serve Him? not on him the nature of angels; Do we realize our royal oppor-Heb. 2:14-18.

an obedient child of God Almighty. that we may be also glorified to-He also took on flesh and blood gether," Rom. 8:16-17. Christ as because He was concerned about God could not die and suffer for His earthly children and loved them. man, but by humbling Himself and atone for the sins of mankind and man He would be subject to carnal thus redeem mankind from the in-death. Here we see the true love

INCARNATION OF CHRIST fluence of Satan. No doubt Christ had the opportunity to keep His "Forasmuch then as the children neavenly state, but He choose rather are partakers of flesh and blood, he to fulfil the plan of His heavenly also himself likewise took part of Father. He took on this nature the same; that through death he from a descendant of Abraham might destroy him that had the (Mary) that God might regard power of death, that is, the devil; those as His children, who would and deliver them who through fear accept His plan. May we each fully of death were all their lifetime sub- accept God's plan, through Christ,

but he took on him the seed of tunity through Christ? How faith-Abraham. Wherefore in all things fully do we show it by obedience it behoved him to be made like unto to His righteousness and our praise his brethren, that he might be a and adoration of our sinless Savmerciful and faithful high priest in jour? Through Christ we can be things pertaining to God, to make His brethren and thus heirs and reconciliation for the sins of the joint-heirs with Him. "The Spirit people. For in that he himself hath itself beareth witness with our suffered being tempted, he is able spirit, that we are children of God: to succour them that are tempted," and if children, then heirs; heirs of God, and joint-heirs with Christ; Christ took on flesh and blood as if so be that we suffer with him. By shedding His blood He could taking on the nature and state of of Christ for humanity, knowing God; and are built upon the founthat He must suffer in our nature, dation of the apostles and prophets. He still accepted it.

"For the wages of sin is death; corner stone," Eph. 2:18-20. but the gift of God is eternal life Rom. 6:23 The Devil draws us to sin and if we yield to his temptations, we can expect only physical hardships and sufferings. and eventually Spiritual death, through the advice and soul-building and obey Satan are subject to death, ures of Satan. If through our cardeath out of the power of Satan, sin, the Holv Spirit will woo and of Christ, for each of us who will our sin grows to vile proportions accept His plan of salvation and and separates us from the saving continue to obey it. Christ is our grace of God. "Let us therefore merciful and faithful High Priest come boldly unto the throne of in things pertaining to the justice grace, that we may obtain mercy. and honour of God and the freedom and find grace to help in time of and comfort of His people.

Because of man's sins, there was enmity between him and God, for God cannot look upon sin. Through our repentance and sorrow for sin, we follow Christ's plan of forgiveness and labor to serve God, rather

Jesus Christ himself being the chief

We must remember that while in through Jesus Christ our Lord," this world, we are each subject to the temptations of the world. Also these temptations bring us trials, Through Christ we have no fear, practices of Christ's teachings we for only those who choose to serve will not yield to the sinful pleas-Christ took the control of eternal nal weaknesses we should fall into Eternal life is now under the power plead with us to be forgiven before need," Heb. 4:16.

A BETRAYED, CRUCIFIED AND RESURRECTED SAVIOUR

We are again approaching the than the sinful pleasures of sin, time that we commemorate the res-Through the temptations and suf-urrection of our Lord, Jesus Christ. fering, Christ is able to succour us He was sinless, yet He was betrayand direct us through the trials of ed into the hands of sinners, at the life, that we will not yield to the world's greatest tragedy. This great temptations of sin. "For through gift to mankind was little apprecihim we both have access by one ated. Men of God prophesied of Spirit unto the Father. Now there- Christ's coming and of things that fore ye are no more strangers and took place long before He came to foreigners, but fellowcitizens with earth. He knew the hearts of the the saints, and of the household of people and when He was with His disciples, He foretold of Judas' trea- righteousness. After the apostle son and of Peter's denial.

being done today? His suffering on the cross was indeed a great tragedy, although He foretold of His death and resurrection. After His death came the greatest victory, His resurrection, not only for Christ but a blessed victory for all mankind. We are to die unto sin and rise unto newness of life in Christ Jesus. This is above the perishing things of this world. Christ was betraved by one He dearly loved. He foretold the fate of His own earthly body and prophesied His own resurrection in three days.

They spoke all manner of evil against Him falsely. He was called a deceiver, they mocked Him, smote Him, charged Him with blasphemy, spit in His face, platted a crown of thorns and placed it upon His head. They placed Him on the cross, driving nails through His living flesh. We are made to feel this brought much grief to His servants. To make it look more humiliating for our sinless Saviour, they placed Him between two thieves. Darkness appeared in the day time. God's power was manifested in defeating those who sealed the tomb.

Evil men failed to hinder Christ's resurrection and His victory is a blessed privilege for us today. Many found fault with the good works of just and the unjust. Christ became

Paul suffered severe hardship in The Son of Man was betraved this world, he looked forward to into the hands of sinners, what is this great victory, the crown of eternal life. Today some people experience severe hardships because of the evil deeds of others. Often effort is made to destroy the good reputation of Christians, through the influence of the evil one. Christ is betraved and crucified afresh again and again and put to an open shame. We must pass from the deadness of sin to be resurrected unto glory.

Christ's victory came through being true unto God. Through Christ's victory the way is open for us to be true and faithful, and thus be resurrected unto eternal glory. He has left this world and is preparing a place for His faithful. There is no hope for eternal glory without He is coming again for those who are ready, to receive them unto a glorious resurrection. Christ said. Woe unto Judas when he betrayed Him with a kiss. While they were imposing severe suffering upon Him and taking His life, He said, "Father forgive them for they know not what they do." Those who conspired and destroyed the earthly life of Christ were no Christians. He commanded us and gave us an example, to do good to others. Do we desire the way of truth or choose to hold to the ways of sin? There shall be a resurrection of the Christ and criticized His works of the first fruits of them that slept,

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They condemned Christ with their lips, coming from their evil hearts.

In our day Christian people are criticized, spoken evil of falsely and sometimes condenned through evil words and deeds of others. The Church and Christ is sometimes bemanner of evil against others falsely. Today those who continue to

evil.

What a blessed privilege, we can be resurrected above the deadness of sin in this life and be prepared for the grand eternal resurrection. We may be placing too much hope in the things of this world and not enough in the resurrection unto glory. Let us answer the call of Jesus, take heed to the warnings of the Holy Word so we will have part in the first and best resurrection. In speaking of His body He said, Destroy this temple and in three days I will raise it up. His enemies never forgot these words. They tried to prove Him false, by trying to keep His body in the sepulchre. They failed through the power of God. The record of those who failed by not accepting His teaching, should be a lesson for us today.

When Jesus knew the fate of His earthly body was near. He prayed traved through evil hearts that have earnestly even as great drops of been overtaken by Satan, doing all blood falling to the ground, if it were possible this cup be removed from Him, nevertheless God's Will do evil and use their tongue to be done. Jesus wept for the sins of falsely accuse others, are no better humanity. We that are baptized than those who nailed Christ to the into Jesus Christ, were baptized cross. We cannot be servants of into His death, so let us accept the God through Christ and traitors at resurrection as part of our faith. the same time. When Satan en- We can look forward to a day when tered the heart of Judas, he was no we can see Christ face to face, in a more a disciple or servant of Christ. body of immortality. The apostle We cannot serve two masters. It Paul had a desire to serve Christ appears that many are trying to par- and knew the power of His resurtake of both the cup of good and rection, so he counted all else but lost. The result was great sorrow beaten and even stoned to death. turned to great victory.

worse experience than the suffering manifested, man's power and life saints to reign. Christ commanded are the children of God, being the His followers to go into all the children of the resurrection," Luke world and preach the Gospel, teach- 20:36. We have the blessed priving the observance of all things He ilege to rise and live above the evils commanded. Hearts hardened and of this sinful world. filled with sin represent the stony | Those who pass judgment and ground, where the good seed of the condemnation upon people because Word of God cannot get any food of the evil deeds of others, are no for growth. As Christ's time on better than those that nailed Christ earth was nearing the end, king upon the cross. We who are faith-Herod was glad to see Him and ful in Christ Jesus can (like the hoped to see some miracles. "He apostle Paul) look forward to a came unto his own, and his own place where hardships, sorrow and received him not," John 1:11. Pilate suffering will be no more. Chrissaid, I find no fault in Him. But tians have risen above the sinful those who were seeking to destroy pleasures and evils of the world. Him cried, Crucify Him. He suf- Jesus said, I am the way, the resurfered because of the faults and evil rection and the life. No one comes deeds of others and died for the to the Father but by me. "Thus it sins of humanity.

who are faithful unto Him. Chris- the dead the third day: and that tians will receive the reward of repentance and remission of sins righteousness. After Christ arose should be preached in his name from the grave and ascended into among all nations, beginning at heaven, some of His faithful fol- Jerusalem," Luke 24:46-47. We

Satan has been busy throughout all Many are going through this life ages. His terrifying evil works exin sin and are headed for a much tend into our time. "Search the scriptures; for in them ye think ye of our Saviour. God's power was have eternal life: and they are they which testify of me," John 5:39. came to naught, the great victory of Blessed are those who are perse-Christ for mankind has been won, cuted for righteousness sake. Those Up from the grave He arose, with who remain faithful in Christ Jesus a mighty triumph over His foes, will share in His eternal glory. He arose a victor from the dark "Neither can they die any more: for domain and lives forever, with His they are equal unto the angels; and

is written, and thus it behoved He holds a great reward for those Christ to suffer, and to rise from lowers met severe hardships, were must put into practice: faith, and

through repentance and baptism the posed to His doctrine. The laws of remission of sins and then remain the land stand as a protection for faithful, loyal and true unto the Christians, to a large extent. Do commandments of Christ.

Sin and the earth will meet with destruction. We should be thankful we can render our service to a risen Christ, one who overcame death and some day will destroy it. Do we have the Christ-like forgiving spirit and desire for all to come to the knowledge of the truth? We must rise above the evils of the world, to be prepared to gain the eternal glory of heaven above and pass from sin unto life in Christ Jesus. As Christ is the true vine, we are to be the branches of the true vine, bearing fruits of righteousness through Him. If we are faithful and true to Him, we can look forward to the first and best resurrection. Isaiah looked beyond the grave when he said. Thy dead men shall live. Job placed his future hope on the resurrection, he said. If a man die shall be live again? The apostle Paul, with a great desire, looked forward to a crown of life. Christ said. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just," Luke 14:14.

We cannot stand for Christ if we oppose the way of truth and right-

we stand for the truth and righteousness of our Saviour? Christ suffered for sins, the just for the unjust, but every one is going to be resurrected, the just and the unjust. He arose above the hardships, sufferings and wounds of earth. We have the privilege to rise above the terrible and terrifying evil deeds of the enemies of both, the body and the righteous souls of mankind.

Before Christ ascended Heaven, He commanded His followers to go forward with the good work of spreading the Gospel to all nations, for He would be at work preparing a future place for the righteous. Christ and other faithful servants of God met with defeat and destruction in this earthly life. but gained the great eternal Crown of life. All in Christ shall be made alive. Have we risen above the evils of the world to become alive in Christ Jesus? Christ was faithful to the end. An angel was sent to earth with God's power for Christ. again through the power of God, Christ is coming with the angels in the air, that the faithful may be rewarded into His glory. If we have borne the image earthly, we eousness and place unjust hardships also will bear the image heavenly. upon others. Those who caused The corruptible mortal body will Christ to be nailed to the cross were put on incorruption and immortalunjust, merciless and greatly op-lity. Death is swallowed in victory. through Christ Jesus our Lord. Bro. J. F Marks R. 3, York, Pa.

OH GLORIOUS MORN

Just think where we would be today, if it had not been for that one Glorious Morning, when Christ came forth alive, just as He taught His disciples all along. Even they couldn't fully understand it, He was crucified and now was alive. Death had no power over Him, for He had conquered death. The angel proclaimed, "He is not here, for he is risen."

The Christian too will experience a Glorious Morn, when death will have no more power over us. But for the unbeliever and the sinner. it will be a sad, sad and terrible day; when Christ appears for His bride, the church. I pray we will be found ready and looking for that great day, and that we will appear without spot or blemish, clean and pure.

Such a condition takes preparation. We cannot just sit idly by and live the way of the world, doing anything that we wish to. We must work toward perfection. We must believe, be baptized and obey all the commandments, by doing all voice must have been full of emothat is in our power, working, tion as He handed them the bread watching, reading and learning of and the cup and said, "This is my God's Will. "If we then be risen body which is given for you: this with Christ, seek those things which do in remembrance of me. This cup

the right hand of God. Set your affection on things above, not on things on the earth. When Christ, who is our life, shall appear, then shall ye appear with Him in glory," Col. 3:1-2, 4.

We do not fool God. We may fool ourselves, our neighbors, our friends, but never God. "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap," Eph. 6:7. In John 17, Jesus spake of life eternal. He said life eternal meant knowing the only true and living God. Without personal knowledge of Christ there is no life eternal. We must die in Christ in order to be resurrected with Him. Each of us can know Christ, the great truth of the Easter season. The tomb was empty, He had come forth to prepare a place for us.

The Saviour waits for all who will seek Him. The door is open, He opened it. He invites us to come unto Him and says, "Him that cometh to me, I will in no wise cast out." During the Easter season our thoughts go back to Jesus and His disciples in the upper room. He knew He would be leaving them He wanted to give them soon. something in remembrance His are above, where Christ sitteth on is the New Testament in my blood,

which is shed for you." Jesus was we stand before Him and hear Him never concerned about His own say, Well done, good and faithful position among men. He could take servant, you have done what you the lowest place as well as the could. Enter into the joy of the highest.

He came into Jerusalem in triumph, yet He could wash the feet being unbrotherly, unloving or disof those who should have been obedient. We may obtain forgiveserving Him. He came to give ness by repenting and forgiving. He mankind a better understanding of suffered agony on the cross and God and to direct persons unto experienced the misery of physical Him. He was ready to take any thirst. He called out, "I thirst." place small or great, to do any work But He is the one who can give us menial or otherwise, which might the water of life and make streams lead men to God. Jesus' aim was of living water within our souls, a not to put himself in a high place, spring that will never run dry. but to lead men that they might give God the highest place. If we from all others, because the body is have the mind of Christ, we must not there. Thank God we worship give God the highest place in our la living Saviour. Christ is not in lives and strive to do His Will, the tomb, but He is everywhere. He Jesus constantly insisted that a is with us in the office, the school, mere "getting by" or an average the factory, the home, everywhere goodness is not enough. He held all the time. He is not in the tomb. that the only goal worth striving He is in my heart. for is, perfect tuning of our will to the Will of God

Christ calls us to venture a little farther and yet a little farther into the plan of God, for our lives and for His kingdom. "Be ve therefore perfect, even as your heavenly Father is perfect," should be our goal. We need to each ask ourselves. What shall I do for Iseus? He taught us that we must use our talents, life and blessings to serve visiting Brethren, "Are you in peace Him, even though it costs us dearly, and union with the Church?" There for God has created us for a pur- can never be peace and union among pose. What a joy it will be when members of the church unless the

Lord

We can crucify Christ afresh by

The tomb of Jesus is different

Sister Viola Broadwater 12 Macv Dr. Lavale, Md. 21502

PEACE

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. 4:7.

Each year we are asked by the

church follows the teachings of the the Church at Sardis, Bible and completely let the Holy | "And unto the angel of the church Truth. And the only way the Holy Spirit can lead us is to let Jesus complete control of our lives. Then as the Bible teaches, and we do not which remain, that are ready to die: hurt one another. "Let nothing be perfect before God. done through strife or vainglory; therefore how thou hast received but in lowliness of mind let each and heard, and hold fast, and reesteem other better than themselves," Phil. 2:3.

of our lives, if through the weakness of the flesh we do err, it grieves hast a few names even in Sardis our heart and we are quick to want which have not defiled their garto make it right with man and with ments; and they shall walk with me God. "Whosoever is born of God doth not commit sin; for his seed that overcometh, the same shall be remaineth in him: and he cannot sin, because he is born of God," I John 3:9.

If each one would have an earndo as it is taught in the Bible, there would not be much disturbance. Then, when any trouble arises in the church the leader of the flock should first search the Scriptures for the answer, then with the help of regulations set up by the church, it could be taken care of in a way pleasing unto the Lord. Otherwise it cannot be pleasing unto God nor produce peace and unity with mem- when they are made not of pride bers. We may be found guilty, and and power, but of humility and love He may be saving to us today as to of truth.

Spirit lead and guide us into all in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know dwell within our hearts and have thy works, that thou hast a name that thou livest, and art dead. Be we will have a desire to do all things watchful, and strengthen the things want to do and say things that will For I have not found thy works Remember pent. If therefore thou shalt not watch, I will come on thee as a When Jesus has complete control thief, and thou shalt not know what hour I will come upon thee. Thou in white: for they are worthy. He clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before est desire to walk close to God and his angels. He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. 3:1-6.

Sister Minnie Haldeman Dallas Center, Ia. 50063

Just as long as there are defects in our consecration, there will be corresponding defects in our faith.

Things endure in human affairs

NEWS ITEMS

FINANCIAL HELP

I feel that each of us, especially those in 1-W service and their parents, should contribute more towards the National Service Board for Religious Objectors. I feel that they are doing all they can for our brethren, who are in the age limit for Civilian Service, for their betterment in all ways if the 1-W's do their part.

The NSBRO has considerable WILLIAM ADDISON TAYLOR expense in advising and maintaining an office in Washington, D.C., to mediate between Selective Service and those reaching the age for in every manner, among those with whom he comes in contact. Each of us are witnesses for our Lord and Saviour.

> Fred E. Keller 1631 Allen St Allentown, Pa. 18102

AN APOLOGY

We read in 1 Tim. 5:1-2, "Rebuke not an elder, but intreat him as a father; and the vounger men as brethren; the elder women as mothers; the younger as sisters. with all purity." I feel I have often times failed in keeping this Scripture.

General Conference, when the Navajo Mission was considered, "I defy you." To whom this may concern, I humbly beg your forgiveness. To those who are younger, when the pathway of life is uneven, I encourage you to let many tears and prayers move, before your tongue.

Bro. Earl Blocher

R. 3. Arcanum, O. 45304

OBITUARIES

Was born in Fairfax County, Va., Feb. 4, 1893, to William W. Taylor and Panola (Spindle) Taylor. He passed away Dec. 13, 1966, 1-W service and they welcome con- aged 73 years, 10 months and 8 tributions from year to year. A days, at the Sacred Heart Hospital, 1-W should live a consistent life Cumberland, Md., having suffered several afflictions for the past two vears.

> At the age of seventeen, he was baptized into the Church of the Brethren at Oakton, Va. In 1929 he was elected to the Deacon's office and in 1935 was installed in the ministry. In 1939 he transferred his membership to the Dunkard Brethren church and was installed in the ministry. In 1942 he was ordained to the eldership, in which capacity he served as presiding Elder of several congregations at various times.

On April 22, 1912, he was united in marriage to Hattie U. Mentzer. That which is upon my mind To this union was born: three sons. the most, are the words I used at Walter A. of Laurel, Md.: James

R. of Tampa, Fla., and John Henry three daughters, Mrs. Paul (Mil-(deceased); four daughters: Mrs. Marvin Hockett (deceased), Mrs. Wm. Shifflett, Fairfax, Va., Mrs. Clifton Brooks, Arlington, Va., and Mrs. Foster Shaffer, Gaithersburg, Md.

His first wife died in Dec., 1955. In July, 1959, he married Lula O'Brien. He is survived by: his second wife, five children, six stepchildren, 28 grandchildren, 17 stepgrandchildren, 28 great-grandchildren, 3 step-great-grandchildren, one great-great-grandchild; two brothers, Edward and John of Washington, D.C., and one sister, Mrs. Elmer Jerman of Washington, D.C.

Services were conducted at the George Funeral Home, Cumberland, Md., by brethren John Peffer and Howard Surbey. Burial in the Abe Cemetery, Ridgeley, W. Va.

ARTHUR H. POORMAN

Son of Franklin and Susan Poorman, was born Aug. 8, 1892, in Fulton County, Ohio, and departed this life on Dec. 14, 1966, at his home near Pioneer, Ohio, aged 74 years, 3 months and 6 days. He retired from the Wabash Railroad Co. about 9 years ago.

In 1930 he was united in marriage to Jeanette Eby and to this union was born four children. He was preceded in death by one sister and three brothers. In passing men whose work is in some instihe leaves to mourn: his companion; tution or project where they are

dred) Rupp of Bryan; Mrs. Ellis (Eileen) Broadwater, R. I, Pioneer, Ohio; Mrs. Gary (Betty) Nicholls of Bryan; one son, Richard of Kunkle, Ohio; eight grandchildren; four brothers, Louis of Swanton, Verdie of Archbold, Freemont of Toledo, Ora of Morenci. Mich: two sisters, Hazel of Archbold, and Carrie Eubank of Salvania, and many other relatives and friends.

Services were conducted by Eld. Vern Hostetler. He was laid to rest in the Flower Grove Cemetery at Pioneer,

You are not forgotten, loved one, Nor will you ever be As long as life and memory last We will remember thee.

We miss you now, our hearts are sore,

As time goes by, we will miss you more.

Your loving smile, your gentle face No one can fill your vacant place.

1-W TIMELY ADVICE

Part 2

3. The 1-W man should do a good job.

A "good job" means service that is satisfactory to his employer, courteous, efficient, on time, full time. For the vast majority of 1-W

directly involved in service to needy people-sick, aged, orphaned, economically deprived, war sufferers, etc.-a "good job" means also that kind of genuine concern for people in need which ministers to the spirit of man, as well as to his most obvious physical needs.

4. A 1-W man should be a consistent exemplar of his professed CO convictions

He is concerned about the lives of others, as well as his own. His conviction that he must "obey God rather than man" has expression in the almost infinite variety of human relationships, which all of us encounter in daily life.

Some 1-W men have failed to grasp, or have disregarded much of the above. The inconsistent conduct of a few professed conscientious objectors has over and over again made difficulties for those who must administer the law and who may be called upon to defend the legal provision for conscientious objectors. The large number of conscientious objectors who take their obligations seriously and endeavor to live by them by the grace of God, make the administrator's task relatively light. In fact, I think most administrators would say that their task would be impossible if the misconduct or carelessness of a few would ever become characteristic of the many.

(To be continued.)

IS THE CHILD OF GOD RESPONSIBLE FOR WORLD GOVERNMENTS?

The Bible teaches that God's people must be separate, 2 Cor. 6:14-18. Not only must they be separate in relationship to worldly pleasures, but also from other worldly aspirations and conflicts. The Christian must be preoccupied with the spiritual warfare and not be entangled with a material passion. Eph. 6:12-17, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God. that ye may be able to withstand in the evil day, and having done all. to stand. Stand therefore, having your loins girt about with truth. and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." 2 Tim. 2:3-4. "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a Sel. by Ray S. Shank soldier." These Scriptures teach the child of God that he is a citizen of choose the heavenly or be a poor the heavenly kingdom,

are no more strangers and foreign- "Now then we are ambassadors for ers. but fellowcitizens with the Christ, as though God did beseech saints, and of the household of you by us: we pray you in Christ's God." His nation is made up of holy people, set apart for God's An ambassador is one who officially own possession, 1 Pet. 2:9, "But represents his government to a ye are a chosen generation, a royal foreign nation. If this be true then priesthood, an holy nation, a pecul- the child of God has no business iar people; that ye should shew seeking office in a foreign governforth the praises of him who hath ment, or joining a foreign army. called you out of darkness into his a pilgrim and stranger on the earth. faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to law-abiding, tax-payers, and doers be called their God: for he hath of good to all men. However, for prepared for them a city."

is passing through because of its ments will be wrong and displeasfreedom, beauty and fruitfulness, ing to his King. The sons of God still his first love must be for his have no heavenly calling in the King and his homeland. When in- armies of men. terests conflict as to which nation Jesus taught His strangers, pil-

ambassador for Christ, just as the Eph. 2:19, "Now therefore ye apostle Paul did. 2 Cor. 5:20, stead, be ye reconciled to God."

What then is the responsibility of marvellous light." Yet he is also the saint to the worldly government under which he lives? The pilgrim, Heb. 11:13-16, "These all died in stranger, and ambassador must always be law-abiding as long as the lows of the earthly nation do not oppose the laws of his King. When the laws of the earthly nation opposes the laws of his King he must intreat to be excused as Daniel did. Dan. 1:1-17. On the other hand, if he is not excused he then must stand against the government as Shadrach, Meshach, and Abednego did. Dan. 3:13-19. It is the will of the Lord that His pilgrims and ambassadors of the New Testament be the pilgrim to go beyond this point Even though he love the land he in relationship to worldly govern-

he should serve, he must always grims, ambassadors, and brothers

that if they were wronged they were patience and the faith of the saints." to turn the other cheek, Matt. 5:39. They were not to resist evil but to overcome evil with good. They are liverer, and Saviour will manifest to pray for their enemies-not kill them. Vengeance is to come from the hand of the King (Heb. 10:30-31), not from the hand of the ambassador! He will repay wrong done His envoys just as David did, 2 Sam. 10:1-19, 11:1. Jesus said duty of an ambassador for Christ, that His kingdom was not of this world. But if it were of this world His disciples would fight. Surely this is enough to make any saint wary of the sword of steel, for any earthly cause, Ino. 18:36.

last days. Soon the antichrist will the message is more urgent now. antichrist, with an order to kill the saints (Church). The children of God must learn quickly the will of their Father in this matter. If they do not they shall very likely not only lose their physical lives but also their inheritance with the King during the reign of the antichrist. The saint that uses the sword will in turn be killed with the sword. Rev. 13:10, "He that leadeth into captivity shall go into captivity: he killed with the sword. Here is the were like you?

On the other hand, the saint that rests in his King, Defender, De-Godly patience and in so doing will win his life or soul, Luke 21:12-19. May each son of the Lord realize his responsibility as a stranger, and pilgrim in a foreign land. May each one realize the honor, prestige, and For soon the pilgrims will be home. Soon the ambassadors will stand before the King to give an account. "For the time is come that judgment must begin at the house of God: and if it begin at us, what The world is now living in the shall be the end of them that obey not the gospel of God?" 2 Thess. come. It has always been God's 1:7-10. "And if the righteous will that Christians of the New scarcely be saved, where shall the Testament never take up arms. But ungodly and the sinner appear?" "Wherefore let them that suffer ac-For unless warned and unless heed- cording to the will of God commit ed many young Christians will find the keeping of their souls to him themselves in the armies of the in well doing, as unto a faithful Creator," 1 Pet. 4:16-19.

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Entire consecration has reference to our relation to the will and serving of God.

What kind of a church would that killeth with the sword must be vour church be, if all the members

SEVEN

It appears that seven is God's complete number. Four is the universal number and three the trinity number, making what is called the perfect number the unit of creation. Besides this we have the seven dispensations. First, I might call it that of Innocence, Gen. 1:28. Second, Conscience, Gen. 3:23. Third. Human Government, Gen 8:20, Fourth, Promise, Gen. 12:1. Fifth. Law, Exo. 19:8. Sixth, Grace, John 1:17. Seventh, The Kingdom, Eph. 1:10.

Also, we have the Seven Mysteries of the Kingdom in Matt. 13 that we are studying this year in our S.S. lessons. They are very important in this dispensation of grace. In Eph. 4 there are seven unities of the spirit. The church also has seven ordinances and these must be kept.

You know Israel was to keep her sabbaths every seven years. since King Saul was anointed king. from then on the kings failed to do this for four hundred and ninety years. For this reason Israel was to go into captivity. From the carrving away by King Nebuchadnezzar to the rebuilding of the temple. Ezra 1:2, is 70 years.

some sevens not named.

tion. It is a book of three tenses. Chapters one to three are viewed as mostly things which were. Laodicean period pictures things which are, and the remainder of the book as things which shall be.

Also, there are seven Blesseds in the book. The first one pours out a blessing on the individual who will read, hear and keep the sayings written therein. There is a sermon in each of the Blesseds. The seven churches of Asia, seven Seals, Trumpets, seven Vials of Wrath of God, and seven Dooms. This brings us to Rev. 21 with seven New Things.

A New Heaven, the first thing John saw. We judge that this does not mean the third heaven, God's throne, but the firmament heaven where Satan and his emissaries have dwelt for many hundreds of years. This is a renovated or newlycreated heaven wherein dwelleth righteousness. In this heaven there will be no further rebellion. Isa. 65:17, "For, behold, I create new heavens and a new earth; and the former shall not be remembered. nor come into mind."

A New Earth, in the same verse with the New Heaven. It too will be free from sin and rebellion. It will have new geographical outline, Revelation is a book of sevens, as the world after the flood was The word seven is mentioned fifty- different from the one before it. four times in Revelation. There are The elements melting with fervent Seven heat will produce a greater change stands for completion and perfect than the covering of the earth by

water. In this new earth there will the streets or landscapes. Nothing be no oceans or seas to divide the in it of germ carrying nature. It people from each other or confusion of tongues.

The holy city, New Jerusalem, is next seen coming down out of heaven prepared as a bride adorned for her husband. God in tabernacling with man will take away all cause for tears, sorrow, pain, and death so there will be no hospitals or graveyards in heaven. The holy city will have twelve gates with IT SHOWS ON YOUR FACE the names of the twelve tribes on them. Jew haters will never enter in. The twelve foundations will have the names of the twelve apostles on Bible haters and preacher haters will have no access into it.

New People. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God.

New Temple. For the Lord God Almighty and the Lamb are the temple of it.

New Light, a new arrangement of things. There will be no need of the present light giving bodies. No artificial light will be desired. The source of light will be the Lord Himself. There will be no eclipses, foggy days, or delayed seasons. Transparency, radiation, reflection, and diffusion shall be ideal.

Last, a New River of water of life, clear as crystal, will come out You don't have to tell it, it shows of the throne of God and the Lamb. It has no sediment washed from

will completely satisfy the thirst of the redeemed and resurrected people. It will also have scenic beauty that no man has ever seen,

This article is not complete, as much more could be said.

> Bro. George Throne Torreon Navajo Mission Cuba, New Mexico.

You don't have to tell how you live each day;

You don't have to say if you work or you play:

A tried true barometer serves in its place.

However you live, it will show on vour face.

The hate, the deceit, you may bear in your heart

Will not stay inside where it first got its start

For the skin and the blood are a thin veil of lace

What you wear in your heart, you wear on your face.

If your life is unselfish, if for others vou live.

For not what you get, but how much you give:

If you live close to God, in His infinite grace,

on your face.

Sel. by Paul F. Stuber

ADVICE ON MARRIAGE FROM 60-YEAR VETERAN

Editor: The article with the caption Sonoma County Divorce Center, if true, should make us hang our heads in shame. To take this county, the most beautiful and health-giving spot on this earth, and to mess it up in this way, does not speak too highly of our stewardship. Somebody is, and will be held, responsible for this breach of responsibility to our generation, our schools, our families and last but not least, thousands of homeless children.

To pinpoint the blame will be very difficult, and hazardous, but let us take an honest look at it. The article names as co-defendants: Superior Court judges, county supervisors, civic, business, and religious leaders, and the Sonoma County Taxpavers Association. If the above named defendants are responsible. I have faith to believe that they are doing the best they can with the mess that we have laid in their laps for their disposal. But, I refuse to lay the blame on the Judiciary, and the others named. There is little comfort in crying your heart out over your drowned baby when it would have been better to have covered the cistern. So where can the real blame be placed?

First, let's take the example set by men and women in high places

(beginning with the highest office-holders in our county and state), who violate the "What God hath joined together let no man put asunder," Matthew 19:6. When men and women in high places break the marriage vows again and again, and are still held in high esteem, it puts marriage and divorce on the honor role. Just as a certain church hired a divorced and remarried pastor to lead the flock. What could you expect the reaction to be in that congregation?

But I place the greatest blame on the home. No couple has a right to bring one single child into this world who believes in divorce and re-marriage, or even have a tendency in that direction. If they will not honor their marriage vow, they are not fit to be parents in the first place. There are, of course, the exceptions. I am speaking of the rule.

My dad left my mother and six children to shift for ourselves, and believe me, we went through hell. If I dared to try to tell all the truth, no editor would print it.

Ann and I want to share the happiness that we have had in our 60 years of marriage. We would love to help anyone in marital trouble, no charge. As a minister for over half a century, let me share with you,

Elder James F. Swallow Santa Rosa, Cal.

ARE YOU LOOKING FOR THE UNEQUALLED HOME?

No water bills, yet pure water. of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," Rev. 22:1.

No light bills "And there shall be no night there; and they need no candle, neither light of the sun; a voice from heaven, as the voice for the Lord God giveth them light: and they shall reign for ever and a great thunder: and I heard the ever." Rev 22:5

"In the midst of the street of it. and on either side of the river, was 14:2-3. there the tree of life, which bare her fruit every month," Rev. 22:2. If it were not so, I would have told

er whatsoever worketh abomination, and receive you unto myself; that or maketh a lie: but they which are where I am, there we may be also," written in the Lambs book of life." John 14:2-3. "For the Lord him-Rev. 21:27. "And there shall be self shall descend from heaven with no more curse; but the throne of a shout, with the voice of the God and of the Lamb shall be in it; archangel, and with the trump of and his servants shall serve him," God: and the dead in Christ shall Rev. 22:3

munity from accidents. "And God gether with them in the clouds, to shall wipe away all tears from their meet the Lord in the air: and so eyes; and there shall be no more shall we ever be with the Lord." death, neither sorrow, nor crying, 1 Thess, 4:16-17. neither shall there be any more Title obtained from God, through pain: for the former things are His Son, Jesus Christ. "Neither is passed away," Rev. 21:4.

I beheld, and, lo, a great multitude. which no man could number, of all nations, and kindreds, and people, and tongues, stood before the "And he shewed me a pure river throne, and before the Lamb, clothed with white robes, and palms in their hands," Rev 7:9. "And God himself shall be with them, and be their God," Rev. 21:3

Beautiful music. "And I heard of many waters, and as the voice of voice of harpers harping with their Fresh fruit all the year around, harps; and they sung as it were a new song before the throne," Rev.

Free transportation to it. "In my twelve manner of fruits, and vielded Father's house are many mansion; Nothing undesirable in the city, you. I go to prepare a place for "And there shall in no wise enter you. And if I go and prepare a into it any thing that defileth, neith- place for you, I will come again, rise first: then we which are alive Perfect health conditions and im- and remain shall be caught up to-

there salvation in any other: for The best of society. "After this there is none other name under heaven given among men, whereby the only begotten Son of God." John 3:18.

Why not contract today? "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. 6:2. "The Lord is not slack concerning his promise, as some to bring man back from his fallen men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance," 2 Pet. 3:9.

God "(God) hath prepared for them a city," Heb. 11:16. "I go to prepare a place for you," John 14:2.

Sel by A. G. Fahnestock is a complete mystery.

THE EVIDENCES OF THE HOLY GHOST

PURITY AND POWER

Book of Acts, we have that glorious and historical account of the initial pensation, known as the Dispensa-bigger or the louder these things tion of the Holy Ghost or the exist the more one has of the Holy Church Age.

Previous to this Dispensation, we must be saved," Acts 4:12. "He God spoke personally to His Creathat believeth on him is not con- tion as well as through His Holy demned: but he that believeth not Prophets, Leaders, Kings, Priests, is condemned already, because he etc. Later God sent His Son and hath not believed in the name of for thirty-three years the world wondered concerning this Man who called Himself the Son of God. God then sent His Spirit, which is God and Jesus in Spirit form. If folk reject and refuse the Holy Spirit, God has no one else to send and depraved condition. One can easily see how important His Ministry is to this world and the rejection or acceptance of Him directly Free to anyone, who is known of determines the soul's destiny.

The person of the Holy Ghost is incomprehensible. The wisest man cannot comprehend Him, yet the simplest child can receive Him. He

Even though our mental capacities are unable to define Him as He really is, yet God has given to us abundant evidence of His Work. the evidence of the change that will come to the life of the individual In the second Chapter of the who will receive Him into his heart.

In our day people seem more interested in having the signs of out-pouring of God's Spirit and the Holy Ghost than the evidences Nature, the Holy Ghost. It was the of His Presence. The tongues, the church's day of days-the greatest fire, the sounds, the emotion, the of all days. The coming of the shouts of glory, etc., are merely Holy Ghost ushered in a New Dis- by-products. In many lives the Ghost, apparently.

The work of the Holy Ghost is to produce Purity, Acts 15:9, and Power, Acts 1:8. These are not necessarily signs, but evidences of the fact that He, the Holy Ghost, has come. Yet signs from a Pure and Power filled heart go a long way to convince the world of His Presence. Again we say, people are more interested, generally in signs than the evidences of a holy life. But God is interested in changing lives.

A Scriptural experience of Justification will change the outward A Scriptural experience of the Baptism of the Holy Ghost, or the Baptism of Perfect Love will change the inward life, so much so, that the inside will conform to the outside and the outside to the inside. No matter how you look at it the two will be wedded together to produce Purity and Power.

What a marvelous change comes to the whole man. He, the Holy Ghost, takes the twist, the wharp, the bent, etc., out of the heart. He takes man's fallen nature and gives him God's Nature. He takes away the carnal mind and gives him the Mind of Christ. The Holy Ghost will fill people with God's Nature and Character so that they are enable to live beyond human and besetting limitations.

The question arises, is the Holy Ghost for us in the same capacity that He was in the lives of the

come, but will His Coming produce the same results as He evidenced Himself in the Book of Acts? Sad to say there is little evidence of His Presence among professing sanctified people's lives today. Why? Must a sad commentary be written that the Holy Ghost in mighty evidences, was just for a certain period? Or shall we humbly admit and confess that we have not received Him, the Holy Ghost, as God desires Him to come.

Notice briefly what happened when He came to the First Disciples. He changed Peter, an uneducated fisherman to an eloquent preacher. Is that possible in our day? Or can eloquence only come to those who labor for degrees, intellectually? Can God impart knowledge upon one who never had a formal education? Would it seem an uncommon thing for God to bypass the laborious and wearisome study of years and cause a preacher to take a short cut to eloquence by a mighty Baptism of the Holy Ghost?

The Holy Ghost changed John, a quick tempered, fiery, explosive young man, who thought it not unreasonable to kill with fire all dissenters, into a well beloved and loving disciple. What a beautiful display of love in John's writings! Yet many people today will profess to have the Holy Ghost and at the same time can raise as much heat First Disciples? We know He will as John did before the Holy Ghost

came. If the Holiness Movement really had the Holy Ghost, what beautiful harmony, symphony, love, unity and accord would be in the loves of those within the Movement.

Lastly, the Holy Ghost changed Saul, a wrecker, a destroyer, a "puller downer," into Paul a worker, a builder. Not only that, but changed him from a self-centered zealot into the compassionate, burdened missionary, who spent his entire life for others.

Do you really have the Holy Ghost? Are you sure you are not deceived? Does your life measure up to the Holy Bible? Look well to your life and see if the evidence of the Holy Ghost is there. The evidence is Purity and Power.

Sel. by Sister Stump

DID YOU FORGET?

Did you speak to Jesus this morning

As you rose in dawning light,
Did you praise for restful slumber
Thru the dark and silent night,
Did you ask Him then to guide you
Thru the day, at shop or loom,
Or did daily cares ensuare you

As you hastened from your room?

Did you lift your heart at midway
As you paused to rest awhile,
Did you praise Him for the blessing
Of His favor and His smile,
Did you bow your head for a moment

Thanking for the food he gave, Or, with mind engrossed with problems,

Were you just a business slave?

And when evening shadows lengthened,

While you sat in easy chair, Did your thoughts turn toward the Master

Who will all your burdens bear, Were you resting, calm and peaceful,

Thankful for the tasks well-done, Or did earthly cares still trouble At the going down of sun?

When the darkness came, and resttime,

Did you kneel in grateful prayer, Did your voice ascend in praises

As you gladly worshipped there, Did you lie in peace and calmness

After you His Word had read, Or did restful sleep escape you As you lay on un-blest bed?

And, if wakened in the watches
Of the quiet, starlit night,
Did you seek to know the reason;
And when sure that you were
right,

Did you pray as He directed Till assurance plainly came, Or did you permit the troubles Of the past, to fret again?

Think—Did you forget the Saviour From the dawn till setting sun,

And did you permit the devil Just to keep you on the run? Oh, if this is so, I beg you, Never go another day With the fears and cares and wor-

ries

He would gladly take away. -B. JOHNSON.

HAVE COURAGE, MY BOY. TO SAY "NO"

You're starting, my boy, on life's journey.

Along the grand highway of life: You'll meet with a thousand temptations-

Each city with evil is rife;

This world is a stage of excitement-

There's danger wherever you go; But if you are tempted in weak-

Have courage, my boy, to say "No."

The bright, ruby wine may be offered-

No matter how tempting it be, From poison it stings like an adder: My boy, have the courage to flee

The billiard saloons are inviting, Decked out in their tinsel and show:

But if you are tempted to enter, Have courage, my boy, to say "No."

In courage alone lies your safety.

When you the long journey be-

Your trust in the heavenly Father Will keep you unspotted from

Temptations will keep on increas-

As streams from a rivulet flow: But if you'd be true to your manhood.

Have courage, my boy, to say, "No."

Sel. by Montez Sigler.

GOD'S WAY

God broke our years to hours and days, that

Hour by hour and day by day Just going on a little way,

We might be able all along, To keep quite strong,

Should all the weight of life

Be laid across our shoulders, and the future, rife

With woe and struggle, meet us face to face At just one place

We could not go.

Our feet would stop; and so God lays a little on us every day,

And never, I believe, on all the way. Will burdens bear so deep

Or pathways lie so threatening and so steep.

But we can go,

If by God's power

We only bear the burden of the hour.

—Author Unknown.

SEVEN BIBLE FOOLS

As I search the Scriptures (John 5:38). I discover seven Bible fools. It is easy to pick out the marks of these seven. In this short preliminary article, I will make seven progressive statements, which, in seven successive articles, I shall give the Scriptures and discuss each. Mindful of Matt. 5:22, I shall quote the Scriptures which apply.

1. The fool who denied God, in his heart, has within him the germ that will easily develop and bring forth the other marks of the fool.

2. With God denied, certainly the Word of God, and particularly that part of the Word, contained in the Prophets, will be readily denied.

3. With no God and no Word. every brake to sin is gone. When God is ruled out of one's life why not play with sin? Atheistic conditions soon lead to grossest crime.

4. Of course, the one who has no God and no Bible and who mocks at sin will be religious - all men are religious. He will naturally build himself a religion, but his religion is no more than sand, and the house he builds thereupon, no matter how beautiful it may appear to man, must fall when the storm comes.

5. Perhaps, sometimes the fool is awakened to his folly, and he begins to promise himself to turn to the fool, and so he delays his better nature.

intentions and fails to redeem the time and his opportunities are soon swept away.

5. So it is, the fool who has no God, and no inspired Word, will live for things down here, why not? He has no Heaven and knows no life beyond. He thinks that this present time is all he has, and so he lives for himself. His life is spent in laying up his treasures on earth, where the moth and the rust corrupt, and the thieves break through and steal.

7. Our final picture of the fool, is that of the fool who has lived without God and without the Bible. and died as he lived, outside the city of refuge; outside the salvation that is alone in Christ.

(To be continued.)

Ray S. Shank 201 W. Coover St., Mechanicsburg, Pa. 17055

Sometimes the best gain is to lose.

We can pray, believe and receive; or we can pray, doubt and do with-

A modest dress will not make a spiritual woman, but a spiritual woman will make a modest dress.

He is richest who is content with God, but he is a fool, and fools act least; for content is the wealth of

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BIBLE MONITOR

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MARCH 15, 1967

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR MEDIATOR THROUGH DEATH

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God. purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." Heb. 9:14-16.

We find a number of times recorded in the Holy Bible, where God made a covenant with man. covenants carried great promises, which usually were bestowed upon man for simply mainto be His servants. However, in ves, one of miraculous birth, one

these verses the apostle Paul considers the Gospel as a will or testament, which is an act of a single person, described and directed by Him and can take effect only at His death.

We find numerous accounts in the Old Testament telling them what animals to take for a sacrifice and when and where to sprinkle some of their blood, that the sins of the people might be atoned for. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16. Paul refers us to these sacrifices, pointing out the esteem in which they were held. Now knowing this fact, how much more esteem shall be placed upon the blood of Christ.

The blood of any human being should hold more esteem than that taining God as their God and they of an animal. Here we are considbeing true unto Him as they agree ering the blood of our High Priest.

of great influence wherever He went, one with power to perform such miracles that men were astonished, one who was proven in many ways to be the Son of God. what esteem should we hold His blood? The animals under the first testament had to be penned up for a number of days, to make certain they had no blemish or illness, but until the One making it was dethat they were healthy, clean and ceased. We can each understand the best animal obtainable [esus that however valuable a will, which was perfect of humanity, even has our name on it, is of no good before God. He was filled with the to us until the death of the one Holy Spirit, without sin and with- making it. Before this, even though out any spot or blemish, for He had never yielded to any temptation of it could be changed any time at the Satan,

This is the type of Sacrifice that necessary for His blood to be shed for our sins. "And almost all things are by the law purged with blood; and shedding of blood is no remission," Heb. 9:22. Because of the esteem and purity of this our sacrifice, there should be no question in our minds, whether our sins are forgiven or not, if we do what we are told to that His blood might be applied to our soul. His blood cleanseth us and redeemeth us from all iniquity. "Come unto me, all ve that labour and are heavy laden, and I will give you rest," Matt. 11: 28. "And if children, then heirs: heirs of God, and joint-heirs with comes. Christ; if so be that we suffer with him, that we may be also glorified he is in the light, we have fellowtogether," Rom. 8:17.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. "God is love" is certainly proven by the unestimable sacrifice which God allowed to die for our sins. vast legacy could never be available ours was the first name mentioned. discretion of the one making it.

The original decree was "The was offered for our sins. It was soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," Ezek. 18:20. However, God modified it, as He considered man's weak carnal nature, when God allowed propitiation or forgiveness to be made in behalf of a man's sin. The decree was never changed though and if you or I have any sins, which are not forgiven, they will some day stand against our record when the Day of Judgment

> "But if we walk in the light, as ship one with another, and the

blood of Jesus Christ his Son history, may go on God's book as cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:7-9.

A FAR COUNTRY

The story of the Prodigal Son is a picture of the human race and the false freedom we hear so much about today. Many are turning their backs on God and are trying to preserve the fruits of Christianity without obeying His Word. Many so-called Christians want to dispense with all moral restraint, fol- arose a mighty famine in that land; low the trend of the times, and try and he began to be in want," Luke to feel secure in their course of 15:14. Notice the word "began." action because most people seem to If spiritual wants are not satisfied be doing it. They will discover, as in this life, they go on through the Prodigal Son did, that this kind eternity. Our Lord confirms this of freedom will forge a chain that in the very next chapter. In the will be hard to break.

younger son gathered all together, replied, "Son, remember." Abraand took his journey into a far ham tells the rich man that it was country, and there wasted his sub- all settled back there on the shores stance with riotous living," Luke of time. "And beside all this, be-15:13. What other verdict can be tween us and you there is a great placed on a godless life but wasted? gulf fixed." To the writer this Could it be possible that the word "great gulf" means a finality of "wasted" will be the verdict passed opportunity in that world to come, on many lives which the world as far as salvation is concerned. thinks of as well spent? Many of "And when he came to himself, the great achievements of men that he said. How many hired servants have been applauded by writers of of my father's have bread enough

wasted.

What were some of the influences that caused the Prodigal Son to go to a "far country"? He probably had listened to many of his buddies who told him how great that "far country" was. The more he listened to their godless conversation the more home seemed to become a dead-end street. The distant place where he would be able to throw off all restraint and gratify the desires already given reign in his heart, beckoned him on. The excitement of it all caused him to throw away all normal caution until a great mistake had been made.

"And when he had spent all, there 16th chapter we hear the rich man "And not many days after the say, "send Lazarus," but Abraham

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and to spare, and I perish with hunger! I will arise and go to my mand was given to run to and fro father, and will say unto him. Fath- through the streets of Jerusalem to er, I have sinned against heaven, see if a man could be found. See and before thee, And am no more Jer. 5:1. Evidently backsliding, worthy to be called thy son: make me as one of thy hired servants." Luke 15:17-19. Every step must now be retraced. Probably they had were hard to find. to be retraced alone. The Prodigal his way back home. Many who had flood. "And God saw that the caroused with him did not return wickedness of man was great in the with him. It is the mind of the earth, and that every imagination the journey home, as it was when he went to that "far country of sin." The Prodigal Son's conduct set in motion influences that went beyond his reach forevermore.

The writer would like to note with a double heart do they speak,"

briefly the conduct of the older brother. "And he was angry, and would not go in: therefore came his father out, and intreated him." Sin has no more dangerous delusion than to convince a man that he is safe if only he avoids the so-called flagrant transgressions. There is a disobedience that says no to God and rejects the church; and there is a disobedience that pretends to say yes to God and yet rejects the church.

Otto Harris, Antioch, W. Va.

THE SEARCH STILL NEEDED

In the days of Jeremiah a comidolatry, and crime had prevailed on every hand, even among God's chosen people, so that real men

Wickedness had prevailed before Son no doubt missed many faces on Jeremiah's time even before the writer that the influence of the of the thoughts of his heart was Prodigal Son was not as great on only evil continually," Gen. 6:5. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor; with flattering lips and

12:1-2. "The Lord looked Psa. down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psa. 14:2-3. "The heart is deceitful above all things, and desperately wicked: who can know it," Jer. 17:9.

In the New Testament times, Paul admonished Timothy to turn away from the wicked men who would live in the last days, II Tim. 3:1-5. Peter and Jude also spoke of the wickedness of men in their days, and the judgment coming upon such. Scanning all through the ages until these our days, we see wickedness everywhere, and therefore the need to search for men of character to withstand and counteract this evil. is still timely.

Even in the commercial and political world we look about and wonder where the great, honest, conscientious businessmen and statesmen are-those God-fearing men who are able to lead and rule the citizens of our nation. Then too the great church leaders like the Patriarchs, prophets and apostles of old, seem to be scarce. Many looked to as leaders in the religious world have turned from the faith once delivered to the saints, and are leading in the direction of the Ecu-World Church.

In turning to the youth of our land, percentage-wise, where are the young men who do not commit vandalism, drink, smoke, swear, steal, and riot; young men who love their homes and churches, with whom women are safe and old age respected; young men who sense the responsibilities and techniques of home-making, and who shall become the future pillars of home, church and state?

We believe, right now, there is a scarcity of young men, such as never was before, to take up the work of the church and Sunday school. The church needs young men who prefer loyalty to home, church, and God, rather than loyalty to the love of money, position, or pleasure. Young men are needed who will accept only such positions where they can live the Christian life, who have a good reputation like Timothy, who can resist temptation like Joseph, who have the courage of David, and who purpose in their heart to be Christians like Daniel.

Jesus was at His Father's business at the age of twelve years. He grew in wisdom and stature, and in favor with God and man. The wise man Solomon's sayings will help young men to become real men. "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long menical Movement and the One life, and peace, shall they add unto thee." Prov. 3:1-2. "Trust in the

Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths Be not wise in thine own eyes; fear the Lord, and depart form evil." Prov. 3:5-7. "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth: even as a father the son in whom he delighteth," Prov. 3:11-12. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee," Prov. 4:7-9.

Many adults today are fearing enemy nations and atomic bombs. but why not fear the results of the attitudes and activities of the masses of our youth who are traveling the broad road? Young men and brethren, what is your aim in life? Who is your companion on life's voyage? What destiny do you hope to reach. and where will you spend eternity? You must answer the "Draft" call of the government, why not get interested in, and prepare yourself to fill the places God and the church have for earnest, conscientious, wise and courageous Christian men?

> Bro. Frank B. Surbey 7440 Reisert Drive West Milton, O. 45383

FEAR

A coin has two sides. Some words in the Bible also have two sides. Just such a word is fear. "It is good that thou shouldest take hold of this: Yea, also from this withdraw not thine hand, for he that feareth God shall come forth of them all," Ecc 7:18.

The fear of God is the beginning of wisdom. First, we know He created all things because: In the beginning God created all things and without Him was not anything made.

I've seen a few of the wonders of creation. Yosemite—We stand in awe as we see those massive rocks, huge waterfalls and valleys. Grand Canyon—its mighty space and depths. Beautiful sunsets. The mighty ocean, Giant Redwood trees. How small and insignificant we feel as we stand before these wonders: and yet there are more. I have not seen the mighty Alps in Switzerland or many other places but I do not doubt they are there. Others have seen them.

I do not disbelieve in Heaven either. Jesus was there before He came here and He returned there. Why should I doubt? God made all these things and we read, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him," Psa. 89:7.

This side of the coin is reverence

and amazing wonder. Yet man is 1 Cor. 15:26 to 58. the most marvelous and wonderful Radio-can pick up words and well," Psa. 139:14.

and some of man's:

believe fruits and flowers. With Hyssop, and I shall be clean; wash Him, we bear much fruit: the fruit me, and I shall be whiter than of the spirit The automobile is a snow." Create in me a clean heart, wonderful invention of man, but O, God, and renew a right spirit there are car wrecks. Some can be within me repaired by man and go on nearly Now, let's look at the other side as good as new. Some wrecks are of the coin. This side is dread and totaled out and are finished com-terror and anxiety. Psa. 53:1, "The pletely because they are dead. Man fool hath said in his heart, there is -God's creation, gets sick or in- no God." V. 5 says, "There they jured and his body begins to repair were in great fear, where no fear and remake itself. Sometimes, men was." In other words there is too, are totaled out and are put in terror and anguish and great dread, the cemetery-but, there is a dif- where the awe-inspired reverence ference: the spark, that part of us for God is missing. that lives, the soul, lives on. Read Men's hearts are failing them for

creation of all. "I will praise thee; music from the air waves. Godfor I am fearfully and wonderfully can hear and answer prayer. He made: marvelous are thy works; even can interpret a groan. TV and that my soul knoweth right sends pictures through a tube and live action is seen, even in outer But man, of all God's creation, space. Man can find and pinpoint gets confused and thinks he is self- a landing of their space craft. But, sufficient and does not need God. God-can see into our minds and He has sought out many inventions. hearts. He is a discerner of the Let us compare some of God's work thoughts and intents of the heart. God can find a lost soul. At the end-Man can make artificial fruits time, death and hell and the sea and flowers that seem so real that shall give up the dead that are in you cannot tell them from real, only them. He knows where we are. they cannot grow. The life is miss- We cannot hide from God, neither ing. Jesus says—I am the vine, ye can we be lost from Him. Man are the branches. Abide in me. He makes a soap which the ad claims is that abideth in me and I in him, 99.44% pure to cleanse the skin. the same bringeth forth much fruit: But, God-can cleanse the heart. for without me ye can do nothing. The Bible says the blood of Jesus Without Him, we can appear real, Christ cleanses from all sin. David but we are as artificial as make- says in Psa. 51:7, "Purge me with

fear of the awful things coming the resurrection, and the life: he upon the earth. There is a certain that believeth in me, though he were fearful looking for judgment and dead, yet shall he live," John 11:25. fiery indignation. Heb. 10:31, "It This is our glorious resurrection is a fearful thing to fall into the truth, that Christ is risen, which is hands of the living God." These every believer's hope of heaven, atheists that say, there is no God, and these professors that say that rising from the grave He draws a God is dead, truly have something to be in terror and dread of because been, had He not risen. Thank Rev. 21:8 says, "But the fearful, the Lord we have this hope, not and unbelieving, and the abomin- only for this life. We can say with able, and murderers, and whore- Paul, "But now is Christ risen" mongers, and sorcerers, and idola- and the joy of the resurrection fills tors, and all liars, shall have their our heart. Comfort lies in the fact part in the lake which burneth with that death could not hold Him. He fire and brimstone: which is the lives! He has ascended on High second death."

How much better to—Fear (Rev- at the right hand of God. erence) God and keep His commandments: "For God hath not further and find that He is to regiven us the spirit of fear (terror turn and receive us unto Himself. and dread); but of power, and of that where He is, there we may be love, and of a sound mind," II also. May each one experience Tim. 1:7.

> Sister Edyth Kline 11313 Elpomar Waterford, Cal. 95386

OUR THEME

"But now is Christ risen from the dead, and become the firstfruits of them that slept," 1 Cor. 15:20. This Easter season we are confronted with the fact that Jesus Christ arose from the dead. It is Forgetfulness is a virtue, only a fitting time in which to place your when your forget the grievances trust in Him. For He said, "I am you have against other people.

Paul made much of our Lord's dark picture of what might have and is making intercession for us

If we want real comfort, we read anew the abiding presence of the risen Lord, through the blessed Holy Spirit. May we share with others in remembering our Lord's suffering on the Cross, that we might have salvation through His blood that was shed for the remission of our sins.

> Sister Della Beeman 1035 Natl. Hwv. Lavale, Md. 21502

NEWS ITEMS

BETHEL, PA. (Correction)

In the report of our fall Lovefeast, the name of Bro. John Peffer as present and taking his part in the preaching services was omitted.

The Lord willing, the Bethel congregation will hold a two-week's Revival from March 19 to April 2. Bro. John Peffer of Springfield, W. Va., will be our evangelist Come and pray for these meetings.

Sister Darlene Longenecker, Cor.

WAYNESBORO, PA.

The Waynesboro congregation held their regular Council Feb. 25. Hymn No. 708 was sung, Bro. Frank Shaffer opened the meeting by reading Rom. 13 and led in prayer. Our Elder, Howard Surbey, then took charge.

Sunday-school officers were elected and delegates for District Meet-The Lord willing, District Meeting of the 1st District will be held at the Waynesboro church April 14-15. It was decided to change the day of our Lovefeasts to Saturday. The spring service will be May 6, 1st Saturday of May, instead of the 1st Sunday of May. starting at 2 P. M. and the Communion service in the evening. Come to these meetings and let us worship together. Bro. Robert Bittinger led in closing praver.

APPRECIATION

I wish to express my sincere thanks and appreciation, for the cards and letters you sent while in the hospital and here at home. May He, who doeth all things well, recompense you abundantly. "By this shall all men know that ye are my disciples, if ye have love one to another," John 13:35. In Christian love.

D. Paul Reed, Riner, Va. 24149

APPRECIATION

I sincerely thank each one for the prayers that have went to the throne of Grace, I do know God hears and answers prayers. Also for the many beautiful cards, flowers and gifts which I received while in the hospital and at home. I sincerely thank you; may God richly bless you, is my prayer

Sister Anna Myers R. 3. York, Pa 17402

GENERAL CONFERENCE BUSINESS

Please have all material for the printed business of General Conference in the hands of the Writing Clerk, not later than April 15, 1967.

H. Edward Johnson R. 5, Bx. 76, Wauseon, O. 43567

BEHOLD

It was not possible to thank each one personally by writing a letter. for the cards, well wishes, etc., received during the past year. I am Sister Elizabeth Wisler, Cor. using this opportunity to thank all those who remembered us by sending cards and letters at Christmas time and other times and especially for the prayers that have been offered up in behalf of our health and spiritual welfare.

Here are a few verses that gloriously blessed my soul the beginning of the year. Seems the Lord brought them to my remembrance again and again until I took time to study this word "behold," which stood out more prominently than some other words.

John 1:29, "Behold the Lamb of God which taketh away the sin of the world." Oh, how the world needs the Lamb of God to take away the awful sins they are committing. How He would clothe them in their right mind and give them peace.

1 John 3:1, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew Him not." Fix your eyes and attention on Him. observe Him, regard Him, possess Him, you are indebted to Him, watch for Himin the meantime, contemplate upon His words, His life and Him and above all, receive Him. All this is embodied in the word "behold" and much more than this. Oh, how the leaders of our land, this whole sincursed world need Him-need to behold Him, possess Him, receive Him, be guided by Him

Rev. 1:7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." From also every part of the world something is going on to draw our attention away from Jesus our Saviour.

Behold the hour cometh, yea, is now come. Wouldn't it be wonderful, if the hour would come, and we would be caught up, to go with Him without dying.

May the Lord bless and keep each one who has received Him, and in the meantime, may we pray and labor to gather our loved ones and others into the fold. "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

We are living, we are dwelling
In a grand and awful time—
In an age on ages telling;
To be living is sublime.

Hark! the onset! will ye fold your Faith-clad arms in lazy lock? Up! O, up! thou drowsy soldier; Worlds are charging to the shock.

Worlds are charging, heaven beholding:

Thou hast but an hour to fight; Now, the blazoned cross unfolding, On! fight onward for the right. On! let all the soul within you For the truth's sake go abroad: Strike! let every nerve and sinew Tell on ages-tell for God.

> (Poem by A. C. Coxe) Sister Mabel Wells Lancaster, Pa 17601

BRYAN, OHIO

The Pleasant Ridge congregation plan their Lovefeast services, the Lord willing, on April 15. Services beginning at 10:30 Saturday morning, afternoon services and Communion in the evening. All who can, come and enjoy these services with us

Sister Ruth Kleinhen, Cor.

OBITUARY

GORDON C. REED

Gordon C Reed was born July 20, 1877, in Floyd County, Virginia. Son of Bartholomew and Malinda Duncan Reed, he departed this life February 24, 1967, at the Herron Nursing Home in Bushnell, Illinois.

Brother Gordon married Minnie Duncan in September 1898; to this arise, whether due to illness or acciunion was born five children. Mar-dent, unforeseen needs at home, diftin, of East Moline, Ill.; Burman, ficulties at work, etc. During the of Ft. Madison, Iowa; Bessie, de-period of his 1-W work every man ceased; Leslie, of Tennessee. Ill; is responsible to the State Director and Harry, deceased. She passed of the state in which his project is away in 1906.

married Mary King; three sons project is abroad. The State Diwere born to this union. Ernest, rector, or the National Director (as

Harpe, Ill.; and Austin, of Bushnell, Illinois.

At an early age he united with the Church of The Brethren and on October 31, 1953, he joined with us at the South Fulton Dunkard Brethren church. He remained faithful until he was called Home, leaving eleven grandchildren and thirty-one great-grandchildren. He was preceded in death by five sisters and one brother.

Services were held February 26 at the Fecht Funeral Home in Carthage, Illinois, with Caves of Liberty, Illinois, officiating minister. Interment in the Camp Creek Church of The Brethren Cemetery near Colchester, Ill. Sister Martha I. Harman, Cor.

1.W TIMELY ADVICE

(Cont. from March 1 Issue) Parts 3 and 4

5. The 1-W man should inform the State Director if there are problems that require attention.

Problems of various kinds can located, or to the National Director In 1908 he came to Illinois and of Selective Service, if his work of Victoria, III.: Arthur, of La the case may be) is always acces-

sible for the 1-W man who has a problem. The man who takes things into his own hands by leaving the job or changing jobs without prior consultation with the State Director (or the National Director) is inviting trouble.

6 The 1-W man should keep all his Selective Service relationships in good repair.

From the time that he registers with Selective Service, every man is under a continuing obligation to report to his local board regarding any change of address that may take place. After he has completed the general classification questionnaire and the form 150, he is under a continuing obligation to inform his local board regarding any change which may take place thereafter in his occupation, employment, martial and family status, health, student status, or any other matter which could have a bearing upon his proper classification. This obligation is not suspended while he is 1-W service and is not ended after he has completed 1-W service.

(NOTE: This last sentence is not thing cannot be granted and should understood by many, but it is a part of the Selective Service Act. I expect it does end when the registrant reaches a non-draft age.)

Of course, as stated above, every 1-W man has a special responsibility to the State Director (or National Director) depending on the location of the project in which nothing. If you never know my he is actually serving. But—as IlJesus, you'll miss everything.

understand it-this does not supersede his continuous obligation to keep his local board informed regarding changes - if any - which may take place during his period of service.

7. Vehicle laws must be observed.

1-W men who have cars and who go to work, taking their cars, in and out of state projects, are not soldiers, and they are not entitled by law to the exceptions which are made for soldiers in regard to car tags and related matters. In some situations—as for example between the District of Columbia and the state of Pennsylvania — there are reciprocal arrangements by which a person who is temporarily located out of state can maintain his "in state" status for a time, and in some cases this provision has been used to work things out for 1-W men so that they were not placed under the necessity of getting out-of-state tags, paving out-of-state sales taxes. These possibilities can be etc.

checked in the states where they

not be claimed under the legal pro-

visions for military personnel. Selective Service has made this very

(The end)

clear.

are available.

Sel. by Ray S. Shank

But this kind of

If you never know me, you'll miss

DEATH IN CARDS

"There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12. Church member, have you thought of what you are playing with a deck of cards? Let me tell you in the following words the meaning of a deck of cards.

The Puritans called a deck of cards "The Devil's Picture Book." The first deck of cards was made for Charles of France in the year 1392. King Charles was an insane man. It is not generally known by card players that cards have a secret meaning. The information I will give you here comes from professional gamblers. After the following statements were made public, members of the gambling fraternity declared that they are absolutely true.

The following will give the meaning of a deck of cards with which church members and even preachers are playing these days. I trust that after reading the meaning of them, that you will never play with them again.

The king card represents the enemy of God and all his unrighteousness, the devil. The ten spot represents the spirit of lawlessness and is in direct opposition to the Ten Commandments of the Bible. Closely associated with the ten spot is must I do to be saved?" the club card. When cards were Sel. from The Voice of the Nazarene invented the club was the weapon of the murderer. In those days

there were no revolvers or machine guns. The club cards stands for murder. The jack represents the lustful libertine who lives on the gains of the prostitutes. It represents the moral leper. There is a game of cards called "the brothel game" in which the players use the secret, obscene language of the cards and converse with each other by merely dropping a card.

Now we come to the part that is even more shockingly wicked. The queen card represents the Virgin Mary, the mother of our Lord. In the secrets of cards she is called the mother of harlots. The joker in card language represents our Lord Jesus Christ. Joker means a fool. Iesus Christ is held up by the card players as a fool. As if this is not bad enough, the secret language of a deck of cards goes even further and declares, that Jesus (the joker card) is the offspring of a lustful jack and the (queen) mother, Marv. which in card language represents the mother of harlots.

There you have the true meaning of a deck of so-called innocent playing cards, ladies and gentlemen. I do hope that the next time you touch them God will smite you in your conscience with such conviction of your sin, that you will fall on your face crying out, "What

Bro. George Throne Torreon Mission

WHAT MUST A CHRISTIAN DO?

Answer:

They must love God; they must obey Him. They must love their enemies; they must pray for them. They must be meek and gentle. They must be kind and tenderhearted and merciful. They must do to others as they would that others should do to them. They must count it joy when they fall into temptations. They must abstain from all appearance of evil. When they are smitten on the right cheek, turn to them the left cheek also. They must deny self, and be a light. They must pray without ceasing. In short they must keep all the Commandments of the New Testament.

We kindly advise everyone to search the Scriptures, that you may know what God requires of you.

WHAT MUST A CHRISTIAN NOT DO?

Answer:

They must not steal, Eph. 4:8. They must not lie, Eph. 4:25. They Than live to walk, so all alone, must not return evil for evil, 1 Thess. 5:15. They must not talk foolishly, Eph. 5:4 They must not I want a home where God can stay speak idle words, Matt. 12:36. They To guide each hour of life must not dress in gold or pearls or costly array, 1 Tim. 2:9, 10:1; 1 Peter 3:3-4. They must not get And there is no room for sin or angry, Eph. 4:31. They must not murmur, Phil. 2:14. They must not

have fellowship with the unfruitful works of darkness, Eph. 5:11. They must not love the world, 1 John 2:15-17. They must not engage in idolatry, witchcraft, hatred, variance, emulations. wrath. seditions, heresies, revelings or such like, Gal. 5:20-21. They must not speak evil of any man, and be no brawlers, Tit. 3:2. They must not be lovers of self, proud, boasters, covetous, disobedient, unthankful unholy, fierce, despisers of the good, heady, highminded, nor lovers of pleasure, 2 Tim. 3:2-4.

In short they must not be, nor do, anything the Word of God says they must not be or do.

Sel. by Sister Bessie Shaffer

PEACE

I'd rather sit at the table of peace And have only a crumb of bread Than have all the finery life can release

And eat where secret tears are shed.

I'd rather live in a tumbled shack Where hearts unite into a home In the finest house ever known.

Where precious blessings await each day

strife.

Bro. and Sister Crowder Wilt

IF JESUS CAME TO YOUR HOUSE

Would you meet Him with arms outstretched in welcome?

Or would you have to change your clothes before you let Him in?

Or hide some magazines and put the Bible where they'd been?

Would you hide your worldly music and put some hymn books out?

Could you let Jesus walk right in or would you rush about?

And I wonder—if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?

Would you go right on saying the things you always say?

Would life for you continue as it does from day to day?

Would you take Jesus with you everywhere you had planned to go?

Or would you change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?

Or would you hope they stay away until His visit ends?

Would you be glad to have Him stay forever on and on?

Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you would do.

If Jesus came in person to spend some time with you.

Sel. by Sister Ada Whitman

OUR HOPE

For the hard, cruel cross we are thankful;

Jesus, the Christ, on it died. For you and for me He has suffered; For us He was crucified.

In the dark, cold tomb they have laid Him;

Their hopes and their spirits were low;

Rent was the veil in the temple,

Came darkness, and earthquake
and woe.

Sorrow and gloom were within them,

As homeward they wended their way.

Jesus, their Teacher and Healer, Was hidden from light of the day.

But lo, in the dawn of the morning, Our wonderful Saviour arose.

The tomb by the angel was opened, He conquered o'er death and His foes.

No earthly grave could have held Him.

No enemies greater than He, His work for the Father is finished, Redemption for you and for me.

Belief in our Lord's resurrection
Brings life more abundant above,
Gives life to our soul, everlasting,
With Christ in His kingdom of
love.

Sel. Sister Shella Stump

PERISHABLE THINGS

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and elders. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that," Matt. 27:3-4.

For perishable silver Judas sold his imperishable soul. Truly "the love of money is the root of all evil." On the very eve of the most momentous event that ever occurred, in the entire history of mankind, Judas hugged the money-bag.

Another great issue is just ahead, in the coming again of this same Jesus. What is our reaction toward Him as regards our possessions?

Sel, by Sister Jeanette Poorman

WHY JESUS CAME TO EARTH

Children can you tell me why Jesus left His home on high? Left the glorious angels there For this world of tears and care, Left His Father's glorious face For this dark and sinful place. Tell me, children, tell me why Jesus came to bleed and die?

Oh, it was for us He came And endured the cross and shame, 'Twas for us the thorns He wore 'Twas for us the cross He bore. Twas because He loved us so That He bore His dying woe. Yes, that each with sin defiled Might become a holy child.

Seek Him then dear childen now Low in prayer before Him bow. Trust your precious souls to Him He can pardon all your sin. He can give you joy in dying If in His dear arms you're lying. Oh, dear children, this is why Jessu came to bleed and die.

> Solomon Lavy R. 1, Camden, Ind. 46917

WHAT CAN WORLDLY YOUNG PEOPLE DO?

Should worldly young people be used in a public way in any service of the church?

In answering the above question we shall consider two phases of it. First, what is true service? Webster says that service is the act of serving God-spiritual obedience, reverence and love True service, therefore, requires obedience in a spiritual life, reverence for God, and love for Him and His cause. Can a worldly young person meet these requirements? Certainly they can not. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." In James 4:4 we find

adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Again Paul says in Rom. 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In the light of these Scriptures we know that worldly young people cannot be spiritually obedient to God or have reverence and love for Him in their hearts.

Second, what is the purpose of the church? Surely everyone who knows God in all His fullness realizes the real purpose of the church of God to be that of reaching out the question I can see no place in into a lost and dving world and rescuing souls. To be a real soulwinner for God we must be saved and sanctified, and out and out for God and holiness. We must hold high the blood-stained banner of King Emmanuel and go forth to victory in His name! We dare not I believe that if preachers of today lower the standard and let the ban- will preach radically against worldner of holiness be trailed in the dust liness, and if the young people of and dirt of this world. Could a our churches will keep red-hot and worldly young person who is not on fire for God, the worldly young willing to come clean and take the people will know so well what a radical way with God be used to servant of God should be they will win lost souls? If we expect to either get in or not expect to be have the power to pray conviction permitted to take part. May God the Cross. If worldly young people throughout the land! are used in a public way, we are

the Word says, "Ye adulterers and setting them up before the eyes of the world as examples. Do we dare let the enemies of God be our leaders? We have all heard so many times that nothing can rise above it leaders. If we have worldly, half-dressed, painted dolls with short hair and either a marcel or a permanent, fingernails painted, evebrows plucked, and all decked out with the fashion and fads of the world before our congregations, leading the song service, singing special songs, and leading the young people's meetings, can we wonder that God does not honor and bless our services?

After considering these phases of church leadership for the worldly young people. Of course, we must make worldly young people feel welcome and let them know that we are interested in their soul's salvation, but we cannot win them to God by putting on the soft pedal. on sinners, it will come only when make us, as young people, so cleanwe come out from the world and cut, radical and red-hot for God that take the radical, despised way of we will blaze a trail for holiness

Sel by Sister Shella Stump

IT PAYS TO BE KIND

By Walter E. Isenhour

Sometimes our very souls are tried By people filled with worldly pride; Sometimes a neighbor speaks unkind And shows an ugly state of mind; Sometimes our problems make us weep,

And takes us through the waters deep:

Sometimes we're made to wonder why

Someone has told on us a lie: Sometimes the church where we belong

May seem to deal us out a wrong But it pays to be kind.

Sometimes a friends proves quite untrue:

That makes the day seem long and blue:

Sometimes in business you may feel You've had indeed an unjust deal: Someone may curse you to your face.

And try your patience, love and grace:

Somebody may attack your name, And hinder you from gaining fame; Someone that's far from being great May hurl at you the stones of hate. But it pays to be kind.

Whatever comes, whatever goes, Be kind to friends, be kind to foes: For none regret kind words they speak

weak.

True kindness that we should impart Will soften up the hardest heart. Will bring us through with banners spread

And victory's laurels on our head, Will give us what we'll not bemoan When we shall meet at God's great throne

Yes, it pays to be kind. Sel. by Ruth M. Snyder

WORLD CONFORMITY

Associated with my earliest ideas of religion was the necessity for plainness of dress. It seemed to me clear from the teachings of the Bible that Christ's pepole should be separate from the world in everything which denoted character. and that they should not only be separate, but appear so. Otherwise what benefit would their separation confer upon the others?

As I advanced in religious experience, I became more and more convinced that my appearance ought to be such as to show to everybody with whom I came in contact that I had renounced the pomps and vanities of the world, and that I belonged to Christ.

I always felt that it was mean to be ashamed of Christ in the street or among His enemies. And it was only in conformity to the opinions of those whom I regarded as my superiors in wisdom and Nor kindness shown to strong or grace that I conformed to the world as much as I did in the matter of

dress.

People have asked me sometimes whether we cannot be separate from the world in our hearts without being different in our dress. My reply has been: "What is the use to the world of a testimony for Christ up in your bedroom? The men, that they may see your good very essence of witnessing for God before the world-is that we should not be like it."

The people quite recognize this, whether Christians do or not: hence, their contempt for those who talk to them about religion while dressed as fashionably as themselves.

Sel. by Bro. Grant Shadle, Jr.

LET YOUR LIGHT SHINE

It is the will of God that those who serve Him should show the world around them what they are: by their conduct, their hopes, and their aspirations. People radiate what is in their minds and hearts. If a man is honest and obliging, his neighbor will feel that way too, in time. Let your light shine that others may see it. There are many that are still in darkness in regard among whom ve shine as lights in to the spiritual walk of life. In the world; Holding forth the word invention and business, perhaps, we of life: that I may rejoice in the are living in one of the most intel-day of Christ, that I have not run lectual periods in the history of in vain, neither laboured in vain," the world, but in spiritual things Phil. 2:14-16. twilight seem to be settling over the things are stated in these verses. earth. This condition brings with "Do all things without murmurings

pages of history, we will find that the world may stumble along for a time in spiritual twilight, but soon it will fade into darkness where God is denied, were faith is quenched, and where prayer will cease.

"Let your light so shine before works, and glorify your Father which is in heaven,' Matt 5:16. All the theological manipulations of men cannot efface the force of these words. It has been said, That knowledge without obedience ends in nothing. There is unity and strength about a consistent life. There are plenty of truths of which it does not mater whether man believe them or not, in so far as his conduct is concerned. Mathematical truths or scientific truths leave conduct unaffected. But no man can believe and obey the principles of the New Testament without them influencing his life and the lives of others.

"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, T_{WO} it cause for alarm. If we read the and disputings and to hold forth the word of life." For the sage of so-spread from man to man. From the called unity, Paul does not take crossroads of Jerusalem that light from us the privilege to contend spread to Jew, Greek, and Roman for the faith of the Gospel. There until it was seen throughout the are circumstances under which a Christian is duty bound to express an opinion on religious subjects and polity. I believe that the apostle's admonition is applied to sarcastic display. In our deliberations on the rules of the church, we should do it modestly, honestly, and as kindly as we can. A prominent preacher once said, "Your obligation to society does not depend on the fair speeches you make or the courtesy shown to others."

of disobedience. Be not ve therewere sometimes darkness, but now are ye light in the Lord: Walk as children of light." To be a light bearer, one must be a light giver. will find twenty saved by example. The greatest sermon anyone can preach is the silent sermon of a true and pious life. How was this light who said that the resurrection is spread in the beginning? It was past. There are those today who

world.

Otto Harris Antioch, W. Va. 26702

RESURRECTION

There must be a difference between the raising of the spirit in newness of life and the raising of the body from the dead. Both of these experiences belong to the work of grace which the Lord has books you write, but rather the done, and will accomplish, for those who believe in Him. -But there are "In the midst of a crooked and many distinctions between the new perverse nation" In this world in birth and the resurrection of the which we live, there are many things body. The terms applying to either that are against us. There are many are not interchangeable. If either things that might cause us to falter, term is used it is either qualified. That is why the writer to the or its context will indicate which Ephesians admonishes us. "Let no is meant, if there should be any man deceive you with vain words: difficulty in distinguishing its applifor because of these things cometh cation. We are certain that one the wrath of God upon the children who believes in Jesus Christ in conversion, does not by that act receive fore partakes with them. For ye a resurrected body. And it is equally certain that not all of those who rise in the day of resurrection will receive a regenerated soul. There is a difference between the For one soul saved by precept, you two experiences and the difference must be maintained.

Confused Interpretations

There were those in Paul's day

will not accept the fact of a bodily salvation of the soul is their only resurrection, and who would inti- promise they possess it now. Abramate that the regeneration of the ham and Isaac and Jacob are alive soul is a resurrection, because it is associated with the resurrection of Christ. The resurrection of the body is not accomplished as yet, for the resurrection, as it is taught in the Scriptures, is not past. Only a few persons have risen from the dead as promised by the Lord: the widow's son who was raised by Elijah, the Shunammites' son, the man whose body touched the bones of Being born of the Spirit is not the Elisha, and three persons whom lesus raised—the young man, Tabitha (the little maid), and Lazarus. Many saints also arose after the resurrection of Jesus, Matt. 27:52-53.

Yet we continue preaching repentance and regeneration, and in-Christ, and to wait for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." If we have all that we shall have by virtue of our new birth, what have we to wait for when the Lord comes? If His coming only means that we shall be caught up together to meet the Lord in the air, what will become of those who are in their graves? being made conformable unto his What will be the special things for death," is a spiritual standing and which the saints of old await—the experience. Attaining unto the respromise of the better things which urrection of the dead, seems to have they will enjoy with the present-age a twofold significance: first, attainbelievers? The saints of old have ing to the nature of the resurrected not yet received their promise. If life of Christ for which he strives

and with the Lord. Moses and Elijah are also alive and appeared with the Lord on the mount of transfiguration, but, even though they were justified by faith they are mentioned as among those who are waiting for the promise, Heb. 11.

It is evident that to have risen with Christ in newness of life is not the same as the resurrection. same as the quickening of the mortal body by the Spirit that raised lesus Christ from the dead, Rom. 8:11. The Spirit now dwells in the believer, but the event described by "shall also quicken" is a future power of the Spirit for which "the creature waiteth for the manifestaviting souls to believe on Jesus tion of the sons of God," Rom. 8: 18-21.

> The Apostle Paul wrote to the Philippians concerning faith Christ, for which he counted all things but loss, Phil. 3:8-14. To win Christ is to be found in Him. in His righteousness by faith. This is the spiritual life. To "know him, and the power of his resurrection, and the fellowship of his sufferings.

and has not yet attained; the sec- had said to Him, "Lord, if thou ond, striving unto the glory to ob- hadst been here, my brother had tain the resurrection of Christ from not died. But I know, that even the dead.

rected life and His death Every brother shall rise again," Martha believer is dead in Christ. He is reckoned alive by faith in the risen again in the resurrection at the last Christ, and reckoned dead by faith day" This called forth the statein Christ who died for Him. "I ment by Jesus that He is the resuram crucified with Christ." Here rection and the life. But His declais a marked difference between being ration was more than that of the risen with Christ in newness of life, resurrection of the body "He that and rising from the dead. Those believeth in me, though he were who are in the faith must accept dead, yet shall he live: and whosothe crucifixion of Christ, and be ever liveth and believeth in me shall accounted crucified. Such an one is never die." both dead and buried with, and in, Christ, Rom. 6. And what is dead eternal life, so that they who believe and buried remains dead and buried. The "old man" never has a resurrection. The body will actually die become separated from God at the later on, unless the Lord comes. But the Christian who is resurrected does not count himself dead. "Behold, I am alive for evermore." live." The proof of Jesus' being the

spiritual risen life and the actual resurrection life.

Christ, the First Fruits

The first fact of resurrection is that it consists of the resurrection this power of resurrection were of the body from the dead. The made as recorded in John 5:17-31, statement made by the Lord at the "As the Father raiseth up the dead, grave of Lazarus was, "I am the and quickeneth them; even so the statement was made to Martha who power of resurrection is in God.

now whatsoever thou wilt ask of Note that when one accepts God, God will give it thee," Ino. Christ he accepts both His resur- 11:21-22. When Jesus said, "Thy replied, "I know that he shall rise

Faith in Jesus Christ affords shall never die. This applies to the spiritual life which does not die or time of death. The resurrection of the body is assured by the fact, that "though he were dead, yet shall he In the light of the Scriptures and resurrection was through His declathe truth of Christian faith there is ration that Lazarus shall rise again: a marked difference between the and the calling forth of Lazarus from his grave substantiated His claim to the power of resurrection. He raised the dead.

The earlier claims of Jesus to resurrection, and the life." This Son quickeneth whom he will." The

and is delivered to His Son. The power which was manifested in creation to form from the dust the body of man, and to breathe into it the breath of life, is not greater than to bring life again into the form of man after it has died. Both are but quickening dust to life.

Jesus had told His disciples of His coming trial, that He was to be delivered to the Jews, killed and buried, but that He would rise again on the third day, Matt. 20; Mark 10; Luke 18, The binding and killing was in the hands of His enemies: but the resurrection was in His own power. The enemies nailed Him to the cross, but He laid down His own life, and took it up again, Ino. 10:17-18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Men accompanied Jesus to His trial and to His cross and to His grave.

(To be continued.)

You can't "wait on the Lord" and "run with the devil" at the same time!

One of the hardest sins to conquer is the sin of judging others—expressly forbidden by Christ.

SUNDAY SCHOOL LESSONS FOR APRIL 1967

PRIMARY LESSONS

- Apr. 2—God's Beautiful World. Song of Solomon 2:11-13; Gen. 1:11-12.
- Apr. 9—A Great Rain, Job 5:8-10; Psa. 147:7-8; I Kings 18: 41-46.
- Apr. 16—EASTER, A Glad Day. Psa. 119:151; John 20:1-18.
- Apr. 23—Star in the Sky. Psa. 19; 147:1-5; Matt. 2:1-12.
- Apr. 30—When God Made People. Gen. 1:26-31; Psa. 139:14-17. ADULT LESSONS
- Apr. 2—A Great Supper. Luke 14: 12-35.
 - 1—Do some professing Christians use verses 12, 13, 14 to justify themselves in their failure to practice hospitality?
- 2—Will there be opportunity for excuses in time of judgment? Apr. 9—The Laborers in the Vineyard. Matt. 20:1-20.
 - 1—Will there be variation in reward for the righteous?
 - 2—Is self-righteousness the sin that will cause many who are first to be last?
- Apr. 16—The Marriage of the King's Son. Matt. 22:1-22.
 - 1—Is the wedding garment symbolic of the new man that we should put on after being converted?
 - 2—Will too much time spent in making a living, cause us to

become indifferent to our spiritual duties?

Apr. 23—Parables of the Unjust Judge, Pharisee and Publican Luke 18:1-17.

1-Do we fail to have prayers answered because we do not spend enough time in prayer?

2—If we openly express ourselves as being better than our brethren, is that an indication our life is deteriorating to the level of the world?

Apr. 30-The Prodigal Son. Luke 15:11-32.

1-Have we ever allowed envy and jealousy to prevent one who has gone astray from returning?

2—Does abundance of material! things bring spiritual loss?

-BIBLE STUDY BOARD

DAILY DEVOTIONS FOR **APRIL 1967**

PEACE

Memory verse: Psa. 34:14, "Depart from evil, and do good; seek peace, and pursue it."

Sat. 1—I Tim. 2:1-15.

Memory verse: Matt. 5:9, "Blessed Wed. 26-Lune 10:1-17. are the peacemakers for they shall be called the children of God."

Sun. 2—Jer. 29:1-10.

Mon. 3—Lev. 26:1-13.

Tues. 4-I Kings 2:25-36.

Wed. 5-Prov. 16:1-33.

Thurs. 6—Isaiah 45:5-19.

Fri. 7-Rom. 14:13-23.

Sat. 8-I Cor. 7:1-24.

Memory verse: Rom. 12:18, "If it be possible, as much as lieth in you, live peaceably with all men."

Sun. 9—I Thess. 5:6-23.

Mon. 10-John 14:16-31.

Tues. 11—Acts 10:34-48.

Wed. 12—Rom. 5:1-12.

Thurs. 13—Phil. 4:1-10.

Fri. 14—Col. 3:12-25.

Sat. 15—II Thess. 3:1-16.

Memory verse: Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace."

Sun. 16—Rev. 1:1-13.

Mon. 17-Jer. 12:7-17.

Tues. 18—Rom. 15:13-33.

Wed. 19-Psa, 29:1-11.

Thurs. 20—Psa. 85:1-13.

Fri. 21—Rom. 15:1-13.

Sat. 22-Eph. 2:10-22.

Memory verse: Jas. 3: , "And the fruit of righteousness is sown in peace of them that make peace."

Sun. 23—II Tim. 2:1-2

Mon. 24—Psa. 4:1 ...

Tues. 25-Mark +: 30-41.

Thurs. 27-Luke 24:36-53.

Fri. 28-John 1:1-14.

Sat. 29—Isaiah 9:1-7.

Memory verse: I Peter 3:11, "Let him eschew evil, and do good: let him seek peace, and ensue it."

Sun. 30-Num. 6:13-27.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HE IS RISEN!

were much perplexed thereabout, these details on numerous occasions. behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the lowers of Christ and the apostles. dead? He is not here, but is risen: remember how he spake unto you and even the twelve apostles did not when he was yet in Galilee," Luke! 24:4-6. These are perhaps the most far-reaching words that are in the entire Holy Bible. They are so wonderful that man cannot grasp their complete meaning, for man's carnal nature is limited in understanding. To a great extent our understanding is limited by our knowledge.

In this case Christ had publicly told the details of His resurrection several times. The various details of His resurrection were related by the various prophets throughout the could tell them the whereabouts of Old Testament scriptures. The Iews prided themselves in the knowledge and understanding of the Old Testament writers. Particular- dead?" did not shake them from

the minor books of the O.T. give the details of Christ's resurrection "And it came to pass, as they and He referred His listeners to In particular Christ pointed out those details of His resurrection to His twelve disciples and likely these very women, as they were close fol-

> However, the people, the women understand the reality of His suffering and His resurrection and therefore did not look for either one. In our text the women had seen Christ crucified, they were accustomed to the behaviour of a dead person, they were bent on showing their love and respect to a crucified Christ and therefore were looking for His dead body. Even the heavenly appearance of angels did not open their understanding, but only drew their respect in bowing to them and trusting that they this dead body.

The sharp, startling question "Why seek ye the living among the ly Isaiah, Psalms and several of their cloud of carnality. Alas, these

many years have passed, with their them," Luke 24:43, and I can find proofs and experiences of churches only one reason for this carnal act, upon churches and yet we do not grasp the significance of this question. We still do not take God's Word fully into our understanding. We seek to worship this risen in your mind, but that the angels Christ, but we worship as others do or as we have been taught and not any ways near the startling, devoted and consecrated reality of this question. Let us meditate, do we not seek Christ in a dead carnal ings that He would do. "Remember way, rather than a whole-hearted devoted realization that He is living?

"He is not here, but is risen." He is not here, dead and in the cold grave. This was the way they looked for Him and were very disappointed when they did not find Him in this condition. How do we look for Christ? Do we look for Him for a physical body, with certain features, with certain characteristics, with aches and pains, likes and dislikes? While here upon the earth "He was in all points tempted like as we are, vet without sin," Heb. 4:15, but He has never been limited by such carnal burdens since. "He is risen." Dear reader, I doubt if the earth (part of the time at least). showed before? I can find only one at Jerusalem. "and he took it, and did eat before! Why did the early church have

to try to fully convince the disciples that He was actually resurrected from the dead and living.

Is there the least bit of a question told the truth? No doubt they were sent direct from Heaven to aid in our Lord's resurrection and to convince human beings that He had done just what He told human behow he spake unto you?" How many denied any knowledge of it? Considering the many times He had .old, illustrated and proved His power and what He would do; the disciples would certainly have short memories if they did not remember.

Without question the women were convinced of what had actually taken just as we are, as our parents are, place. Therefore they acted just as our neighbors are? Do we look like we do when some startling truth is revealed. They were anxious to tell it to others. Perhaps we are sometimes too anxious to tell degrading heresay and not anxious enough to tell the startling spiritual truths which the Holy Spirit reveals unto us. It may have taken Peter a little while to grasp the truth, but we do not read any doubts about we can begin to even imagine what John, the beloved apostle. The two this means. In the forty days upon on the way to Emmaus were convinced finally of the resurrection in what ways do we find such ac- and it did not take them long to tions and characteristics as He get to the meeting of the disciples

such success in its first few years? WHY SEEK YE THE LIVING The followers of Christ were fully convinced of the reality of the truths which Christ taught. They allowed the Holy Spirit to lead them and depended upon His power. They were concerned first about the salvation of souls and other things, even persecution, were secondary. We do find a few were not true and we also find their trials and punishment.

ye troubled? and why do thoughts many thousands were entombed, a arise in your hearts? And that repentance and remission of sins seek ye the living among the dead?" should be preached in his name Instantly things became creepy and among all nations, beginning at I wanted to get out into the sun-Jerusalem," Luke 24:38, 47. Dear shine again. Many of these folks reader, we have a very large task are entombed in great splendor, but before us, and perhaps a very short without the atoning blood of Christ time to do it in. "For such an high they are just so many dead bones. priest became us, who is holy, harmthose high priests, to offer up sacrifice, first for his own sins, and did once, when he offered up himself." Heb. 7:26-27

Notice the faith of Peter, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it," Acts 2:24. Notice the faith my family among the great peat of Paul, "That Christ should suffer, and that he should be the first sota. I saw just how those great that should rise from the dead, and bogs were formed, and the subshould shew light unto the people, stance that flowed into them. Later

AMONG THE DEAD?

While reading an article in the the Bible Monitor entitled, "Geology and the Bible," which was very interesting and instructive, the thought came to me: "Why seek ye the living among the dead?" Luke 24:5. I was asked to visit a great burial place, and as I entered "And he said unto them, Why are through a large archway, where voice came to me saying, "Why

As I read this able article in the less, undefiled, separate from sin-Bible Monitor of January 15, 1967, ners, and made higher than the I asked myself this question: Why heavens; Who needeth not daily, as go to the ends of the earth to dig up evidence to disprove the existence of the living God? Why dig then for the people's: for this he among the dead for the living? All that can be proved is that something died and was buried and was kept in a good state of preservation, for having been congealed in the earth or rock.

It was my privilege to live with deposits of north central Minneand to the Gentiles," Acts 26:23. I owned and operated a lignite mine

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in northern Montana, which is the second phase in the processing of coal. Here we saw and learned much. We saw things that had been trapped, fossilized and held in a perfect state of preservation. We been stolen. Would she ever see learned that things which once lived, had been trapped, preserved and fossilized, could yet be found in the lakes and streams.

I mined coal in two large bituminous mines in western Colorado, borne him hence, tell me where thou where I spent two winters in the hast laid him, and I will take him new Grand Mesa mine under the supervision of a great dean of educators, Elder S. Z. Sharp. This bituminious coal was many centuries removed from the old peat bog in Minnesota or the lignite coal pretty flowers. Paul said, "If in of Montana. Now with a great man this life only we have hope in Christ, of God to instruct me, I came out we are of all men most miserable," of those great mines with a greater I Cor. 15:19. Here again the prom-

faith in the living God than when I went in. Glory! We went to the mine one morning to find smoke billowing from its entry. It took us weeks to bring the fire under control. After the smoke was cleared from the entries, we saw evidence of the mighty power of God. Thank vou, Jesus, thank you!

Some men search for dead things to discredit the existence of the living God. They would rather visit an antique shop than go to church or Sunday school where they could learn about God. Or, is that the way it used to be? Why argue with the Darwin theory of evolution?

Mary was seeking the living among the dead. Oh, how she loved Him! He had saved her from the dregs of her generation and also from the curse of Hell. But now to her He was dead and His body had Him again? Then she heard a voice saving, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener. saith unto him, "Sir, if thou have away," Luke 24:15. Mary thought, as many have, that she wanted to be near Jesus if He was dead. Then she could go to Him, and weep as she decorated His resting place with

ises of God's word are very pre- we won't go at all. cious: "Seek and ye shall find," | And so every time we look upon we look in the right place for God disinherited? God have mercy. we will find Him!

just where we will find Him. "In the temple of God, him shall God the beginning God created the heav-destroy; for the temple of God is ens and the earth," Gen. 1:1. It all holy, which temple ye are," I Cor. speaks very eloquently of Him. 16:17. Just think, living in the "Take time to look up and see his same PALACE with our heavenly handiwork in all its beauty," Psalms Father, and then refuse to own 19:1.

all the earth, and over every creeping thing that creepeth upon the open your eyes, we are lost. earth," Gen. 1:1. Who would be fool enough to say that man had is no room for doubt in our minds. shorted himself of this physical endowment? But quite to the con- you," Luke 17:21. Blind people trary, he now thinks that he can would not enjoy the paradise of conquer the universe. In this direc- God, because they would be unable tion man will find himself in con- to see its beauty, and no doubt fusion. We shall go God's way, or would want to go on making hydro-

Matt. 7:7. Mary was seeking for man we see the similitude of God, her Jesus and she found Him! James 3:9. That is, if we are look-"Mary" . . . she knew the voice! ing up we will see the image and It was He! . . . "Rabboni, Master!" likeness of God; like Father, like John 20:16. Mary's mistake was Son. We are royalty. Doesn't Jesus that she was looking down among say, "Ye are Gods," John 10:34. the dead when she should have been "For we are also his offspring," looking up among the living, for Acts 17:28. How can anyone deny "God is not the God of the dead, the existence of God when we are but of the living," Matt. 22:32. If His family, unless we have been

We are privileged to live in the Why search among the things of same house with our God. "Know the past for the evidence to deny ye not that ye are the temple of the existence of God? Let us look God, and that the spirit of God for Him where He is, as that is dwelleth in you? If any man defile Him!!! Shame on us. I have seen God said, "Let us make man in children that would not be seen in our image, after our likeness, and public with their parents. Shame, let them have dominion over the for shame!!! We are the temple fish of the sea and over the fowl of of the Holy Ghost which we have the air, and over the cattle, and over of God. Ye are not your own. If dwelling with the Holy Ghost won't

If we are truly Christian, there "For the Kingdom of God is within gen bombs to blow it to pieces. A true statement is: If we would only they glorified him not as God, live by the rules of the Bible, this old earth could be turned from its present confused condition into a beautiful garden of God. So let us 1:13. "Because they received not pray that God will give us eyes to see. Well might God say to this foolish generation, as He did to Israel in the days of Jeremiah, "Hear now this, O FOOLISH PEOPLE. and without understanding; which believed not the truth, but had pleashave eyes, and see not, which have ears and hear not," Jer. 5:21.

If we are not aware of God's presence always, it is because we hid to them that are lost. In whom don't have Him in our lives. Jesus the god of this world hath blinded said, "Lo, I am with you always, even unto the end of the world," not, lest the light of the glorious Matt. 28:20. David said, "The angel of the Lord encampeth round about them that fear him, and delivereth them," Psa. 34:7. Mighty fine company, these folks, it is so nice to feel them so near always.

Remember the story at Dothan when Elisha prayed and said, "Lord, I pray thee open his eyes that he may see." and the Lord opened the eyes of the young man, and he saw, and "Behold, the mountain was full about Elisha," II Kings 6:17. What a life this dear old man of God lived, always aware of God's presence.

"But the fool hath said in his

"Because that when they knew God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened," Rom. the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: That they all might be damned who ure in unrighteousness," II Thess. 10:12.

"But if our gospel be hid, it is the minds of them which believe gospel of Christ who is the image of God, should shine unto them," 11 Cor. 4:3-4.

The greatest problem of our time is the treatment that both Houses of Congress, the Supreme Court, and the schools are giving the Bible and prayer in our public schools, and especially filling the gap with evolution as the truth, and no longer a theory. This has brought many heartaches to the Christian parents of horses and chariots of fire round of what was our "In God we trust" America. God help us to wake up before this no-God movement flushes all that we have ever hoped for into the cesspool of II Thess. 2:4, "Who opposeth and exalteth himheart, there is no God," Psalms 14: self above all that is called God, or 1. "Because the way of a fool is that is worshipped, so that he as right in his own eyes," Prov. 12:15. God sitteth in the temple of God, showing himself that he is God."

So let us take hold of the mighty Word of God and its precious promises, and refuse to ever be shook loose, because "Heaven and earth shall pass away, but my words shall not pass away," Luke 21:33.

Eld. James F. Swallow 6560 Sonoma Mt. Rd. Santa Rosa, Cal. 95404

SEVEN BIBLE FOOLS

Part 2

"The fool hath said in his heart, There is no God," Psa. 14:1. The word "fool" in Scripture, denotes one who not only is destitute of true wisdom, but hates it, the openly ungodly and wicked man. Persons of this description "like not to retain God in their knowledge" and therefore say in their hearts "no God." They try to believe what they wish to believe, and by the aid of Satan, they in a measure succeed. man who denies that there is a God is a fool, because the fact of God is positively established by the works of His hands. "The heavens declare the glory of God."

A noted doctor once said: "No power or might of man can sweep the stars from the sky, or blot the sun from the heavens, or efface the splendid landscape," and yet all of these speak forth the word, there is a God.

"Is there no God? The stream that silver flows,

The air he breathes, the ground he treads, the trees,

The flower, the grass, the sands, each wind that blows,

All speak of God; throughout, one voice agrees,

And, eloquent, His dread existence shows:

Blind to thyself, ah! see Him, fool, in these.

-Author not known

The fool who says there is no God, says it in his heart. He says it because his heart is corrupt, and he knows that there is a God, then he is forever lost. He says it because he is proud and he would make himself his God. He says it because he wants to acknowledge no power above himself; he would yield obedience and give obeisance to no name above his own.

The results of the denial of this fool is plainly stated: "They have done abominable works." Just follow in the wake of men who deny the fact of God, and you will find a hot-house for the development of anarchists. It is said that when students used to hear Ingersol glaringly deny the fact of God, they would go from his lectures to spend themselves with riotous living. "Their foolish heart was darkened," Rom. 1:21.

(To be continued.)

Ray S. Shank 201 W. Coover St. Mechanicsburg, Pa.

CHRISTIAN SANCTIFICATION

Jesus speaks in His prayer to His Father, for His saints (including the Church today), pleading for our separated life, that we might be sanctified in Him. John 17:15-19, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." In these verses we have the ground of the Christian's sanctification.

What should we understand by the word "truth," as Jesus used it here? First we think He meant. specifically the Father's Word, the Gospel contained in the Holy Scriptures (the Bible), which is also Christ's Words. Christ is the Word, as well as the Truth," Ino. 1:1; 14:6. Therefore He sanctified Himself (set Himself apart), that we might be sanctified, or set apart, in Him. The Holy Spirit, being One in the Holy Trinity, has a part in Christian sanctification. How beautifully the three persons in the God-head work together. We cannot say that we are wholly sanctified by the Spirit, apart from the learn, that salvation comes, by sanc-

Father and the Son, who is the "Truth," as well as the Spirit.

The apostle Paul sums up the matter of our sanctification, by putting it this way, 2 Thess. 2:13-14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (Word)." "Whereunto he called you by our gospel (contained in the Bible), to the obtaining of the glory or our Lord Jesus Christ." In fact, Paul tells us, we were chosen in Him before the beginning of the world. Eph. 1:3-4, "Blessed be the God and Father of our Lord Iesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

The fruits of "Christian sanctification" are unity, liberty and strength. Through Christian sanctification, the believer has access to the "Atonement," has assurance of power to become a child of God and his sins washed away by Christ's blood. Beloved, let praise God . . . for the "Great Salvation," through the Gospel. Reader, are your sins covered by the blood? Looking further at words of Paul (above quoted), we

tification through faith. A setting this is the two-fold use of the Word apart by the Spirit and belief of the ground of the truth."

a spiritual sense it means, "A re-acceptable, and perfect will of God." newal of the heart," Rom. 8:7-8, against God: for it is not subject work together. "Therefore if any to the law of God, neither indeed man be in Christ, he is a new creacan be. So then they that are in ture: old things are passed away; the flesh cannot please God." Hence, behold, all things are become new," the Christian sanctified life, through 2 Cor. 5:17. This is, because of the Word and Spirit, leads to re- this renewed heart and mind. Jesus

Brethren and Sisters, do we alapart for a life of service. In fact ways live the sanctified life? Are we always at peace and harmony of God, "sanctification of the Spirit in the church? with one another? and belief of the truth," that is or are we jealous of each other, alsanctification of the Spirit, or set ways finding fault, causing unrest and confusion in the Church? truth, which is faith in Christ, the "Christian sanctification" leads to Word, That faith leads us into the perfect love. "There is no fear in Church, which is "the pillar and love; but perfect love casteth out fear: because fear hath torment. He This setting apart for a Godly that feareth is not made perfect in life is also expressed by the same love. We love Him, because He apostle in writing to the church first loved us," 1 Jno. 4:18-19. So at Thessalonica, 1 Thess. 4:3, "For Paul said, your sanctification is the this is the will of God, even your Will of God. Hence, for saints to sanctification, that ye should abstain prove that Will, what must they from fornication:" a setting apart do? They must consecrate their own from a filthy life, then living a godly stubborn will, to the will of God, life, which is the will of God. At by living a life of non-conformity. this point let us look at the word Rom. 12:2, "And be not conformed sanctification. What does it mean? to this world: but be ye transformed It means in detail . . . "It is to set by the renewing of your mind, that apart," in a natural sense, while in ye may prove what is that good, and

Dear reader, this is a very impor-"For they that are after the flesh tant passage of Scripture. To abide do mind the things of the flesh; but by the apostle's teaching here, takes they that are after the Spirit the real strength and fortitude, as we things of the Spirit." "For to be live in this wicked, filthy world, to carnally minded is death; but to be manifest a separated life. A respiritually minded is life and peace. newal of heart is brought about, Because the carnal mind is enmity because of a renewed mind, the two newal of heart and a change of life. said, "For out of the heart proceed

evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. 15:19.

The Christian sanctified life is a struggle against sin . . . both sin within and sin without. First notice sin within, Rom. 7:1, "Know ye not brethren, (for I speak to them that know the law.) how that the law hath domain over a man as long as he liveth?" This speaking of the "law of the flesh," law of the carnal mind, the law of the natural man, which must be crucified. Again in Rom. 6:12, "Let not sin therefore reign in your mortal body, that ve should obey it in the lusts thereof." We get victory over the flesh, the carnal man, through prayer and by heeding the direction and pleading of the Holy Spirit, in calling us to the "Word of Truth." By crucifying the flesh. Gal. 5:24, "And they that are Christ's have crucified the flesh with the effections and lusts." Also, Eph. 4:22-23, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of vour mind."

The above admonition, obeyed is "Christian sanctification." Our sanctification is very closely connected with our "consecration." O, that we all would consecrate ourselves anew in the service of the Lord daily, denying self, and by serving others, that we might thereby serve Christ. Second, the sancti-

fied life is not only a struggle against sin within, but it is also a struggle against sin without. are commanded to overcome the world, the sin without, and the Word tells us who wins the victory. John commands us to, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," 1 Ino. 2:15-17.

Likewise Jas. 4:4 says, "Ye adulteresses, know ve not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Who then overcomes the world without? John answers for us, telling us how it is done. 1 Jno. 5:4-5, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Can anyone believe that "Jesus is the Son of God" without first knowing Him sufficiently to have "faith" in -Bro. Wm. Root 1612 Morphy St. Great Bend, Kans, 67530

NEWS ITEMS

. GENERAL CONFERENCE LODGING

All who are planning to come to Conference, please let me know soon, telling number, age and family status, so we can arrange for sleeping quarters. Those coming by car please bring bedding. Specific directions will be explained later. Please write as soon as you can. Yours in Christ, Henry Walker, 2412 Camelia Court, Ceres, Calif. 95307.

TANEYTOWN, MD.

Remember the Revival at the Walnut Grove congregation, with Elder Paul R. Myers of Greentown, Ohio, as Evangelist. Lord willing, services from April 16 to April 30.

MACEDONIA

Services when Brother and Sister kinds of changes. Harley Rush were here. I regret missing Bro. Rush's message.

sage which we have heard of Him, come between us and the service and declare unto you, that God is of God. light, and in Him is no darkness at all." Bro. St. John instructed us great change. We can go great disto be mindful of the "Way" that tances in a short time. Otherwise does not change, for God is light. we could not have been here today. Without Him we cannot see to pre- On the other hand, easy travel takes

May God grant us more light to see His way.

Quote: On our visit here three years ago we spoke on the subject "Giving Account to God." Today there is no difference in the subject, except we are three years closer to the time we must answer unto God. Are we more prepared and nearer ready now than we were three years ago? Have we grown in grace? If not, it is more probable that we have backslid. We come closer to God's instructions or slide farther away each day and year. We do not stand still. We have a soul to care for, a life to live for Christ.

Mal. 3:6, "For I am the Lord, I change not." We live in a world full of changes. There is a Book that does not change and never will. What we call religion may change, but the blueprint for living a Christian life will not change. In the Illness prevented my being at natural world we see numerous

In the houses work is made easier by electricity, running water, auto-Bro. and Sister Dean St. John matic washers, etc. Modern life and were message bearers in May: text conveniences are good, to a degree, 1 John 1:5, "This then is the mes- if we do not allow the easy life to

Transportation has undergone a pare ourselves for His kingdom. men to sports, entertainments, vice

and away from church.

Communication by radio and telephone brought great changes. The outer space activities are consuming much time and money, only God knows why man is allowed to do this. The sad part of all this is that man is trying to change the plan God ordained for the Christian life.

Many ministers are denying done a tremendous amount of damage, when a preacher's message ability. Can our neighbors, friends causes no "thought disturbance" in and fellow-workers tell we are a the audience. They are without salvation and do not believe in God or the Bible

Repentance is one of the things which has not changed. It is still Christ that we do this or that? a requirement for those who would be saved. "Except ye repent, ye of Christ, much less of repentance. shall all likewise perish," Luke 13:3. It is popular to be called a Chris-How many people really believe in old-fashioned repentance? I do not trappings many retain such as: mean just joining a church, but to modern dress, amusements, immorhave sorrow for sin, to have a ality; are they new or still in their contrite spirit? I am fearful we sins? We think of a child as easy sometimes do not have a contrite to train in whatever way the parheart. Those who will be saved will ents wish. They are led by parents be those whom Jesus says, "do the across a busy street or other danwill of my Father." All the churches which I can attend will not get We should place our hand in God's me to heaven.

There is a modern theory that traffic of sin. there is no need to repent. To me that is the Devil's influence. The train as a child listening to trusted Bible still says repeatedly "repent." Repentance brings about "new my chances on my own? "Verily I birth," born of water and of the say unto you, Except ve be convert-

Spirit. We cannot enter the kingdom without them. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5.

When we think of a new birth, we think of something entirely new (a new life) We come into the church, after baptism where we have Christ and trying to convince men buried our sins, to be a new creature so. It seems to me the Devil has in Christ. We have a new purpose: to follow Jesus to the best of our new person? Or do they see loopholes in our conduct and our religion? Is Christ living in us and motivating our lives? Is it for

There are those who do not speak tian. Let us consider: with all the ger; a beautiful illustration for us. and ask Him to lead us across the

Are our adult minds as easy to parents? or do we think: I'll take

ed, and become as little children, ye God's requirement of Holy love in shall not enter into the kingdom of heaven," Matt. 18:3. This has never changed in spite of all man's modernism.

Men do not like the idea of being humble as a little child. Everyone wants to be important, they do not want to be servants. Perhaps the Lord cannot use men as He would because, I am not willing to give Him my hand and say, Guide me, lead me, for You know the way.

We are sometimes concerned about children who do not obev. Maybe the child is disobedient because he has seen adult's bad conduct or heard them speak ugly words. A child observes us and often we are not aware of what kind of examples we are. Then we wonder why they are disobedient.

Often there is not enough love and humility towards one another. Perhaps children do not come into the church, because they see this lack of Christian love. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees. ve shall in no case enter into the kingdom of heaven," Matt. 5:20. How much time do we spend in our secret closet? Do we serve God works. only for show and praise of men? If our hearts are not full of love that men have tried to change and for Christ and our fellowman, we have omitted preaching on it. Yet cannot be accepted of God.

does not matter how we live, yet want to cut her hair? Why does

the heart has not changed. Years ago it was necessary for salvation and still is today. Modern churches say old style religion is not good or necessary. Multitudes are deceived on this very point and practice only the ordinances of the Bible which they wish to. To me all the teachings in the New Testament are still necessary.

God is a Rewarder of them that diligently seek Him and this is not changed. Men have attempted to change the doctrine of separation of church and world. They say a difference is not necessary. If we do not come out from among the world, God will not receive us. How dis-I tinct is the line between me and the world?

Anyone who attempts to follow God's Word will become peculiar or different. No movies, no swearing, no using tobacco, no public swimming, no races and worldly amusements. Some folks become tired of being peculiar, so they go to the world's entertainment. Yet they still want to be in the church. Men are trying to change the selfdenial doctrine. We are to be a separate people, zealous of good

First Corinthians 11, is a chapter it remains unchanged in God's in-Some people today say that it structions. Why should a Sister

the prayer covering sometimes seem face our church trials now, how to be a novelty? Is it always worn praying or prophesying? while Some people do not even wear it to church. It seems the Devil is taking away from churches, the doctrine of the prayer veil. I hope none of us ever give up the doctrines which we find in the New Testament.

Principles of modesty have never changed, though there are many who do not want to hear them blessed of My Father, inherit the preached or talked about. It grieves Kingdom prepared for you from our heart to see women, who call the themselves children of God, wearing men's garments.

Though there are millions of people in the world, Christ will know dom will be our happy lot. where to find His bride. I pray He will come and find us as part of His Bride. He says, Will I find faith on the earth? He did not mean modern versions of faith. Nearly everyone believes in God and goes to some church, sometimes. It is even popular in our country to be known as a church-member.

Many people are working harder to change the doctrines of the Bible. than they are for God. May God give us grace and strength to live as He taught and determine never you have been running around to fall or change, from the instruc- with! I'm so afraid you will get tions He gave us. No doubt that into trouble. The leader of the gang some day one church will again rule is hot-headed and impulsive. He is the religious world. If someone likely to start a fight with one of comes to you and says, Join with the Roman soldiers. There seems us or face jail and persecution, will to be a general unrest in the city.

will we withstand pressures put upon us by non-Christian authorities?

I believe each day, each year that passes, it will take more determination and will-power to live for Christ. When the Book is opened and we are judged, What will He say to me? Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels? Or will He be able to say, Come ye foundation of the world? Through being washed in the blood of the Lamb and serving Him, our inheritance of the Heavenly King-

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THE BEST KINGDOM

LUKE 23:42-43

A young girl ran down the steps and stopped a young man, who was hurrying around the corner of the house. She took hold of his arm as she stopped for breath and said. "Don't go out with that wild gang we be able to stand? If we cannot The least little thing can start an

uproar. Soldiers are posted in ev- hand, he was gone. His sister turnery part of the city. His boasts, ed back into the house, still hoping threats, and daring deeds will come that something might happen to to naught and he'll find himself in jail and you will be with him!"

"Pooh! What do you know about such things? I wouldn't bother my head about uproars, riots, soldiers, pretty clothes and trinkets which I'll Barabbas sets up his new kingdom, where each man will be able to earn easy money. Let go of my arm, I must be on my way. Don't worry about me!"

"I care more for your safety than I do for fine dresses and trinkets. The Nazarene, in His great sermon vesterday, told us not to be concerned about our raiment, neither should we be proud of the clothes we wear. He said we were to be concerned about seeking first the Kingdom of Heaven, then our other needs will be supplied!" said the girl.

"What did this Nazarene mean when He spoke of the Kingdom of including his sister had been killed Heaven?" the young man asked. Then he shook his head, "You must his cell he thought of his sister, tell me some other time. I'm sure if there will be such an ideal king- him. She was interested in the dom, you will find a place, but not teaching of Jesus of Nazareth, who find out that I have been working where there would be freedom from with Barabbas to help promote his want of any kind. He wondered what kingdom, I would be thrown out as had happened to Him and how soon

soften her brother's heart and that he would learn the results of keeping bad company.

Two years have passed, since that young man turned the corner. He and jails. You should think of the had suffered and learned much in that time. He bitterly repented that bring home to you someday after he spurned the good advice of his sister. Now he lay in the corner of a prison cell awaiting his sentence. Tomorrow was the time of the year when a prisoner was released as a custom of the people. It was his only hope that he would be the lucky one. The bold leader, Barabbas wouldn't have a chance, he thought, since his wickedness was well known.

He had stopped at nothing to gain his means even if it meant robbery and murder. His schemes of a better kingdom had long come to naught. The Roman soldiers had soon over powered the small band of his followers. His own family, during the last riot. As he lay in who had been so concerned about There wouldn't be room for had told the people of a better When the Nazarene would kingdom where peace reigned and a traitor." With a wave of his He would establish His kingdom.

Somehow the long day stretched the Christ come down from the to a close. He slept. Morning came. cross!" Others jeered, "Others He He shifted his cramped muscles and saved, but He cannot save Himself. waited for his meager breakfast. He called Himself Jesus the King Someone was coming down the cor- of the Jews. Where is the Kingridor. A clanking of chains, a rasping of hinges, and his door was thrust open.

as he drug him to the door, "Barabbas is to be released to please the was so cruelly punished? How howling, crazy mob, who have lost could the wicked Barabbas go free their senses, but you and one of and this innocent man be condemnyour buddies are to be crucified this ed? His companion thief railed upday as a lesson to all other young on Him too, between curses. He upstarts, who might get the same quickly rebuked him, saying, "We foolish notion in their heads that are justly suffering for the evil they can overthrow the Roman rule. deeds we have committed, but this Bah! This will teach them." So man has done no evil." Then he saying the soldier kicked him into turned to Jesus, and he said unto the hall, where he and another were Jesus, "Lord, remember me when taken through the howling, strug- thou comest into thy kingdom. And gling mob, to Calvary the place of Jesus said unto him, Verily I say crucifixion. There were three cros- unto thee, Today shalt thou be with criminal was.

The third man was brought forward. There was a majestic sweetness about him. He seemed to possess a noble bearing, yet with meekness and willingness, He faced death. Not a sound was heard, even though the man was suffering agony, as the soldiers drove the cruel nails into His hands and feet. How the people mocked Him cruelly, yet He murmured not, nor uttered one acdom of this Nazarene now?"

This was no other than the Nazarene, the great prophet, who went "Get up!" demanded the soldier about doing good. What evil could possibly be found in Him that He He wondered who the third me in paradise," Luke 23:42-43.

A feeling of deep peace settled over him. The pain was no longer unbearable. His search for a better kingdom had ended.

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RESURRECTION

Part 2

But there was no one present in cusing or railing word. Surely this or at the grave to assist the Lord was no ordinary man! The people in His resurrection. No one of mocked Him saying, "If Thou be friends or foes could roll away the

stone. It was an angel of God from to wit, the redemption of our body," heaven who rolled away the stone Rom. 8:23. In these Scriptures to open it for the inspection of the there is mentioned a kind of first disciples. But Jesus arose from His graveclothes and from the tomb resurrection of the body, which without the aid of men or angels. He took up His own life by the power of the Spirit, Rom. 1:4.

Paul declared before Festus that Christ should be the first that should rise from the dead, Acts 26:23. In I Cor. 15:20 Paul declares, "But now is Christ risen from the dead, and become the firstfruits of them that slept." Also in Col. 1:18 Paul states that Christ is "the firstborn from the dead." And he declares that being from the beginning, He was pre-eminence in all things.

But the firstfruits of the resurrection must be followed by a similar resurrection. There must be, and will be, a similar resurrection from the dead for all those who follow Him in faith. But there are also other first fruits among the believers. James says: "Of his own will begat he us with the word of truth, that we should be a kind of lives righteously, "looking for that firstfruits of his creatures." Here are first fruits of regeneration. The pearing of the great God and our 144,000 with the Lord on Mount Zion are said to be "the firstfruits unto God and to the Lamb," Rev. ren that the hope is not yet ful-14:4. Paul says, concerning the filled. There is consolation in the believers who are passing through Christian faith, and there is in the trials, that "ourselves also, which faith a solace for the sorrows of have the firstfruits of the Spirit, those whose loved ones have died, even we ourselves groan within who are "asleep." "That ye sorrow ourselves, waiting for the adoption, not, even as others which have no

fruits which does not refer to the resurrection was accomplished by Christ as the first fruit of its kind. There was never such a resurrection before His. As is that first fruit. so shall other fruits be after Him.

The Blessed Hope

The culmination of all the faith which we have in Christ will be fulfilled in and by Christ. All that there is in Christ belongs to the Christian now. But all that He has promised is not now revealed. Rom. 8 the blessings of the Spirit are present in life, and righteousness, and peace, and sonship; but there is also suffering and waiting and humiliation of so great an extent that even the Spirit groans for the Christian. There is a period of waiting for the fulfillment of the unseen hope, Rom. 8:24-25. Paul tells Titus that the grace of God has appeared, in which the believer blessed hope, and the glorious ap-Saviour Jesus Christ," Tit. 2:13.

Paul tells the Thessalonian breth-

hope." This plainly refers to the will all be caught up together to be state of those who are dead in body. "If we believe that Jesus died and rose again, even so them also which are asleep in Jesus will God bring many who wondered at the manner with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," I Thess. 4:14-17.

The "blessed hope" for the believer is fulfilled when the Lord says that the earthly body is like shall return according to His prom-John 14:3: "I . . . will receive you unto myself, that where I am, there ye may be also." It cannot be fulfilled without His power, who is the resurrection, and will not be fulfilled without His presence, for He has promised to come again and receive His own unto Himself. Nor will it be fulfilled without His command who has power to give life and whose voice will raise the dead. They "shall hear his voice, and shall come forth." There will be heard change that shall take place at the the shout of the Lord, the voice of time of death, and again at the time the archangel, and the trump of of resurrection, II Cor. 5. The na-God; and the dead in Christ shall ture of our present body is like a rise first. The same shout and voice tabernacle, or tent. The nature of and trumpet will also call the living the new body is like that of a buildsaints to be caught up in the air ing, with permanency. At home in with the resurrected saints. They the body, is to be absent from the

with the Lord.

"We Shall Be Like Him"

In the days of Paul there were of the resurrection, as if our faith in such a miracle of grace depended on our knowing how it is to be accomplished. To such Paul said. "Thou fool," and made the matter more difficult by saying that there must first be a death. But after death, the body, like the grain of wheat, will be changed into another character of body. Then there are various kinds of bodies, according to the nature of the life. Finally he that of Adam, but the heavenly ise to the disciples, as stated in body is like that of the Lord from heaven, I Cor. 15:35-49. John answers the question of the glory of the sonship of believers thus: "When he shall appear, we shall be like him, for we shall see him as he is," I Ino. 3:2. Not much can be attained by discussing the nature, character, qualities, powers of the glorified body of the believer. It is a life with which none are familiar.

Paul gives us the thought of the

Lord. "We are willing rather to be 3:14-15. When these are brought absent from the body, and to be present with the Lord." There is family will be raised and changed, a time when the spirit is absent from the body. In the body we groan, as in the tabernacle of temporal dwelling, to be clothed upon with the building of God, an house not made with hands. It is better to be absent from the body and spiritually present with the Lord, while waiting for the clothing upon with the house which is from heaven. The unclothing is the time of death, and the clothing upon is the time of resurrection. The first condition is the mortality, and the second is life, II Cor. 5:4.

"We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3:20-21. This text applies both to the bodies to be raised, and to those in which we live at the time of His appearing. For "we shall not all sleep, but we shall all be changed. . . . The dead shall be raised incorruptible, and we shall be changed," I Cor. 15:52-55.

"When He Shall Annear"

There will be a time when all things that are in Christ shall be gathered in one, both which are in heaven and which are on earth; 13-16. Also like Him will be the even in Him, Eph. 1:10. There is 144,000 on Mount Zion, who were a family in heaven and a family "firstfruits unto God and to the on earth named after Christ, Eph. Lamb," Rev. 14:1-4. Even so are

together, the bodies of the heavenly and the bodies of the family on earth will also be changed. How far the Lord will bring those from heaven and where the earthly family will meet them is not stated. They will meet in the air. Wherever He is, there will His saints be with Him.

With the coming of Christ will begin His harvest time. Paul says nothing about the resurrection of the wicked in his epistles. He describes the resurrection of the saints in I Cor. 15, Eph. 3-4, II Cor. 5, and Titus 2:15. John tells only of the glory of the saints, I Jno. 3:1-3. See also I Thess. 4:13-18. It is this coming of Christ for His bride that distinguishes the resurrection of the righteous and the ascending of the living saints to meet the Lord, from the general resurrection of all the dead, including the wicked. The first are like the first fruitslike the Lord. The resurrection of the ungodly and their consignment to torment will not be like that of Christ. Like Christ will be the rapture of the saints. Like Him will be the white-robed throng whose robes were made white in the blood of the Lamb, Rev. 7:9-17. Like Him will be the harvest by the Son of man, with the sickle, Rev. 15:

the two witnesses of the Lord, Rev. 11:1-12. These are all fruits of the resurrection, like the first fruit.

The descriptions of the thrones and the judgment seats where Christ reigns record the character of those who reigned with him, Rev. 20. They are souls, and are priests unto God and the Lamb. They are those who had been beheaded for the testimony of Jesus and the Word, and had not received the mark of the beast; consequently they had been slain. These lived and reigned. They were raised before the other dead, verse 5. Therefore they belonged to the first resurrection, and were partakers with Him who was the first fruits of the resurrection. They were raised from the dead a thousand years prior to the last resurrection. The second death belonged only to those who shared in the second resurrection, when the earth and sea gave up their dead and when death and hell also were cast into the lake of fire, Rev. 20: 12-15. This judgment of all the dead from the great white throne is the judgment at the final resurrection, when all the dead will be called from their graves and the righteous and evil will receive their final judgment. This is in accord of Eden, where he presented to Eve with the declaration of Jesus (Jno. 5) and with the statement of Paul, warned her not to eat of the fruit Rom. 2:1-11. before the judgment seat of Christ; offering looked good to the human that every one may receive the eye, she obeyed him rather than

to that he hath done, whether it be good or bad," II Cor. 5:10.

The final disposition of the saints in their resurrection glory is seen in the new heaven and earth, and in the new Jerusalem. John received the description and vision, but the explanation is omitted. There are facts for faith to receive and contemplate. A new world exists for the glorified saints. It is an eternal life, and the resurrected bodies are fitted for it and will rejoice in it.

This is the hope of every believer in Christ. Although there are trials and sorrows here, with persecutions and suffering, they are not worthy to be compared with the glory that shall be revealed in us. That we may attain unto this blessed hope the Holy Spirit makes intercession for us, God is for us, and Jesus Christ also makes intercession for us. What then shall separate us from the love of God which is in Christ Jesus?

Sel. from Christian Monitor

REWARD OF EVIL

Evil, wickedness and sin are the fruits of obeying Satan. He started his mission long ago in the Garden the fruit of disobedience. God had All must "appear of the tree of knowledge. Satan's things done in his body, according God. Their choice was fruit offered

by the evil one. The penalty was death, banishment from God's blessings in the Garden of Eden.

We have on record near the beginning of time, how one's heart became so filled with envy and jealousy that he took the life of his brother. What terrifying deeds come forth from people who are overtaken by the evil one. As time passed by the population increased upon the earth. Through evil deeds the world became filled with violence and the thoughts and imaginations of their heart was evil continualy. Wickedness upon the earth became so great that God felt sorry that He had made man. So He Psa. 119:115. Why do so many decided to flood the earth with water, but He provided protection for the righteous.

Obedience to God brought salvation from the flooded earth, for the faithful few. Ever since the creation the trend of mankind has been away from God. God has said that He would never again destroy the earth with water. God has provided protection for His people in the is confusion and every evil work," greatest calamities, even in the den Jas. 3:16. Even jealousy will be of the king of beasts and in the punished in the day of vengeance. fiery furnace. As God has protected Solomon says, Jealousy is cruel as faithful men of old, just so today the grave, the coals thereof are we can have His protection. Today coals of fire, which have a most we have wickedness raging through- vehement flame. out the world. Evil forces are op- We are to let our conversation world.

We need to look through faith unto the One who can protect us. It is sad to know that the reading of the Word of God has been taken away from our public schools, in this so-called Christian nation; with evil increasing and a wholesale turning away from the Holy Word of God. We need more Christian workers and prayers of faith for our protection from the forces of evil. The Psalmist David said, "Thou loveth evil more than good; and lying rather than to speak righteousness," Psa. 52:3. "Depart from me, ye evildoers: for I will keep the commandments of my God," cling to that which is evil?

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Isa. 5:20. Evildoers will reap their reward in eternity. Envy brings forth backbiting, evil speaking, strife. "For where envying and strife is, there

posing godliness and working to be without covetousness. "But destroy Christianity and they have fornication, and all uncleanness, or control over a great portion of the covetousness, let it not be once named among you, as becometh

saints," Eph. 5:3. People become earth they spoke all manner of evil covetous by having eyes full of against Him falsely. "And Jesus adultery, lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful and Matt. 9:4. He said, Oh generation unholy. Such shall not inherit the of vipers, how can ye, being evil. kingdom of God. Out of the mouth speaketh the abundance of the heart. Are we using our talents for our Lord, or are we working with the take of evil fruit, thinking it looks soul-destroying monster? Evil men good, as it did in the Garden of and seducers are waxing worse and Eden. Evil desires and lusts satisfy worse, deceiving and being deceived. evil hearts and thus become par-Many people have become overtak- takers. All disobedience unto God en with bad habits, which are de-lis evil. Unrighteous judgment is stroying their health and bringing an act of injustice or self-condemupon themselves misery and suffer- nation. Many hearts are hardened ing. Victims of strong drink have with sin. committed suicide, manslaughter and murder. In this life many are By their fruits ye shall know them. called upon to suffer through the judge not that we be not judged. evil deeds of others. Many are overcome by evil and place hard- If we fail to sow to the Spirit and ships upon others.

The eternal law of God reminds the flesh corruption us that, as we sow so shall we also brought many hardships to light in reap. "A good man out of the good this world. But they are very small treasure of the heart bringeth forth compared to what is in store for good things: and an evil man out the servants of sin, after this life of the evil treasure bringeth forth is over. "When I looked for good, evil things," Matt. 12:35. Are we then evil came unto me: and when trying to make this world a better I waited for light, there came darkplace to live in? It is sad to know ness," Job 30:26. that evil is growing. To extend an evil attitude toward others is un- the end of time. What is awaiting christian. God's Word plainly tells the rising generation? It is sad to us wrong from right and evil from think what it will mean in eternity. good. All cruel deeds originate for those who have yielded to the through the evil one.

When Christ was here upon the ducers shall wax worse and worse,

knowing their thoughts said, Wherefore think ye evil in your hearts?" speak good things? People who are not fully converted to Christ enjoy the fruits of evil deeds. Many par-

Jesus gave many instructions: forgive and it shall be forgiven you. sow to the flesh, we shall reap of

It appears that we are nearing evils of Satan. Evil men and se-

deceiving and being deceived. The When atheism overakes nations, love of many shall wax cold. How many professing Christians proving by their lives that they love God and His Word? Backbiting and spreading untrue reports are a hinderance to the growth of God's Kingdom upon earth. We cannot serve two masters, as it was in the days of Noah so shall it be when Christ returns. In the days of Noah God destroyed wickedness with water, when Christ returns the earth will be destroyed with fire.

Satan sometimes appears as an angel of light. Beware of evil that many are trying to make look good. False prophets shall arise and deceive many. Narrow is the way that leads to life everlasting. Broad is have things that are harmful to the the way that leads to destruction and many there be that go in thereat. In the last days perilous times shall come, some shall depart from the faith, giving heed to seducing was on one tree in the midst of the spirits and doctrines of devils, garden. Today the fruits of evil are speaking lies in hypocrisy, having almost every place. The apostle their conscience seared with a hot Paul said, When I would do good, iron. "For every one that doeth evil is present. In this evil day it evil hateth the light, neither cometh is necessary to put on the whole to the light, lest his deeds should armour of God, to stand against the be reproved," John 3:20.

hard. Jesus said, When I come Him, face a torment in the bottomagain shall I find faith on earth. less pit, where the worm dieth not Many existing hardships would not and the fire is not quenched, where be, if more people would give their there shall be weeping, wailing and heart to the Lord in their youth and gnashing of teeth forever and ever. continue to partake of the fruits of Spirit of eternal happiness.

severe hardships are imposed upon professing Christians. Blessed are those who are persecuted for righteousness sake. Sin that comes through the evil one, has caused over-crowded hospitals and jails.

All the hardships in this life are very small compared with the misery and suffering that will take place, with the unrighteous throughout eternity. Many love darkness rather than light because their deeds are evil. What gives people a strong desire to have what belongs to others? The love of money is the root of all evil. Evil-doers shall be cut off from the glories of heaven. Why do so many people desire to body and destructive to the salvation of the soul? Destruction and misery are in the ways of evil-doers.

In the Garden of Eden evil fruit wiles of the Devil. Those who fail The way of the transgressor is to accept Christ and be true to

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SPRING

hold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away," Song of Solomon 2:8-13

We may sum up these verses as a comparison, how the joys of spring it was His duty to thus give Himassure us of the joys of a saved self for His fellowmen. He came soul. Christ is the one spoken of rejoicing about His Father's busias "beloved" in these verses, as ness, free from the burden of His He seeks His bride. His bride, the trials. He came surmounting all the church composed of individuals who difficulties which might be in His faithfully carry out His will, is the way. Do we rejoice in our Christian one spoken of as "my love, my fair duties? For though they may be

one." The church rejoices as she hears the voice of her beloved "The voice of my beloved: be- Saviour. The church knows the voice of her Saviour. Do you know your Saviour, what He desires, how to please Him and what He has promised to His faithful? How joyful we should each feel that we have so loving and precious a Saviour to look to.

> "My sheep hear my voice, and I know them, and they follow me," John 10:27. Do we live, talk and act like one of His sheep? Abraham is typical of each member of the true church rejoicing at the coming of Christ, "Your father Abraham rejoiced to see my day: and he saw it, and was glad," John 8:56.

Christ came to earth knowing the way He would be mistreated by man and finally be rejected and cruelly slain. Yet He came feeling

many, some day He is coming for to the soul. "But if the ministration His faithful. True, we may not see all happiness upon this earth, but we continually get a glimpse of it, through our many blessings and we know it is held in store for us.

The knowledge of the cleansing of our soul over-shadows all the sorrows of this life. "Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, am clean without transgression, am innocent; neither is there iniquity in me," Job 33:8-9. The church rejoices in meditating upon the invitation which Christ has given, "Rise up, my love, my fair one, and come away." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," Psa. 66:16. Human beings are so slow to see the glories of spring and especially the glories of Christ, that they need calling and inviting again and again.

Dark, cold, barren winter, though long and severe, is past and the glories of God await us. After the rain: the beautiful flowers come forth, the singing of the birds and the rejoicing of all life begins. Alas, so often man does not understand the times and does not enjoy the beauties of God's plan, nor rejoice at His blessings. How much joy and thanks do we show for the Cor. 1:9. Have you fully accepted tasty, appetizing and healthful fruits of the earth?

our lives and just so is Gospel time had the churches rest throughout

of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" 2 Cor. 3:7-8.

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth," Psa. 96:11-13. Man is tired of deceit, falsehood and unrighteous judgment. How wonderful it will be to face a judge, who always judges with righteousness and truth. A half-frozen churchmember, feeding upon trials, doubts and fears is like the earth in winter. If we allow Christ to spring up in our heart and fully thaw it out, then we will rejoice in His service and the fruits of Christian joy will abound.

"God is faithful, by whom ve were called unto the fellowship of his Son Jesus Christ our Lord,' 1 His fellowship? Notice the description of a church walking in the Springtime is very pleasant to spring of God's blessings. "Then and were edified; and walking in would grow beyond our expectathe fear of the Lord, and in the tions. I realize we are living in comfort of the Holy Ghost, were multiplied," Acts 9:31. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," Acts 60:1. Dear reader, when this takes place it will bring an eternal farewell to spiritual winter. and a joyful entrance upon an everlasting spring.

"GO YE"

"For God so loved the world. that he gave his only begotten Son, that whosoever believeth in him has in convicting the sinner of his should not perish, but have everlasting life," John 3:16.

Almost two thousand years have passed since Jesus Christ spoke the above words. After the day of Pentecost, the early Christians filled with the Holy Ghost, sold their in our failure to fully realize how possessions and went everywhere preaching the Gospel. By their faith, sacrifice and service, souls were added to the church daily.

Many times we ask ourselves the question: is it possible to have success in mission work and revival meetings? I surely believe that if the church today would be willing to really get down to business with God, seek His guidance, give until thousands added to her number. it hurts and pray for the Holy Ghost

all Judaea and Galilee and Samaria, room before Pentecost, the church perilous times. We are living in an age where people are seeking worldly pleasures, revelling in sin, sex and drink equal to the time of Nineveh, but when Jonah preached the word of truth to that wicked city the people repented in sackcloth and ashes, which proves that the word of God when spoken with power as Jonah preached, people will respond to His Word.

I am afraid that the church today is failing to recognize (at least in part) the power the Holy Spirit sins. God is just as great today as He was when His spoken word saved three thousand souls on the day of Pentecost. The Word has not lost its power to convict and save sinners, so the trouble must be powerful the word of God is.

I don't believe there has been (since the destruction of the world by the flood), a more ungodly group of sinners than the ones Peter preached to on the day of Pentecost, but through faith, fasting and prayer by the saints of God in the upper room before the day of Pentecost, God blessed the church with

When our forefathers first came to fall upon the church, her workers to American under the leadership both at home and on the mission of God-fearing men (though many field as they prayed in the upper had lost most or all of their posses-

BIBLE MONITOR

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sions in Germany), churches were planted and the church grew in large numbers. The brethren obeved the great commission as given by world's goods, but they gave as the blessed their gifts and labour.

When a church loses her missionary spirit, she loses her power. The Bible says, "Where there is no vision, the people perish," God expects us to obey His word today disciples to obey, Matt. 28:19-20.

open, but according to God's Word service at Torreon. time is short. Prophesies are being I know that God has blessed them

fulfilled on every hand. "The fields are wnite to harvest but the labourers are few." The sun is almost down and many of our loved ones are outside of Christ.

May each of us as members of the Dunkard Brethren Church. search our souls and ask ourselves the question: Am I giving as the Lord has prospered me? Am I doing my share in helping in this great ministry of helping to bring lost ones to Jesus?

In the arid desert country of northern New Mexico, near the little town of Torreon, the Dunkard Church opened a mission point several years ago. This mission has prospered and a number of Navajos have accepted the Lord. Many of us will agree that a mission field among the Navajos is a great chalour Lord and Saviour Jesus Christ lenge indeed. Many of them with "Go ye." Many of the early church their customs, which they have folmembers had very little of this lowed for hundreds of years, along with their fear of the white man Lord prospered them and the Lord and rightly so; you can understand this is a very difficult field, but through the faith of the missionaries that accepted the mission call, several of the Navajos have broken from their customs of the past and are now members of the church. just as much as He expected His We know that the glory goes to God for what has been accomplished I feel that the church today faces at Torreon, but we must give honor the greatest challenge of her entire and thanks to all the dear brethren history. The door of mercy is still and sisters for their sacrifice and

in many ways for their service as well as a special reward for them in eternity. We, of the board of directors, are deeply grateful to all the interested friends who have contributed so much to the work at the mission.

I do feel that the church as a whole is not sharing in giving to the work at Torreon, as well as other fields of mission needs as we should. The cost of the operation of the Torreon Mission (excluding transportation) averages per month about what two average families make monthly. To some I know it may seem high, but do we realize: there are two families, plus two 1-W boys at the Mission, as well as the upkeep on all our vehicles. The sad part is, donations are not coming in from the brotherhood sufficient to operate the activities of the General Mission Board. We have other applicants for mission work but we can't use them for lack of funds, they must wait.

Do you know that if each church member would give an average of \$2.00 per month (less than two average meals at a restaurant) the mission board would collect approximately \$24,000.00 each year. If the mission board could receive this amount we could almost double our mission work. If each of us few facts may help us assess the would give as God has prospered us, I am sure God would richly by his reference to Job. The patibless us and the church could do ence of Job? . . . Yes, he was patient so much more.

Let us not forget the words of Jesus when He said, "it is more blessed to give than to receive." Jesus said that one soul was worth more than the whole world with all its wealth. May we pray much that God will bless the church in these closing days, that she may bring many souls to Jesus Christ before He comes again for His Bride

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THE ENDURANCE OF JOB

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitful, and of tender mercy." Jas. 5:11. It is fitting that we should call attention to Job, when we see that men are more controlled by their feelings - their appetites, and by their lusts-than by their judgment. Many folk in these days, seemingly try to govern their Spiritual life by their feeling inwardly. It is true that "as a man thinketh in his heart, so is he."

However, "let him that thinketh he standeth, take heed lest he fall." Job did not go by his feelings. A sense which James would enforce in his endurance. However, it would

seem that he actually became fairly uprightness sincere. impatient with those friends of his. So, we render his patience: as the endurance of Job. Think how he remained steadfast when all was seemingly lost to him. "Though he slay me, yet will I trust him." This is the firm stand of the man or woman who pleases the Lord.

Dear reader, it would be of great profit to us, if we would take time off and re-study the book of Job. Satan took Job as a special product. Whether he (Satan) really believed it himself or not, he would have men believe that all men are motivated by what they can get out of the situation now! But this is not true. Satan challenged God to remove His special care from Job, so he could no longer prosper in this world.

Job was very rich in worldly possessions. "His substance also was seven thousand sheep, and three thousand camels, and five hundred voke of oxen, and five hundred she asses, and a very great household: so that this man was the greatest of all the men of the earth," Job 1:3. He was the father also of seven sons and three daughters. By this, Satan thought to destroy Job's righteousness and his carefulness to remember God in everything. Satan challenged Christ also, on the moun- veals a sort of hypocritical pride in tain top, but he was no winner. the accuser. Perhaps Job's friends Though Job was wealthy, a highly meant well, but "miserable comfortrespected and upright man, his faith ers (were) they all." toward God was genuine and his How many times have we become

Should we not remember that the strength of the pressure from Job's friends lies in the fact that they were Satan's instruments? Job had been turned over to Satan, as a special test of his faith. Brethren and Sisters, we need to know, that God allows such things, and that it is for our good. "The trial of your faith is precious." While Job's friends may have been good theologians and philosophers for their day, and perhaps very lit-Ie can be found wrong with the principles they advocated, yet it is with the application of those principles that we must find fault.

It is in a wrong application, that right principles might appear to some as being untruth. It is in this area that Satan works when he quotes Scripture. The principles of truth which Job's friends argued were true. But their application to Job was false. They assumed that Job was guilty and was only reaping what he had sown. It is true that one must reap what he sows (Gal. 6:7-8) but it does not follow that every time one suffers he is guilty. However, it is the usual human assumption, and some would say, he has not been paying the preacher, etc. Such an attitude re-

Job was a man who was so careful does hurt. toward God that he offered special sacrifices for his sons after their "parties" just in case they had sinned (Job 1:5). He considered himself responsible for their doings! Job's "endurance." We as human He confesed his own sin (ch. 7: 20) and sought the reason for his calamity. He loathed himself; he admitted that the guilty shall suffer (ch. 9:1) but he continued to insist on his own innocence. He pleaded his family and his health were gone. for God to show him his error so he could repent (ch's. 7; 19; 13), asking for forgiveness, and then, if this could not be granted, asking that God take his life. He wondered why God should count him His enemy (ch. 13:24) until he came to understand that it was Satan who was the real enemy, into whose hands he had fallen (ch. 16:9) and his friends had allied themselves with Satan against him (ch. 16:10-11).

What a revelation — that God should allow one of His own to fall into Satan's sifter. Just like the Lord said, Luke 22:31, "And the Lord said, Simon, Simon, behold. Satan hath desired to have you, that he may sift you as wheat." If God lets it happen to us it must be good for us. Rom. 8:28, "And we know that all things work to- test! Who will endure? This is the gether for good to them that love burden of most of Paul's writings. God, to them who are the called The Book of the Hebrews chalaccording to his purpose." How-lenges men to continue, come boldever, at the hands of Job's friends, ly, give the more earnest heed.

Satan's instruments in such things? at the hands of our friends, how it

Our New Testament passage, given by James, however is the only reference to Job in the New Testament—the great lesson for us is in being, can hardly feel the strain of another man's trials. Remember Job had lost everything, as he felt. Everything, that is, in this life of a material or natural status. Even Does not one find in these areas the "proofs" of God's love and grace? So does God love him? What is the use to trust Him?. What is the use of trying to be a Christian? One would say? It is just at this point that faithfulness is determined. We may feel we are faithful because we go to church regularly, and comply with the standards of the better-than-average member.

But how do we react under strain? Can we stand persecution? And especially when the heavens seem as brass-God does not answer, and it seems that one is unable even to get in touch with Him? Fair weather Christians are a dime a dozen. But where are the Jobs? Are there men who will "make up the breach," and "stand in the gap," when all others fail? This is the

Galatians warns us against turning back to an easy or a carnal way. But we are insulted in our day if someone suggests that we may not "endure," or that we may fall away. We can quote "by grace through faith" and "shall never come into condemnation." but how these? "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, ye he abideth faithful: he cannot deny himself," 2 Tim. 2:12-13. "Behold, we count them happy which endure." Amen!

> Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

NEWS ITEMS

ELDORADO, OHIO

The Eldorado congregation met in quarterly Council March 18, with our Elder, George Replogle, reading Phil. 2 followed by prayer. The Lord willing, our Lovefeast will be Saturday, May 6, beginning at 2 P. M. We decided to have the examination service on Saturday after-110011.

Also, we are looking forward to a one-week Revival meeting from Aug. 20-27, with Bro. Eldon Flory of Hart, Mich., as our evangelist.

Sister Mary Gibbel, Cor.

FREDERICK, MD.

The Lord willing, the Mountain

Revival meeting, from May 1-14, with Eld. Paul R. Myers as evangelist. No services Saturday evening, May 6, because of the Waynesboro Communion. All are cordially invited to attend any of these services.

Dorothy Rice, Cor.

QUINTER, KANS.

The Quinter congregation plans to have their spring Lovefeast on May 6. Everyone is more than welcome to come and enjoy these two days of services with us.

June Beck, Cor.

LITITZ, PA.

The Northern Lancaster county congregation plans to have our Lovefeast at Lititz on Sunday, May 21, all-day services. A hearty invitation is extended to all who can attend. Since our last report, three were received into our congregation by letter.

Sister Susanna B. Johns, Cor.

MARRIAGES

Sister Marie Reed, daughter of Bro. and Sister Ray Reed, Dallas Center, Ia., and Bro. James Noecker, son of Sister Cora Noecker of Auburn, Pa., were married on March 16, 1967. They were married at the Dunkard Brethren church by the bride's father. They will make their home at Hart, Mich.

Miss Ellen Louann Flora, daugh-Dale congregation plans a two-week ter of Bro, and Sister William Flora of Dallas Center, Ia., and Mr. Pat- In like manner is salvation. It is rick Cernell Moyer, son of Mr. and Mrs. Joseph G. Mover of Vernfield, Pa., were united in marriage in the Stover Memorial Church of the Brethren, Des Moines, Ia., Feb. 4, 1967, by the groom's father. Their present address is 1210 Pleasant St., Des Moines, Ia.

THANKS

church for the sunshine box I received on March 19. After receiving one about three years ago, when I was ill, I did not feel I was worthy of another one. May God bless all you for your kindnesses, also for vour visits while Calvin is ill.

Sister Grace Pletcher, Goshen, Ind.

SOUTH FULTON, ILL.

Bro. and Sister Vern Hostetler came among us in June and neighbors and friends gathered with us. We were all deeply thankful for the glorious beauty of that day, Our hearts were especially warmed with the sweet fellowship of Christian love.

about the plan of salvation. It seem- ence of seeing a drop of blood under ed God gave us a divine illustration. a microscope. The red corpuscles The trials of doing our daily work could be seen spinning in the fluid. in mud and chilling rains. How When they stop spinning there is wonderful when the clouds disap- no more action and the blood is pear and the sun warms the earth. dead.

so much the more appreciated after we have struggled through the trials of life. In these pages Bro. Hostetler gives us a lesson how we may better learn to follow God's instructions to gain salvation.

Quote: Heb. 9:1-28, Understanding the plan of salvation. Paul gives many good thoughts to the Hebrews. He picks up the thread I want to thank all the Sisters of the old law to give us a more of the Goshen Dunkard Brethren perfect understanding of the Plan for God's people. Under God's plan for salvation, He thinks in terms of life. When God thinks of life it is beyond that which we see. It goes on eternally and does not allow life to cease at physical death.

What is life? anything with God in it. God is life in wild nature, in vegetation, and in human beings. In thinking in terms of human life, the Israelites were not to take blood into their body. They could eat the flesh of the animal, but not its blood, which was its life.

You recall that Cain, in anger, slew his brother. The blood or life, after weeks of cold wind and rain. fell to the ground. God said, "The voice of thy brother's blood crieth unto me from the ground." To illustrate the life that is in blood, I Bro. Hostetler's message was will tell you of a personal experi-

Usually we think of the heart as generations: it is most holy unto the center of life. While it is pumping we are still alive, but there is more than that. The heart is only the pump, the life is in the blood. In Heb. 9:7, Paul tells us the priest a time. The new covenant under did not enter the holy place without a blood sacrifice, which he offered for himself and for the errors of the people.

of three things: first, something we can present to someone. A free-will offering is a gift. Second, a sacrifice is a gift but is deeper than just presenting a gift, it is giving of something that hurts self, something that is part of us. Third, atonement, that which comes only from God.

Ex. 12:13, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." They were directed to sprinkle blood on the posts of their houses. The death angel smote the firstborn in all the houses, except where the blood was used as a protection. The blood was a sign important to the Israelites, because they were willing and obedient unto God's command.

Ex. 30:10, "And Aaron shall make an atonement upon the horns of it once in a year with the blood Communion, which we observe. atonement upon it throughout your with your loins girded, your shoes

tne Lord." Atonement under the old covenant is not quite like the new covenant. The blood of the old put one in a right position with God for Christ is permanent (as long as we do not sin against Him).

Lev. 17:11, "For the life of the flesh is in the blood: and I have When we think of a gift we think given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The atonement for the soul is a very important thing. Think of blood as having a spiritual place in the plan of salvation. Christ gave the bread and cup to His disciples, saying of the cup, This cup is the New Testament in my blood, 1 Cor. 11:25. His blood was shed for many for a purpose, for remission of sins. There are religious groups who do not believe this. They teach that Jesus only died that He might prove, the certainty of His plan of salvation. They deny the power of the blood. To me it is worthless for a religious group to say blood has no power. It is very serious for us to disbelieve the power of the blood of Tesus.

We are accused of keeping the Passover. There is a vast difference between the Passover and the of the sin offering of atonements: The Passover is described in Ex. once in the year shall he make 12:11, "And thus shall ye eat it; hand; and ye shall eat it in haste: faith. Trees die without food, Chrisit is the Lord's passover." They had tians die spiritually without Christ. to eat the passover lamb with bitter herbs, why? God designed it because they were under bondage to sin. The bitter herbs represented sin that kept them captive. Under the new Covenant the bitter herbs are taken out by the death of our Saviour upon the cross.

We are bought with a price. We are not under the old law of bitter herbs. We are under the new law of love. The bitter herbs are removed and we do not eat the Passover. Christ is our passover, a feast of love, not of bitter herbs. When we partake of the Lord's body, bread and cup, we must think of ourselves as being poor in spirit and in need. We partake of the bread and cup as a spiritual nourishment. The blood we think of as a transfusion from Christ to build us up spiritually. We must believe in it with all our hearts, if it is to do us any good.

Christ purchased the church with His blood. Acts 20:28, "Take heed therefor unto yourselves, and to all the flock, over the which the Holv Ghost hath made you overseers, to through the same motions of cruci- rather than deny Christ? fixion as Christ did, but would the Who was responsible for the

on your feet, and your staff in your We must believe this with all our

A lesson in temperance from a whiskey drinker. Alcohol goes to the stomach and then into the blood. It tears down and kills there. Nature placed a little alcohol in our blood, but taking more into our system will damage vital organs, as nature cannot remove the excess. Many things can contaminate our blood stream, and we try to avoid them. There are many things which will contaminate our spiritual life. There is a great warfare going on continually upon the earth and even in our life. Disobedience began in the Garden of Eden, through the forbidden fruit. Do we yield our lives unto forbidden evils?

The Devil would like to have each of us to disbelieve Christ. means death to our soul. plan of love demands purity. One drop of disbelief makes us no longer pure. Keep the love law pure, for we cannot live with our life contaminated. During World War II, Germany persecuted the Jews. Perhaps not only because of their religious views, but because they were different than the Germans. Stafeed the church of God, which He tistics say, six million Jews died. hath purchased with His own Perhaps some of the Jews were blood." It might be possible to go crucified. What will we endure

blood do any good? No, because death of Christ? Follow the story He was the only One without sin. of the trial, from Caiaphas to Pilate. to the sanhedrin court and you will thought how or what thing ye shall learn that all were involved. We answer, or what ye shall say: for cannot say any one was guilty, but the Holy Ghost shall teach you in only a part of the guilty ones. Caiaphas, Pilate, the leaders of the Jews, the Roman soldiers; all were guilty.

John 19:32-33 explains how the soldiers came, that they might be made to suffer and die soon. They brake the legs of the two thieves. but when they saw that Jesus was already dead "They brake not His legs. Christ gave up the ghost. No one actually took His life. But anyone who does not believe in the saving power of the blood of Jesus, denies Him and is guilty of His He died for all mankind. Through His atonement for our sins, we can all be purified. What a glorious plan of salvation!

Sister Elta K. Blythe 822 W. Calhoun Macomb. Ill.

OUGHT

Behold, what manner of persons ought ye to be? 2 Pet. 3:11. We find in the dictionary: Ought — to be bound in duty, to be necessary. fit or expedient. That is a good that He die for us, for our salvaquestion, let us see what the Bible tells us about it.

ought to obey God rather than care for the church. "That thou men." "And when they bring you mayest know how oughest to be-

the same hour what ye ought to say," Luke 12:11-12. "Let your speech be alway with grace, seasoned with salt, that ve may know how ye ought to answer every man," Col. 4:6. Jesus tells us in one of His parables that men ought always to pray and not to faint, Luke 18:1.

In the latter days men's hearts will fail them for fear, concerning the awful things coming on the earth. If men would pray and trust God more they would not fear, for Jesus says to those who do His Will. "Lo, I am with you alway, even unto the end of the world," Matt 28: 20. "Perfect love casteth out fear." I John 4:18. "Beloved, if God so loved us, we ought also to love one another," I John 4:11. We know that He loved us, for while we were vet sinners. Christ died for us. On the road to Emmaus, when Jesus walked with the two disciples after His resurrection, He asked "Ought not Christ to have suffered these things?" Luke 24:26. He explained the Scriptures to them concerning Himself and why it was necessary tion from the penalty of sin.

Paul writes instructions to Tim-Peter says in Acts 5:29, "We othy on the kind of men that should unto the synagogues, and unto mag- have thyself in the house of God, istrates, and powers, take ve no which is the church of the living God," I Tim. 3:15. "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you," 1 Cor. 11:1-2. For a man indeed ought not to cover his head in prayer, I Cor. 11:7. "For this cause ought the woman to have power on her head because of the angels," I Cor. 11:10. Judge in yourselves: is it comely that a woman pray to God uncovered? 1 Cor. 11:13.

Jesus taught the apostles to observe the Lord's supper and communion. Jesus washed the apostle's feet and He told them, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one Jesus, how he said "It is more blesanother's feet. If ye know these things, happy are ye if ye do them," John 13:14, 17.

Paul compares husbands and wives, to Christ and the church. The husband is the head of the wife, even as Christ is the Head of the church. As the church is to be subject to Christ in everything, so ought the wife to be subject to her husband. "So ought men to love their wives as their own bodies. He that loveth ful to the body; what doth it prohis wife loveth himself. For no man fit? Jas. 2:16. For faith without ever yet hated his own flesh; but works is dead, V. 20. nourisheth and cherisheth it. even as Christ the church," Eph. 5:28- be overconfident in ourselves. "For 29. Statistics claim that three out what is your life? It is even a of five marriages end in the divorce vapour, that appeareth for a little courts. If this "ought" had been time, and then vanisheth away, for

obeyed, how much different the record would be.

James tells us that with the tongue we bless God and with the tongue we curse men, who are made after the similitude of God. Out of the same mouth cometh blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place, sweet water and bitter? Jas. 3:9:11. We all know what would happen. The water would soon all be bitter. As a man thinketh in his heart, so is he.

The apostle Paul tells us: We ought to labour, working with our hands to support the weak and to remember the word of our Lord sed to give than receive," Acts 20: 35. Rom. 15:1 says, We ought to bear the informities of the weak. I In Eph. 5:22-31 we read where believe we should bear them to our Father in Heaven, in prayer. Then we ought to do something about it and not say. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ve give them not those things which are need-

James also tells us we should not

that ye ought to say, If the Lord will, we shall live, and do this, or that," Ias. 4:14-15. We know that we ought not to put off till tomorrow what should be done today. I have been prompted to write this article for some time. I came to the conclusion that I ought to write it now.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-2. "He that saith he abideth in Him, ought himself death, and hath brought life and also to walk, even as He walked," I John 2:6.

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LIGHT OR DARKNESS?

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all," I John 1:5. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," John 8:12. "While and you can find no evil (darkye have light, believe in the light, ness) in His life. "As long as I that ye may be the children of am in the world, I am the light of light," John 12:36. Walk in the light the world," John 9:5. Which are

while ye have light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness (spiritual darkness)", John 12:46. God sent His only begotten Son into the world that the world through Him might be saved. Whosoever believeth in Him shall not perish, but have eternal life. We have the natural light which God sent to illuminate the earth. Also the spiritual light which is sent to enlighten our souls, Jesus Christ who was the true light.

"Christ. who hath abolished immorality to light through the gospel," 2 Tim. 1:10. We should accept this true light, while we have the opportunity, lest darkness come upon us. Sad is the fact that so many people ignore the Son of man, the Lord Jesus Christ. Ceremonial worship will end with a great disappointment. Heaven and earth will pass away, but my words shall not pass away. The Prince of Peace has come into the world, to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God.

Jesus came as a light to the world

you following: the allurements of Satan or the light of Jesus? If the blind lead the blind, both shall fall into the ditch. Jesus warned us to be careful, For thou savourest not the things that be of God, but those that be of men. The apostle Paul tells us of our great blessing, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:13. In whom we have redemption through His blood, even the forgiveness of sins.

Christ assisted in all things created, that are in heaven and in earth, visible and invisible. By Him all things consists. He is the head any man-made church. Without faith it is impossible to please the Lord. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ," Eph. 2:13. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, that I might preach the unsearchable riches of Christ. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light," Eph. 5:8. Have no fellowship with the unfruitful works of darkness. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your is sin. Can you live in sin and have servants for Jesus' sake, For God, salvation? "For Christ is the end who commanded the light to shine of the law for righteousness to evout of darkness, hath shined in our ery one that believeth." Rom. 10: hearts, to give the light of the 4. The ceremonial law ended at the

the face of Jesus Christ," 2 Cor. 4:5-6.

"In him was life; and the life was the light of men." John 1:4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the light, nor of darkness," I Thess. 5:4-5. "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness," Matt. 6:23. Light makes clear and reveals true facts, darkness obscures without knowledge of right and wrong. Partial or total absence of of the body, the church, not just light: physical, moral or spiritual are certainly gloomy conditions. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. 25:30. Such are those who serve Satan in his pernicious ways and his many deceitful works of darkness. For the kingdom of God is not meat and drink, though many are concerned about feasting and drinking only, even intoxicating liquor.

The spirit of the Gospel of righteousness, peace, and joy in the Holy Ghost. Whatsoever is not of faith knowledge of the glory of God in cross, when Jesus said it is finished,

before He gave up the Ghost. This shed blood removed the adamic sin and now we are accountable only for the sin that we commit, while we live here in the world. Children are all born free from sin and equal, as angels of heaven. However we are each carnal and we each commit sin, sometimes many sins. "I tell you, Nay: but, except ye repent, ve shall all likewise perish," Luke 13:3. He that knoweth to do good and doeth it not, to him it is sin. Are we loving our neighbor as ourself? Some people take from everybody they can, keep only part of Christ's teachings and yet are leaders in some church and perhaps several other organizations. If the blind lead the blind, both shall fall. Does wilful ignorance excuse us? Some people even think they are so good that they cannot sin.

we continue in sin, that grace may abound? "Rom. 6:1. They that are after the flesh do mind the things of the flesh: and they that are after the Spirit, the things of the Spirit. If any man have not the Spirit of Christ, he is none of His. There is a great contrast or difference by comparison of light and darkness. "If any man be in Christ, passed away; behold, all things are become new", 2 Cor. 5:17. By our fruits we can know if we were born again into Christ Jesus. For as little boy babies should be cast into

Christ, have put on Christ. Are we walking in the light of His glorious Gospel? Through Jesus we have life, and His life is the light of the children of men. It is sad that light shineth in darkness and that so often the darkness comprehendeth it not. If ye understand the light and follow the light, then are ye the children of the light.

> William N. Kinsley Hartville, Ohio

BABY IN THE BULRUSHES

EXODUS 2:1-10

A little girl was playing happily with her baby brother in their home in Egypt, a long time ago. The warm sunshine was playing hide and seek with the shadows in the room. The sunbeams darted to and fro across the basket where a baby "What shall we say then? Shall lay. Suddenly the baby laughed and waved his little fists in the air. "Look! Mother!" called his sister, sunbeams. See how active he is?"

Their mother turned from her work and put a cautious finger to her lips. "We must keep him as quiet as we can for we never know when one of Pharaoh's soldiers might be near and hear him laugh or cry. Only one little sound would he is a new creature. old things are betray his presuce and all is lost for us. Pharaoh is jealous of the growth of our Israelite nation and has made the wicked decree that all many as have been baptized into the river and drowned. Our baby

is now three months old and I fear the risk is too great to keep him hidden any longer. I will make him an ark of bulrushes and daub it with slime and with pitch so that it will be waterproof and be dry and warm. After I've laid him inside, I'll hide it in the flags by the river's bank. Maybe some kind Egyptian woman may find him when she comes to the river to wash her clothes "

Sadly Miriam helped her mother prepare the little ark. Tears rolled down her cheeks as she watched her mother lay her little brother in the ark. How they would miss the dear little baby. Her mother worked with a resigned expression on her face. She had faith in the God of something valuable. I am curious Abraham, Isaac and Jacob. She felt that this child of hers was a goodly child; a child that was born for a purpose, and that God would intervene to save the child's life someway. After hiding the little ark in the flags by the river, she told her daughter to stay near by and watch, while she hurried home before she could hear his cries.

While Miriam watched, soldiers care for it." marched by, their spears and shields glistening in the bright sunlight. her words. She came forward eag-Workmen hurried past as though erly and said, "Shall I go and find there was not a moment to waste. a Hebrew nurse to take care of the Women with baskets on their heads child for you?" Pharaoh's daughmarket place. The tall, green flags told her to go quickly and find a waved to and fro in the gentle nurse if she could. breeze, but the baby slept on un- Miriam ran happily home and

disturbed, secure in his little ark.

After a while Pharaoh's own daughter, dressed like a princess in her bright robes of many colors, came down to the river to bathe. Several of her maidens had come with her and walked along the river's side. Miriam was anxious. Wasn't Pharaoh, her father, the wicked ruler who made the decree that all little boy babies in the Hebrew families should be killed? Was the daughter cruel also? Would she see that the decree of her father would be carried out?

Suddenly Pharaoh's daughter called one of her maids. "I see a little basket or ark among the flags. Go and fetch it to me; it may be to see what is in it." How amazed she was when she opened it and found a baby boy. She couldn't help but have compassion on the child as it wept. As it cried she said to her maidens, "It is one of the Hebrew's children. What is to be done with it? It is such a lovely child, I would take it back with us, but there is no one to

Miriam was close enough to hear walked by on their way to the ter was glad for her suggestion and

daughter had found the baby and that she had sent her to find a nurse for it. The mother, scarcely comprehending the good news, followed her little girl to the river bank where Pharaoh's daughter and her maidens were waiting. Pharaoh's daughter explained that she wanted her to take the child home and nurse it for her and she would pay her wages. When it was old enough she was to bring him back to her at Pharaoh's house.

How happy the baby's mother and sister must have been to have the baby Moses in their home with no fear of soldiers or sudden death. They must have realized the hand of God in the miraculous plan. Who else could have so arranged that the baby's own mother was hired to take care of her own child. She had the opportunity to teach her son the commandments of God and teach and instruct him in the Hebrew faith.

And so it came to pass that the child grew big enough to come to Pharaoh's house to live. There he became a son to Pharaoh's daughter, who had so kindly saved his life. She called his name Moses. because she had drawn him out of the water. He grew to manhood, surrounded by all the luxuries and advantages that the wealthiest home in the land could give. Pharaoh was the highest ruler in the land He meekly rode an ass's colt of Egypt, similar in power to a

told her mother that Pharaoh's king. There he had the best tutors and instructors in the land and learned the Egyptian language, which was to be a necessity later on. He became a great man, a mighty leader and deliverer for the oppressed children of Israel.

> Sister Maxine Surbey 7440 Reisert Dr. West Milton, O. 45383

ONLY BORROWED

When Christ was born in Bethlehem, the Lord of all the earth. There was no room in house or inn for such a noble birth.

In vain they sought through city streets, and Mary greatly sorrowed.

At last they found a manger bed. but it was only borrowed.

The Baby Jesus grew and grew. waxed strong with God and man. And when at thirty years of age His public life began,

He had no place to lay His head. for that He never sorrowed.

For when His strength with cares was rent, a place to rest He borrowed.

When to Jerusalem He rode through shouts of loud acclaim. They hailed Him King, and sounded forth Hosannah to His name. He did not ride a royal coach. for that He never sorrowed: and it was only borrowed.

When in the shadow of the cross He with His friends did dine. In memory of His sacrifice He blessed the bread and wine: He had no room to be a host to His close friends who sorrowed. He took them to the upper room and it was only borrowed.

This world had naught to offer Christ that He could call His own. Except a crown of thorns, and cross where He could die, alone.

While bearing it up Calvary's hill, beneath its load He sorrowed.

The cross He bore, the crown He wore were His; they were not borrowed.

They took His body from the cross. mid mockery and scorn,

And laid it in a new-hewn tomb awaiting Easter morn.

He broke the hush of death, came forth, and greeted those who sorrowed:

Death could not hold the Son of God, the tomb was only borrowed.

And now we share the Easter joy of heralding the story

That Christ is not in Joseph's tomb, but reigning up in glory.

God only loaned Him to this world because in sin it sorrowed:

He bore the load of sin for all:

Yes, Christ was only borrowed. Sel. Sister Shella Stump

to try it out in practice.

MODERN, BUT UNGODLY

"Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38:35.

Mini-skirts — "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." 1 Tim. 2:9-10.

Effeminate Beatnik — "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. 6:9-10.

Strong drink—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink," Isa. 5:11, 22.

Tobacco—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak," Rom. 14:21.

Jesting, foolish talk — "Neither Before passing judgment, be sure filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks," Eph. monite, heard of it, it grieved them 5.4

Television — "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing," Deut. 7:26.

Bro. Franklin Pierce Marshall, Mich. 49068

WALLS

"He that hath no rule over his own spirit is like a city that is a place to start, where they took the broken down, and without walls," Prov. 25:28. In meditating on walls, sewer system of the city. Our dung let us look deeper into this verse and think of that city, Jerusalem. Jession is the only way to remove Because of the sin of the people the filth of sin from our body. God raised up Nebuchadnezzar, who went up and destroyed the city and broke down the walls, 2 Chron. 36:16-19. This is the city to another, we see a worldly church, that the Lord compares to people, so we may learn many lessons about walls from it.

The books of Ezra and Nehemiah go together. Ezra returned from the captivity to rebuild the temple and later Nehemiah returned to rebuild the walls. Here we have a and they tried to replace separation spiritual lesson of an inner building with good works, Neh. 6:19. If we and an outer building. The inner trace these men back we find they always comes first but is not complete without an outer building, so Lot and his ungodly daughters. Lot the walls represent to us an outer claimed Abraham's God but desired separation from the world.

and Tobiah the servant, the Am- Nehemiah's job was to close the

exceedingly that there was come a man to seek the welfare of the children of Israel," Neh. 2:10. Yes, when we build separation it grieves the world. Didn't Jesus say "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own," John 15:18-19. But Nehemiah was seeking the welfare of the people of God, and we see he went first to the dung port to inspect the walls, Neh. 2:13. What refuse and the garbage out, the port today is confession, for con-When ever we see a church unwilling to confess their sins or unwilling to confess their faults one one with its dung port broken down.

Sanballat and Tobiah went to all means to try to hinder this wall. they laughed and scorned, Neh. 2: 19; they mocked, Neh. 4:1; they got mad and fought, Neh. 4:7-8; they tried trickery, Neh. 6:11-13; came from the relationship between to live in Sodom and Gomorrah, he "When Sanballat the Horonite didn't like separation either.

breaches, Neh. 4:7; notice that not may see, for we are looking at the sections of them. A breach means a small opening or a failure to keep a promise. "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant," Isa. 30:13. Notice here we have a breach swelling out till suddenly the wall falls in. We think of a church who some years ago set aside nonconformity, it took just one generation till that breach had swollen and they laid aside nonresistance, now their wall of separatury, the people were not afraid to dress separately from the world, and the men were not ashamed to wear a beard and stand against the spirit of effeminacy. Their love generation. If the light that be in burned hot, not lukewarm, because they had given themselves to Jesus. They were new creatures, old things had passed away, they were cruci- in the children of disobedience, we fied unto the world. If we will not pick up the cross we cannot follow Christ.

When we joined the church we girls with their tight, form-fitting, He said, "Yes, but I don't think above-the-knee dresses, being de- it is a very good law so I break it." ceived into following the example "And judgment is turned away set by the prostitutes of this world, backward, and justice standeth afar rather than the Holy Word of God. off: for truth is fallen in the street,

all the walls were down but just swelling of the breaches of promise of the former generation, at mothers who are too proud to wear a cape and want to wear their dresses just a little higher than what they vowed when they came into the church. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay," Eccl. 5:4-5. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the tion has suddenly fallen. When the Lord thy God will surely require church was at the height of its it of thee; and it would be sin in power back at the turn of the cen- thee," Deut 23:21. Mothers, with sin, not able to understand why their daughters are so stubborn. The Lord visits the iniquity of the fathers unto the third and fourth thee be darkness, how great is that darkness.

Today there is a spirit working see it every day, that of making a mockery out of this nation's legal system. The man who is the head of the teacher strikes was asked. made vows as to how we would if he didn't know it was against the dress. Today we see the young law for state employees to strike. But let us open our eyes that we and equity cannot enter. Yea, truth

faileth; and he that departeth from to be teachers of the law; underevil maketh himself a prey: and the standing neither what they say, nor Lord saw it, and it displeased him that there was no judgment," Isa. 59:13-14. Today the same spirit is in the church. People saying, "I don't think that is a good law, or it is old-fashioned and out of date. so just lay it aside and forget about it," so small, yet setting the example for the children. But don't forget by the time that little breach gets to the children it will have swollen. The little foxes destroy the vine.

In Neh. 4:10, Judah said, "There is much rubbish"; today in the Dunkard Brehren church there is them in mine anger. Now let them much religious rubbish covering the wall of separation. We have fallen carcasses of their kings, far from into a lukewarm state. Lukewarm me, and I will dwell in the midst is a mixture of hot and cold, a little of them for ever. Thou son of man, separation and a little world.

commanded them that stood by him their iniquities: and let them measto smite him on the mouth. Then ure the pattern. And if they be said Paul unto him, God shall smite ashamed of all that they have done, thee, thou whited wall: for sittest shew them the form of the house. thou to judge me after the law, and and the fashion thereof, and the commandest me to be smitten con- comings in thereof and all the forms trary to the law?" Acts 23:2-3. thereof, and all the laws thereof: Here Paul calls Ananias the high and write it in their sight, that they priest of a whited wall, because he may keep the whole form thereof. judged by the law and was himself and all the ordinances thereof, and breaking the law. It is a sad thing do them," Ezekiel 43:8-11. In verse that we have a host of polity law- 8 God says that they had built a yers doing the same thing today. wall between God and themselves. They know the polity book better We are forever building a wall. than their Bibles, but are not cruci- either between ourselves and God

whereof they affirm," 1 Tim. 1:7, being puffed up with knowledge, knowing nothing yet as they ought to know. Who will yet today try to shut the mouth of the man of God by telling him, "You can't preach that way to me." There is no dirty dung port in a whited wall.

"In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed put away their whoredom, and the shew the house to the house of Is-"And the high priest Ananias rael, that they may be ashamed of fied enough to keep it all, "Desiring or between ourselves and the world.

God also says in verse 10, shew the house to the house of Israel that they might be ashamed and keep all the forms and ordinances thereof. We have heard it said that you couldn't see the woods for the trees. Today people can't see the Church of Jesus Christ for the churches. It is time that the true Church of Jesus Christ is shown unto the lukewarm church, that they might be ashamed and keep all the forms and ordinances and laws thereof and do them.

In Jude we are told to "earnestly contend for the faith which was once delivered unto the saints." It is plain to see that the Dunkard Brethren church is caught in the falling away told to us in 1 Tim. 4:1, for there is much world in our church today. Men have crept in unawares and robbed us of the grace of our Lord

We have just considered lightly the outside walls of separation. They will break down as a result of inward breaking down, just as the opening verse stated. If we take our eyes off the fact that we are saved only by the precious blood of Jesus Christ, the greatest sacrifice that God could make, then our own willingness to present our bodies a living sacrifice to God will become half-hearted, lukewarm and unacceptable in His sight.

In His love,

Bro. Berton E. Smith R. 2, Topkea, Ind. 46571

SUNDAY SCHOOL LESSONS FOR MAY 1967

PRIMARY LESSONS

May 7—Surprise For Helpers. II Kings 22:1-10.

May 14 — MOTHER'S DAY. When Mother Called. Exo. 20: 12; Luke 1:40-52; Eph. 6:1-3.

May 21—The Company Room. Heb. 13:1-2; II Kings 5:8-17.

May 28—A Job for David. Psa. 23; I Sam. 17:34-37.

ADULT LESSONS

May 7—Parable of the Pounds. Luke 19:1-27.

- 1—Should the parable of the pounds teach us that we can be a profitable servant regardless of how small our responsibilities?
- 2—Are we as Christians today using that which has been given to us in a way that will be profitable to God?

May 14—MOTHER'S DAY. Judges 13:1-25.

- 1—Do we place enough importance on preparing for children in a spiritual way before they are conceived?
- 2—Why does God not work with men today in the same way that He did in the Old Testament time?

May 21—The Rich Fool. Luke 12:1-21.

1—Is the desire for idle time just as dangerous to our souls

as desire for possessions?

2—How can we be rich toward God?

May 28 — The Wedding Feast. Luke 12:21-40.

1—Christ teaches us not to be anxious about life, but in reality doesn't God help those who help themselves?

2—Should we completely forget about making a living?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1967

OBEDIENCE UNTO THE LORD

Memory verse, Romans 1:5, "By whom we have received grace and apostleship for obedience to the faith among all nations for his name."

Mon. 1-Rom. 16:17-25.

Tues. 2—I Cor. 14:23-40.

Wed. 3—II Cor 7:9-16.

Thurs. 4—II Cor. 10:1-17.

Fri. 5—Philemon 1:8-21.

Sat. 6—Heb. 4:1-16.

Memory verse, Romans 16:26, "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Sun. 7—Isa. 1:16-24.

Mon. 8—Acts 6:1-7.

Tues. 9-Rom. 15:4-18.

Wed. 10-II Cor. 2:1-13.

Thurs. 11—Eph. 6:1-9.

Fri. 12—Titus 3:1-8.

Sat. 13—Phil. 2:1-16.

Memory verse, I Peter 1-2, "Elect according to the foreknowledge of God the Father, through sanctifictaion of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

Sun. 14—Titus 2:1-15.

Mon. 15—I Peter 1:10-20.

Tues. 16—I Peter 2:9-20.

Wed. 17—James 2:14-26.

Thurs. 18—Exo. 19:1-7.

Fri. 19—Exo. 26:1-12.

Sat. 20—Deut. 28:1-14.

Memory verse, Exo. 24:7, "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient"

Sun. 21-Num. 27:15-23.

Mon. 22-Deut. 4:26-35.

Tues. 23—II Samuel 22:29-51.

Wed. 24—Heb. 11:20-31.

Thurs. 25—Rev. 22:1-14.

Fri. 26—Col. 3:12-25.

Sat. 27—Deut. 4:29-40.

Memory verse, Prov. 25:12, "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."

Sun. 28—Deut. 11:18-32.

Mon. 29—Acts 5:17-32.

Tues. 30-Joshua 24.14-24.

Wed. 31—I Peter 3:6-17.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

FOND REMEMBRANCES

proverbs shall use this proverb an improvement from generation to against thee, saying, As is the moth- generation and even from year to er, so is her daughter," Ex. 16:44. year. This year's grain should be We can gather a number of thoughts better than last year's, this year's from this proverb for our medita- fruit should be better than last tion for Mother's Day. Proverbs season's, the present are brief, general expressions of should be better than they were a wisdom

this proverb is the power of mother generation ago, should we not exto transmit to her posterity. Here pect human beings to progress from we have a definite fact "as is the one generation to another? Faith mother" not as she has been or as in and understanding of God should she might be, but as she is. Man have grown, love for one another seriously considers this fact in ani- and ability to serve our fellowman mal husbandry and is willing to should have developed, even moral spend much time and money be- and intellectual standards should cause of this fact. How much is have developed much. mankind concerned about this prov- Yes, daughter should be as motherb? How much is the future moth- er and even excelling mother, beer concerned? This fact applies cause of her vastly improved opphysically, mentally and spiritually. portunities, through her mother's This proverb behooves much con- teaching and the privileges offered cern upon the part of mother for her. Does life usually find daughher off-spring.

that mother had? Do we always find the motherly spirit that mother "Behold, every one that useth had? In the things of life we expect appliances generation ago, the present stock The first thought we receive from animals should be better than a

ters and sons thus excelling in "So is her daughter" alas do we Christian living? "Children, obey always find it so? Do we always your parents in the Lord: for this find the Godly faith in daughter is right. Honour thy father and

mother; which is the first com- community. At the beginning of mandment with promise; that it the meeting, the dear old Elder may be well with thee, and thou came to me and told me a very mayest live long on the earth," Eph. pathetic story about these wretched 6:1-3. Each of us should be able to people, saying, "Brother Jim, do understand this commandment and what you can for this unhappy why not be obedient unto it? Have family." you ever meditated upon the promise | Instantly I thought of my own attached to this commandment? It home when I was a child, where my is of so great a value that we can mother gave her all, trying to hold scarcely understand what it can her family together. I fail to find mean to each of us. On the other words to tell of our wretchedness. hand, why not obey this command- It must have made the recording ment? We cannot deny that with- angel blush to write it in the book out our parents, we would never be of God to be reserved for judgment. here, much less have accomplished (Forgive me this intrusion.) what we have through their care I had seen this drunk a time or happier than the one or ones who when I met him. As I was walkobey this commandment which the ing down the street of this little apostle Paul gives us in his letter town, I happened to meet him head to the Ephesians.

THROUGH MY MIND'S EYE, I SAW AND FELT GOD IN THE SALVATION OF A DRUNK

I was holding a revival meeting in a mid-western community. As in all meetings, there were many problems, some imaginary, others Shame on you." He looked as if real. In one family of five living he would like to punch me in the there, the father was a drunkard nose. But then I struck pay dirt. His home was a wreck, two of his I appealed to his honor as a father daughters were teenagers and al- and husband, saying that he was ways shoddily dressed and under-powerless to liberate himself from nourished. This family was looked a ruthless enemy without the help down on by many and was a burden of Christ. "On your own you have to every prayer warrior in this no courage, you are without

for us. No person, no home is two, just enough to recognize him on. He was as drunk as a man could be and still be on his feet. He tried to ignore me, but God had made this appointment and I intended to make the most of it. Of course I was sticking my nose into someone else's business and obstructing his way. I talked to him about the way he was treating his family, saying, "Just look at them.

strength, you are even too coward-preached my heart out to these ly to try." The drunk's answer frightened souls, calling on the powcame haltingly from stammering er of Heaven to lend me a hand. lips, "I would give all that I have At the end of my sermon, as in this world if I could but believe usual, I gave the invitation, hoping what you are telling me." I replied, that the spirit of the message had "Come to church tonight and bring reached its mark It seemed that I your family." "You think I can't had not gotten through to them. In do it, ah?" "I dare you." "I'll be desperation, my thoughts went back there," he promised.

I failed to find words to express lives, Luke 13:16. what I felt in my heart. Then folks I now dared this drunk to be a ushers were alert and seated them came to the altar, the father leading as near the front as they would the way! No angel could paint a allow. It now seemed that all the more beautiful picture, nor all the responsibility of getting this poor columnists in the world could desoul and his family through to scribe it. At last they were a family, Christ was resting on my shoulders. I could use the words: beautiful. There they sat together, father, lovely, breathtaking - but words mother and three daughters who were now without meaning, I Cor. seemed to be out of place.

I need not tell those of you who The church cried, prayed, thank-

to the sidewalk where I had dared I finished my daily visiting early the man, and now almost broken so that I could have a little longer hearted, I opened the flood gates time at the church to commune with of the promised power of God, God. Figuratively speaking this Matt. 28:18. In my heart I pleaded drunk could have been my own with God in the name of His Son, father I must get through to him by the Holy Spirit, to break down and do it tonight. I prayed until the strong hold of Satan in these

began to arrive for services. When man, I dared him to trust Jesus. I the church was nearly full, I be-dared him to say, "Jesus, help me." came very nervous and I prayed, I dared him to get up out of his "Dear Lord, make him come and seat and lead his little family to bring his family" Just as my faith Christ. Just then I saw the oldest began to fade, the door opened and daughter lean towards her father. there stood our drunk and his fam- I could not see her lips move, much ily. The man had sobered from less hear what she was saying. Then what he had been on the street and the windows of heaven opened wide was much more rational now. The while all five of them arose and 13:1.

know your Brother Jim that that I led God and were happy. Through

BIBLE MONITOR

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my mind's eye, I saw God and felt there is no God, and all atheists years later, I visited this same com- Word of God. The infidel may, or munity where the dear old Elder may not believe in God, but he does was happy to tell me that the above not believe in a God Who has rerespected families in the entire com- Word. Have you ever sat down munity and without fail were always and considered what it would mean present at all church meetings.

Thank You, Jesus.

I dedicate this article to the Misfamily. God bless them.

> 6560 Sonoma Mt. Rd. Santa Rosa, Cal. 95404

understand.

SEVEN BIBLE FOOLS

Part 2

"And he said unto them, O fools, and slow of heart to believe all that the prophets have spoken," Luke 24:25 Those to whom Christ spoke these words were His own disciples. and yet they did not wholly accept all that the prophets had written. We can make a twofold application: first of all, a word to those who reject all the Bible; secondly, a word to those who accept some but do not believe all the prophets.

Those who deny the Bible as a whole, we commonly call infidels. The atheist is the one who says wonderful presence. Many reject the Bible as the inspired family was among the most highly vealed Himself through a written if we had no Bible?

It would mean that we would have no definite knowledge as to sion at Torreon, New Mexico, and God Himself. Where there is no to its staff and superintendent and knowledge of the Bible, there is a belief in some kind of a god, but James F. and Anna C. Swallow how crude is that belief! Heathen beliefs hold ideas of God that are horrid to consider. God to them is no more than a despot, without mercy: a God to be appeased by Kindness is a language that the some brutal sacrifice; or a God deaf can hear, and the dumb can Who Himself is licentious and lustful. The Bible is the one Book that reveals God to mankind, as a holy and a just God, and yet a God of tender compassion. It would mean that we would have no knowledge of salvation, for the Bible alone gives us the story of how God can be just and withal the justifier of those who believe. It would mean that we would have no definite knowledge of things beyond this life, for only God's Word reveals the things to come.

To those who deny the prophetic Scriptures, Christ said to His own Brethren, "O fools, and slow to believe all that the prophets have spoken." Yet, that is just what we have all around us today. There are many who believe that part of the prophetic Word which has thus far met its fulfillment, but they refuse to believe, or else their minds are clouded and they fail to see the import of unfulfilled prophecy.

Had the saints en route to Emmaus acepted and believed what the prophets had spoken concerning the death, burial and resurrection of Christ, they would not have been so blinded with sorrow, as they walked their weary way that eventide. If the saints of today would simply believe what the prophets have written about Christ's Second Coming, they would not be in such despair about present conditions.

The infidels are to be blamed because they reject the Bible as a whole; what are we to think of comfort Him in any way; except

What about men who take plain statements of Christ's coming again. and of His reign on David's throne and spiritualize them; and thus change the full intent of their meaning and purpose? God pity them! How foolish they are and how slow of heart to believe all!

(To be continued.)

Ray S. Shank 201 W. Coover St. Mechanicsburg, Pa.

BEHOLD THY MOTHER

I have been very much impressed by the love that existed, between the mother of Jesus and Jesus to His mother. Jesus did not fail to provide for her a home in his dying moments. While on the cross, Jesus said to John, "Behold thy mother! And from that hour that disciple took her unto his own home." Ino. 19:27. While meditating upon this Scripture, it brings to memory the many things that were told to Mary, concerning her Son, which was to redeem Israel. And Mary kept all these things, and pondered them in her heart." Through childhood, and youth He was obedient to His parents.

Now, while Jesus was on the cross, I can see Mary the mother of Jesus, with the other women, weeping, their hearts aching. They were helpless to defend Him, or those who reject the Bible in part? by their presence. Jesus said to Mary, "Behold thy Son." Simeon family table was so precious to her. told Mary, "a sword shall pierce To make this possible, mother had through thine own soul also," Luke to gather wood and sticks, out of 2:35, now it was being fulfilled. What grief and heartache she endured, although it was for a good cause.

We are nearing "Mother's Day" again. "Children, obey your parents in the Lord: for this is right," Eph. 6:1. "Children, obey your parents in all things: for this is well pleasing unto the Lord," Col. 3:20. The question has been asked, how old may we be, till we no longer need to obey our parents, in the Lord? As long as we live. Bro. Robbins said, "If we do not obey our parents, in the Lord, we are not obeying God's Word." I shall never forget the counsel he gave us.

Please read Ephesians 6th chapter. The duty of all the family: working together, and loving each other, is given to us here. Just now, I am thinking of a mother's love for her children. During the first World War, one father and mother lost three children by death at one time. I was at this funeral, many times I had to think of this dear mother. A few years later, the other children grew to manhood, and womanhood, married and moved away from home. The parents were poor people (as many others were during the depression). How this mother loved to have her fam- basket of flowers. Grandmother

the neighbor's woods (by permission) to heat her wash water, she did washing for other people, in order to have money to buy food for the family dinner. I was still young at that time, and I thought what a hard life that dear mother had, just to enjoy having her family home for a day. Many years have passed, now we fully understand this dear mother's love.

Who cares for the children when they are ill? Mother. She is to be a keeper at home, and teach her children. God is grieved at the home conditions of today. works one shift, mother works another, children going to school at different hours, no time for family worship. The family altar is broken. so are the homes. I know whereof I speak and write. How can there be unity, love for one another, when God's Word is neglected. when Father's Day and Mother's Day comes, many children will send gifts or cards, while deep down in mother's heart she is longing for a little bit of love. A gift without giving of yourself means nothing.

I also know of a grandmother, when grandfather passed away some of the grandchildren, who seldom came to visit them, sent a lovely ily come home to eat a meal to- cried, and said, "they meant nothgether. The fellowship around the ing to her." Because in her declining years and many lonely hours, she was neglected. Nothing but a child's love and respect can repay the parents, who try to the best of their ability, to teach and rear their children for the Lord. "Harken unto thy father that begat thee, and despise not thy mother when she is old," Prov. 23:22.

I am sorry to say, many aged people are being neglected. Oh! the joy it brings to their heart, and smile upon their faces, when we go calling on them, in their homes, or where ever they are. This in turn makes our hearts rejoice. To all who read this article, we trust you will take a new look at father and mother, try to see what is in their face. And with Jesus say, "Behold thy mother."

> Sister Sylvia Parker R. 3, Troy, Ohio 45373

PROBATION

God made man with the priceless but dangerous privilege of choosing for himself. God is a God of love and He wants love service. Though the tree of knowledge was as good as the rest of the trees, it was God's plan to test the obedience of the pair by making one prohibition. of religious attainment, is a deceit-Adam had one do and one do not. ful snare yet. Satan got them to Would it not be easy now, if there decide on the basis of reason rather were just one thou shalt and one than revelation; on beauty rather thou shalt not? There is reason for than blessing, and on observation me to believe that after a period of rather than obedience. What a fall!

ted them to have eaten, and they could have known good and evil without experiencing sin.

The boy that is told not to eat the cake is under a probationary trial until the family gathers at the table and the announcement is given that it is time to pass the cake. The cake was just as good for the boy before the meal as at the meal, but it makes a vast difference in the boy in a moral way whether he eats it out of season or in season. Doing a good thing at a wrong time is not good. It was God's purpose to promote man, but the promotion depended on man's obedience.

Satan tried the same snare on Adam and Eve that caused his own fall. The thought of being like God, or a self-promotion idea, was presented to them. Eat of the tree before permission or take a short cut to graduation was the devil's way. The adversary argued that God was holding them back from something good because He did not want them to be like Himself. Oh, the deceitful Satan, that ever wants to tell children of things which parents and teachers would rather have them to know later.

That exalt self idea, under cover probation, God would have permit- They fell from innocence, holiness,

love, fellowship, keeping the garden, woman by a miracle of conception from having holy offspring, from wrought by Holy Ghost. happiness, from walking with God. and from reward. To the very opposite: even to guilt, wickedness, into the family of Adam; and then hate, wrangling, cutting weeds, hav- the new birth of fallen souls into ing hateful children, sorrow, going with Satan, and to punishment. It was a hopeless fall, too, so far as anything that man could do about it.

Man lost his justification, the vertical connection with heaven that says, You are right, My child. man was ever to be reached. would have to be an unfallen Man. another Adam. In the first Adam's fall, there was planted in the race a perverse nature that doubts God and rebels against Him. This tap root of doubt, called carnality or the old man, was transmitted to all succeeding generations. Since Eve was deceived, she was not the transmitter of the germ of sin; but Adam was not deceived, and became the agent of passing on the sin principle through the line. This made possible the coming Seed, through a woman by Divine agency, that would not be contaminated by the virus of rebellion sin. Here lies the importance of the Virgin Birth of Tesus.

If Jesus had been a natural son of Adam's race with a human father. He would have inherited, as all other sons, this perverse inbred nature, and He then would have needed redemption the same as we need it. But He was the Seed of the

taken two miracles by the Spirit to save lost man. First, birth of Jesus the Lord's family. Both of these are done by the Holy Spirit. If the reader has never had the new birth from above, he or she is still by choice in the old Adam's race and doomed to hell and destruction; see John 3:3, 7. The birth of Jesus into Adam's line furnished the race a Kinsman Redeemer.

He became our Kinsman so He could inherit our poverty and cancel the indebtedness. Adam's positive command was to keep the garden, but his sin disqualified him so that he could not do a day's work afterward as assigned. He went out to sweat and work for himself. 930 years spent outside would figure 328,500 days of indebtedness to pass on to his posterity at his death. His sons could not pay it: they could only increase it. Most of them did more than increase it: they worked against God and thus doubled their old account.

But Jesus, our Kinsman, by His acceptable work to the Father, balanced the account and offers to settle off for all who will accept the terms of the Gospel. Yes, "Jesus Paid It All." Do you feel the weight of debt hanging over you? Go to Jesus with it and leave it there.

By becoming our Kinsman He

took the position to handle our pen- harvest field, so Christ offers us alty. In order to offer a "whoso- His wealth if we will be faithful ever" salvation to the fallen race, to glean like Ruth. A man and He voluntarily took the penalty of wife can own property by a legal death for all. He tasted death for provision called "estates by the enevery man, or as another transla- tireties." The man can walk all tion would put it: He ate death for over the place and say, This is every man. He suffered the suf- mine. And at the same time the fering that kills fallen man. But be- wife can show her friends around cause His humanity was joined to and say, This is all mine. This is Deity He bore up under it and what Jesus offers to us poor mordrained the race's cup of death. tals. Will we have it? When He died, the penalty was paid, and in God's records it is on the plane of sin, rejection, conrecorded, "Christ died for all." The demnation, is to step on Jesus' sinner who appropriates salvation is ladder, let down to him from heavsorry enough to confess, that he en, and receive the lift to the plane deserves to die for his sin and that of regeneration. Those who do this. he is willing to quit them. That he walk on in the light and see the will serve the One Who died for need of another lift on the provided him after he is forgiven. Those who ladder of salvation. This time they accept also find that eternal life is are elevated to the highway of holiplanted within them immediately ness or sanctification. This highand they are assured of a resurrec- way leads directly into heaven. tion if they should die.

Hades in our place. He cried out through the prophet, "The pains of if he maintains a course of rebellion hell gat hold upon me." He came against light. "But if we walk in up from Hades with the keys of the light, as He is in the light, we death and hell, and made possible fellowship one with another, and the cry in I Cor. 15:55, "O death, the Blood of Jesus Christ His Son where is thy sting. O grave where cleanseth us from all sin," 1 John is thy victory?" Hades loses a 1:7. Other stepladders of cults and victim every time a soul dies in the false religion are in the world today. folds of salvation.

could inherit His wealth. As Boaz and make these a study that we took the poorest girl in all the might know of the pitfalls. It would

The hope for Adam's race, down

Probation is not over and a man Our Kinsman Redeemer went to may fall again to the plane of condemnation, and ultimately be lost Every Dunkard home should have Jesus became our Kinsman so we a book of cults in their possession country and made her heir of the surprise you what some of these

teach. Self-righteousness only lifts or being broken. Then the sailors men high enough to give them a fall from false hope in the end. "There is none other name under heaven given among men whereby we must be saved," except the Name of Christ. Accept Him today and get wealth of salvation, the forgiveness of sins, and an inheritance among the sanctified.

The ladder Jesus let down to fallman on the plane of condemnation is the only hope of the race. On the same ladder one can be lifted to the plane of holiness that leads to heaven. "Blessed are the pure in heart, for they shall see God," Matt. 5:8.

> Helps Selected, Bro. George Throne Torreon Navajo Mission

RUNAWAY PREACHER

One time the Lord God told the prophet Jonah, that he should go down to the city of Nineveh and preach against the wickedness of the people there, for it was very great. Now, Jonah should have known that when the Lord told him to do something He meant for him to do it, but Jonah was contrary and didn't want to go. Instead he tried to run away from God. He boarded a ship at Joppa, planning to sail to Tarshish instead.

great storm and tempest at sea, so cast him overboard.

and captain of the ship were afraid. They cast overboard the wares that the ship was carrying to lighten the ship, but still the storm raged.

While all this was going on Jonah was lying inside of the ship, fast asleep. The shipmaster found him and rebuked him saying, "How can you sleep in this storm? Our lives are threatened! Rise up and call on your God that we perish not!" The men called on their gods, but there was no answer, so they cast lots, a custom in those days of finding out which one had done evil, so they would know who had caused this terrible storm to come upon them. When the lot fell on Jonah. the sailors were afraid and asked Jonah what country he was from, what occupation or means of making a living he had, and what tribe or nation he belonged to. Jonah answered and told them that he was a Hebrew and that he feared the Living and True God, which had made the sea and dry land. He told them that he had disobeyed the Lord's call to preach to a wicked city and that he was running away from the presence of God. Then the men were exceedingly afraid. They didn't want to cast him out of the ship because he would be drowned in the depths of the sea, but when the storm prevailed in all its fury It wasn't long until there was a the men gave in to Jonah's pleas to much so that the ship was in danger there was nothing else for them to do. Immediately the storm ceased would destroy the city. He was not drown as the men had supposed. God had prepared a great fish to swallow Ionah, where he spent three days and three nights.

fish, he had a lot of time to think of the goodness of God. He considered his ways and repented of Lord, the Lord spoke to the fish and Jonah was vomited out on dry ground.

the city he cried with a loud voice. be overthrown!' The king and his people believed God's word. The king left his throne and laid aside his royal robes. He covered himself with the coarse sack cloth and sat in ashes. He demanded that all of his subjects from the lowest in the kingdom to the highest, should observe this mourning, and turn every one from his evil way and put away be held, the Lord willing, at Beulah all violence and wickedness. Even Park the cattle were forbidden food and 1200 El Rancho Dr., Santa Cruz, water.

When God saw that they were truly sorry for their sins and had Time: from June 10-14. turned from their evil deeds, He saved their lives and did not destroy during conference: 1-408-423their city.

Meanwhile, Jonah had gone out-

and the sea was calm. Jonah did very angry when the Lord saved the city. This displeased the Lord. He saw that Jonah needed another lesson. When Jonah was sitting and pouting, the Lord caused a gourd When Jonah was inside this great to grow over his head to shade him from the hot sun. The next day God caused a worm to eat the gourd so that the hot sun and east wind his sins. When he cried unto the blew over his head with such force. that Jonah fainted and wished himself dead. God told him it was foolish for him to care more for When God called him to preach the gourd than he did for the sixin the wicked city of Nineveh the score thousand persons, who did second time, he didn't hesitate, but not know right from wrong. In arose immediately. As he entered just one sermon the lives of this great number of people were saved. "Only forty days and Nineveh shall Jonah could be glad that he obeyed the Lord.

> Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio

NEWS ITEMS

GENERAL CONFERENCE

The 1967 General Conference will Nazarene Camp Grounds, Cal. 95062. (Please use this address for mail to the conference.) either of these telephone numbers 9157 or 1-408-423-9034.

The Camp Grounds are two miles side the city to watch how the Lord north of Santa Cruz. Those com-

ing from Watsonville, follow highway #1 to Santa Cruz, then #17 north to sign "Pasie Tiemto," here you leave the superhighway and follow "El Rancho Dr." for 1/2 mile.

Those coming from San Jose, after passing "Santa Village" go 2 miles, pass over the overpass of #17 and take "El Rancho Dr." for 1 mile.

Those coming by bus from San Jose, get off at Camp Evers and call the Beulah Park Nazarene Camp Grounds.

Do not forget to notify the Arrangements Committee of persons desiring lodging as soon as possible, address Henry Walker, 2412 Camelia Court, Ceres, Calif. 95307.

Arrangements Committee

PREACHING PROGRAM FOR GENERAL CONFERENCE

June 10-14, 1967

Speaker Subject

Sat. P. M., Daniel Skiles

To be supplied

Sat. P. M., To be supplied.

Sat. Eve., W. E Bashor

To be supplied

Sun. A. M., Vern Hostetler Flee to the Mountains.

Sun. A. M., Wm. Root

To be supplied

Sun. P. M., W. S. Reed

Rom. 3:3, Unbelief.

Sun. P. M., Herbert Parker

To be supplied

Sun. Eve., Millard Haldeman

Sun. Eve., Hayes Reed, Gen. 3:1-19, Satan and Your Character.

Mon. A. M., Bible Study: Adults, The Destruction of Jerusalem; Children, Moses.

Mon. A. M., Warren Smith

To be supplied

Mon. P. M., Ray Reed, Rev. 3:5. He That Overcometh.

Mon. P. M., To be supplied.

Mon. Eve., Clyde Shultz, Noah A Preacher of Righteousness.

Mon. Eve., George Replogle

To be supplied.

Tues. A. M., Bible Study: Adults. Re-Building the City; Children, David.

Tues. A. M., To be supplied.

Tues. P. M., Harley Flory

To be supplied.

Tues P. M., David Skiles

To be supplied.

Tues. Eve., Paul R. Myers Missionary Sermon.

WAUSEON, OHIO

The Lord willing, the Lovefeast services at West Fulton will be on Saturday, May 20. We plan to have services all-day and Communion in the evening. Come and enjoy these services with us if you can.

Sister Leola Beck, Cor.

BEAUMONT, CAL.

The District Meeting for Fourth District was held at the The Mission of the Church, Winter Haven Dunkard Brethren

Church, March 24-26. All business was taken care of in a Christian manner.

On Saturday evening we held our Communion with twenty-nine surrounding the tables. We were thankful for the ministers, who gave us such good messages from God's Word. We are hoping for a minister, who can come and help us at this place. We are so few and need your prayers, that we may be faithful to our Saviour. Some of the ministers come from Ceres, Cal., but we need someone regular.

Sister Dora Spurgeon, Cor.

OBITUARY

SISTER EVELYN MOVER

Daughter of Eld. Owen and Sister Ollie (Harper) Mallow of R. 1. Clearville, Pa., was born Oct. 22, 1926, at Onego, W. Va., and departed this life at the Bedford Memorial hospital, April 3, 1967, at the age of 40 years, 5 months and 11 days.

Sept. 15, 1949, she was united in marriage with Bro. Bernie T. Moyer. This union was blessed tion, nor in leadership, but she can with two sons. In 1955 she accepted be a lady of the highest type in the Christ as her Saviour and united meantime. This should be the aim, with the Clearville Dunkard Brethren church, to which she was a faithful worker.

two sons, Granville and Garry of her God-given privilege, and the the home; her parents; one brother, great goal that she should attain, Eldon of Clearville,; Pa. six sisters, We say this sincerely because we

Loma Price, R. 3, Everett, Pa.; Ilda Valentine, R. 2, Clearville, Pa.: Matthews, Palmyra, Pa.; Retha Clara Jane Strayer, R. 2, Everett. Pa.; Naomi Bickerstaff, Norristown, Pa.; Ollie Noecker, R. 1, Clearville, Pa., and many friends.

Funeral services were conducted by Brethren: Howard Surbey and Frank Shaffer on April 6, at the Pleasant Union church near Clearville, Pa. Interment in the cemetery adjoining.

THE GREATNESS OF BEING A LADY

That it is great to be a lady surely cannot be questioned. Perhaps no achievement in the life of a woman goes beyond that of genuine principles, traits, and characteristics that go to make her a lady in every sense of the word. She may rank high in education, in position, in leadership, but she reaches her highest peak in life when she can be truly and unmistakably classed as a lady. On the other hand, she may not rank high in learning, nor posiplan, and purpose of every woman. Anything short of this, regardless of a woman's achievements other-She is survived by: her husband; wise in life, places her beneath

believe it to be the whole truth.

In order to be a real lady one must have a spotless character. She must be highly virtuous. Her walk before mankind must be thoroughly in accord with godliness and righteousness. She must major in cleanness and purity of heart, mind, soul, company of the vile, or spend any degrading class of books, or literahighest type.

and beyond the evil, trashy, smutty be granting divorces. habits and low, vile traits. of the price that may be offered, to make a genuine lady goes likeand regardless of anyone who might wise to make a genuine gentleman. offer to buy her character and lady- After all, it takes God in the heart ship. Jewels, diamonds, and pearls and soul to make any of us what make no appeal to her if these we ought to be. Herein is where would require her character and the vast multitudes come short. would rob her of the greatness of Herein is where women fail as being a lady. No man, however, ladies and men as gentlemen. regardless of his beauty, his wealth,

buy her virtue, character and ladyship; or if she sells out she is no longer a lady, though she may try to put on a beautiful front.

Every husband needs a genuine lady for a wife, and every wife needs a genuine gentleman for a husband. Absolutely. Every child and spirit. She cannot stoop to the needs a one-hundred-per-cent lady questionable, or to the sinful and for a mother, and a one-hundredwicked along any line, or keep the per-cent gentleman for a father. If this were the case today we wouldn't of her time in reading a low and see homes broken up all over the nation, and dear children sent forth ture, and be a lady of the finest and in life without the love and protection of parents. If all wives were There is in the inner life of every true ladies, and if all husbands were genuine lady a purity that is above true gentlemen, our courts wouldn't elements of this world. The prin- and wives would live together in ciples of a true lady are heavenly. love and peace, and life would be They come from God, not from happy. Children everywhere would Satan. No lady is addicted to bad be cared for and reared "in the nur-She ture and admonition of the Lord." walks uprightly before God and How sad to see so many dear chilman. She would not sell her virtue, dren separated from parents, and her character, nor the great and from each other, all because that sublime characteristics that make which constitutes a true lady and her a lady, for any price. Abso-gentleman was lacking in their falutely, she is not for sale, regardless thers and mothers! What it takes

Never have we seen a time, it his learning, and his position, can seems to me, when women were

casting their virtue, their character, evil, wicked amusements, it is no their ladyship, away so much as today. It is indeed alarming how girls and women are becoming, more and more, addicted to cigarettes, beer, wine, and liquor. We have never known a time when women were more careless about their language, their conduct, and their influence than today. They seem bent on sin and wickedness. I well remember when no woman smoked cigarettes, and only the low and slattern, or fallen, would take a drink of liquor, and such instances were rare. Today women everywhere are smoking and drinking, many of whom curse and swear, and are brazenly profane.

The modern dress, or undress, of women shows a great letting down in virtue, character, and ladvship. When women absolutely and wilfully, carelessly, and needlessly expose their bodies to the eyes of men it means that adultery follows adultery is one of the leading and damning sins of today. It is lowering the morals of men and women

wonder that girls and women by multitudes cannot be classed ladies. Their virtue is gone; their characters are gone. They have yielded themselves to the lusts of ungodly men, and this is destroying the homes of the nation. When the womanhood of a nation is gone, the morality and spirituality of the nation is gone, generally speaking.

When a girl, or woman, gives away, or throws away, or sells her virtue, her character, her ladyship, she has disposed of the most precious and priceless pearl, ruby, diamond, and gem of her life. If she had all the wealth of the world she couldn't buy it back. The pearl of virtue, character, and ladyship, can't be bought with thousands and land, stocks and bonds. It can't be bought with learning, or atoned for through learning. Even a high position can't bring it back The only thing that can atone is the blood of the Lord as a consequence. We know that Jesus Christ. His blood can cleanse away the sin and stain, the guilt and the misery, but it can't bring back the lost character, lost virtue, all about us. It seems that tens of lost ladyship. Another character thousands of girls and women of may be given, and one may attain today are out to live a fast, wild life, unto virtue and ladyship again, but regardless of the trouble it causes, it won't bring back that which is the heartaches and the destruction. lost, just like lost time. Of course, With the ungodly theaters of the any girl, or woman, who has lost nation crowded with men and wom- her character, virtue, and ladyship en and with thousands flocking to can repent with a godly sorrow, the dance halls, card tables, road- turn away from the sin, or sins, that houses, and to the places of worldly, caused her to go down, get forgiveness, be cleansed and purified, and Christian lady. Women wield a advise everyone to do this.

are greatly needed as our nurses or a ferocious animal, since her care and treatment, ought to be hell. genuine ladies and gentlemen, who | It is great to be a genuine lady they might realize this!

again go forth to be godly, woman-powerful influence, either good or ly, and noble. We would sincerely bad. It should be good. Anything that would hurt a woman's influ-We need genuine ladies every- ence, or cheat and rob her of charwhere today. They are needed as acter, virtue, and ladyship, should the sweethearts of our young men, be shunned, despised and hated by as the wives of our men. They are her. She should flee from any and needed as the mothers of our chil- all evil, sin and wickedness that dren, and as the teachers of our would destroy her character as a schools all over the nation. They lady just as she would run from are needed in our stores, shops, and a dangerous viper, or a ferocious factories. They are needed as our beast. In fact, that which would bookkeepers, our stenographers, our destroy a woman's character is more cooks, our writers. Certainly they dangerous than a poisonous snakeall over the nation. Doctors and soul is involved. What would denurses who have charge of sick peo-stroy her character, her ladyship, ple, many of whom die under their would likewise destroy her soul in

would not stoop to vileness what- - a Christian lady. Don't forget soever. They should also realize this. It is greater than being a great how much good they could do by author, a great teacher, a famous living Christian lives and winning movie star, a noted musician. It is their patients to Christ. Nurses far greater than having a beautiful ought to be ladies of the highest face, and attractive, charming mantype, and doctors ought to be gen- ners. Virtue and noble character. tlemen of the highest type. The and true ladyship, are more beautiplace they fill is so responsible. The ful than a beautiful face. Behind lives and souls of the people are many a beautiful face is a dark and very largely in their hands. Oh that besmutted life and character. Beneath many a charming personality Every girl, or woman, who is adultery, or infanticide, or murteaches in our Sunday schools, or der, or deceit, or pride, or some goes as our missionaries, or helps other sin that is sending the soul to carry on the great and important to hell. Don't forget the greatness work of the church, and who pro- of being a lady, a Christian lady. fesses to be the follower of the meek It outshines and overtops all other and lowly Nazarene, ought to be a attainments in life. It is reached

only through and by the wonderful, glorious grace of God.

Walter E. Isenhour, selected.

THE MINISTER'S WIFE IN THE HOME

Only the right kind of home can furnish the right start in the world. From a good seed and good soil grows a good tree, and even good seed cannot thrive well in poor soil. It is a common saying that "Manners make the man"; and there is a second, that "Mind makes the man"; but truer than either is a third, that "Home makes the man." manners, and mind, but character. Note that God chose for His Son thing about it. So we must compare a godly home—particularly a pious ourselves with the highest standards mother. And so far as we know the first thirty years of His life were improve. spent largely with His earthly parents-his mother following Him to the end. Even though He said at in the ministry of the husband. He one time that He had nowhere to lay His head, He loved to visit the great part we must play in helping home of Lazarus, of Zacchaeus, him to be a real minister in the and others.

greatness of our task and the limitations of our ability and experience. Were we to hope only in our abilting nowhere. Permit us then to her partner's, by those in charge. draw our conclusions from God's It is sad indeed when a brother is

have set worthy examples for us to follow.

As companions of ordained men Christian workers, in many cases we accepted the challenge with them on bended knees. Regardless of the position in the church, the responsibilities are similar. the Scriptural qualifications are not far removed one from the other. Often we should review in our minds the advice of Paul to Timothy and Titus. Mothers usually compare the physical growth of children with norms set up by doctors who have averaged the weight and height of children. If there are For home training includes not only large deviations from this pattern we become alarmed and do somefor godly mothers and strive to

It is not a coincident that Paul especially mentions the wife's place knew our weaknesses and vet the Lord's work. We hear folks says, We hesitate to discuss so chal- "If a man fails, his wife gets the lenging a subject. We realize the blame; if he is a success, he gets the credit." This may be both true and false in various situations. It is only fair, that before ordination ities we would find ourselves get- the woman's rating is scored with Word and the observations we have called and the sister cannot or will made from faithful mothers who not adjust herself to his leadership.

Hence, many of the qualifications keepers at home, good, obedient to mentioned in I Timothy and Titus their own husbands, that the word should be common to both. Let me of God be not blasphemed." quote some of these: "blameless," "vigilant," sober," "of good be- ter's decision along a certain line haviour," "given to hospitality," in which you were almost certain "no striker," "not greedy of filthy you could see "her thinking" shinlucre," "patient," "not a brawler," ing through? So great is the power "not covetous," "one that ruleth of influence that we hardly realize well his own house," "not a novice," its far-reaching effect, even in of "good report," and "holding the church work. What a help or hinmystery of the faith in a pure con- drance we can be! We are aware science." Some of these things may that in the minds of our congregasound like such little things and tion we are to be "just right." Let yet, how great! Take for example: us humbly confess our imperfec-"not slanderers" (II Tim. 3:11). tions but remember I Tim. 4:12: A bishop's wife once said, "Once "Let no man despise thy youth: you betray the confidence of one but be thou an example of the bemember in your congregation, you lievers, in word, in conversation. will have a long time in building in charity, in spirit, in faith, in purit up again."

as those of any really consecrated thinking - faithfulness and ability. Christian woman. Paul said con- Faith involves experience with God cerning the widow: "Well reported and ability experience with others. of for good works; if she have brought up children, if she have remember to keep our homes simlodged strangers, if she have wash- ple and our standard of living not ed the saints' feet, if she have re- too far above the average in our lieved the afflicted, if she have dil-congregation. Our work is more igently followed every good work," effective if the folks whom we try I Tim. 5:10. Notice also Titus 2: to lead can see that we are not try-3-5, "The aged women likewise, ing to outdo them, and make them that they be in behaviour as be-overly conscious of a less favorable cometh holiness, not false accusers, environment. "Go easy" in your not given to much wine, teachers spending money for things which of good things; that they may teach do not release more time for the the young women to be sober, to work to which you are called. All love their husbands, to love their efforts should be made to maintain children, to be discreet, chaste honesty in money matters

Have you ever noticed a minisity." Two outstanding qualifications I like to think of our standards must be always uppermost in our

As Christian examples we should

business dealings. More than one look over the week's events and see minister has lost a good influence that we have neglected the sick and because he failed to "make it go" the lonely; letters go unwritten and financially.

We mentioned "given to hospias we fellowship and discuss our other faith who said: "You can go from coast to coast, so to speak, where shall we draw the line? and visit in homes, where the rest of us find hotels." May we not lose this virtue—though we do need to show consideration in stopping here deavor to keep our homes in reaand there as we travel. Remember, "Be not forgetful to entertain Here, we should be slow to judge, strangers," for we read that thus for over and over again I have ob-"some have entertained angels un-served that such mothers do not awares." Paul, though unmarried, take time for little things that make was certainly not out of date when for more effective ministry - or he mentions for the benefit of children are not treated fairly bevounger women that they should be cause everything must be "just so." "keepers at home."

to do things we certainly do add have things to tell which must not activities to our list, do we not? go a step farther. Together we

haven't been children nurtured properly because of other activites. tality." If it is hard for you to How far should we mothers go in welcome strangers back to the securing "baby-sitters" to help along church service or to notice people with many activities of the evening? vou never met, cultivate the habit. Shall we trust the Lord and go on? As a busy mother, I consider it a I'm sure that our mothers of twenty great privilege to have Christians years ago were not bound by an visit us. It is a means of growth endless chain of activities, to say nothing of neighborhood functions. problems and interests. It is not I don't mean that we need to turn always the easiest thing to interrupt down all of them, but are we exour routine and get meals, but sin- pecting too much of ourselves? I cere folks should and do understand feel a bit guilty in going away in our motives. "Sharing our roof and the evenings for too many activities the soup in the pot" is a small way when the children coax to go along in which we may serve. Recently and we almost bribe them to stay we were told of a minister of an-lat home. When we have them with us so few waking hours each day,

It is our duty to carry on the work of the home during the husband's absence. We should ensonable order as housekeepers.

We must be devoted to our hus-As long as we try not to refuse bands in many ways. Often they Often we feel condemned as we must "rule well our household." Children who are not under control when small are hardest to discipline as age increases. But many a sermon is hindered because the wife or children do not prove the minister's teaching by example.

Constant communion with God and trusting Him for wisdom and guidance, are our greatest weapons in the fight for better living and a greater testimony to those about us. The family altar, prayer, study of the Word, and teaching or developing a love for God and the church cannot be left out of a successful home.

Sel., The Christian Monitor

MOTHER'S DAY

You're the dearest, sweetest Mother That the world will ever see: There could never be another Who'd mean half as much to me.

You have guided me so safely Over life's confusing ways; You have brought me joy and sunshine.

Even through my darkest days.

In my heart a flame is burning With a warm and radiant glow; It will light my whole life's journey With a love none else can show.

In my many trials and heartaches You've stood by me, all the way; All my love is yours, dear Mother, On this blessed Mother's Day.

MOTHER'S DAY

It will soon be Mother's Day, But some of them who were here Are now gone and passed away, And we'll not see them this year.

Let all of you on Mother's Day, Remember your dear faithful mother.

Your last chance may pass away, You may never have another.

Whether they are young or old, Go see her on the 14th of May And with your arms her infold,

Then she'll be happy all the day.

So send a card to mother dear, Or some day you may sadly rue She may not be here another year She will love to hear from you. William Fisher

"AND ENTICED"

"But every man is tempted when he is drawn away of his own lust and enticed," James 1:14.

Recently while in Canada a friend related the following incident which came under his observation. With his permission I am passing it on to you.

While working in the harvest field one day, he took a few minutes for rest. While lying there in the stubble, he noticed a large spider close by, slowly making his way from stem to stem, which seemed Sel. by Sister Mary Hartz intent on minding his own business.

A moment later a grasshopper was seen moving along just a few inches from the spider. He crawled slowly in the hot sun, as if on a tour of minute inspection. Gradually he approached the spider until they were but a short distance apart.

And then, slowly but with apparent deliberation, the grasshopper reached out with one of his feelers toward Mr. Spider as if to shake hands. Quick as a flash, out went one of the spider's legs, and when he had withdrawn it a web had been attached to the antennae of the hopper.

Instead of flying away, as he might easily have done, the grassafter time the process was repeated, comes around, even as a roaring until the hopper seemed to become lion, is no reason why we should aware that he was getting into be polite enough to talk with him. trouble. By this time he was restless, and his movements were more frequent, but each time he raised faith," 1 Peter 5:9. Throw a bottle an appendage a new web was attached.

Finally, in desperation, Mr. Hopthe very moment when he com- the better. menced in earnest to attempt his escape, Mr. Spider jumped upon Spider's voice? Don't be a Samhim and rolled him over and over son, a King Saul, an Ananias, a in an ever-increasing coat of web Judas. "Resist the devil, and he until, within just a few moments, will flee from you," James 4:7. the grasshopper was bound and helpless, and Mr. Spider began his this moment so wound up in sinful meal.

This is just the way many people are entangled with sin - "Drawn away of their own lust, and enticed." Satan makes his appearance, sometimes even as an angel of light, and, instead of resisting his influence as soon as it is detected, many will continue indulging in questionable things until they find themselves helpless slaves of the devil.

Note Adam and Eve: The will of God was made clear to them; it was within their power to obey in every detail. However, they listened to Satan's suggestions, became interested in his proposals, and almost before they were aware of it they had yielded themselves to do his hopper reached out another mem-bidding. Their number is legion. ber, with the same result. Time Just because the enemy of our souls Rather, take the advice of Peter, "Whom resist, steadfast in the of ink at him, if necessary, as did Luther, but never take time to argue with him. Someone has well termper began a real struggle to free ed him a backslidden theologian. himself. But it was too late. At The less we have to do with him,

Friend, are you listening to the

Moreover, if you find yourself at habits that there seems to be no escape, remember that Jesus came He open the door of Heaven to for this very purpose: "To proclaim us? but, Shall we keep our hearts liberty to the captives, and the open- closed against Him? ing of the prison to them that are bound." Isa. 61:1.

Jesus breaks every fetter.

"I STAND ... AND KNOCK"

of the Saviour in the Gospel, we to open. He may keep the door might well think that divine con-shut, even to the end; he may thus descension could go no further. continue to the last, blindly at strife There, He bids us to come to Him, with his own blessedness; a miserto pray for pardon and not faint, able conqueror, who conquers to to knock at the door of mercy, to his own everlasting loss and defeat. strive for entrance at the strait gate. He promises us certain and full salvation if we thus, with sincere earnestness, endeavor after eternal life. And surely they who will not seek Him thus deserve to perish.

But here, He takes the very means to win our love which He requires of us to win His. He comes nigh to us, stands knocking at our hearts, calls upon us to open the door and admit Him, entreats fellowship with us, and we with Him.

away; the last shadow of doubt follow me." Here we see where should pass from our minds. We Christ guides His own by His voice. need no longer seek for Him; He which to them is a very familiar has found us. The question is no voice. longer, Will He hear our prayer? Asaph testified that God would

Thus Christ knocks; but He does not break open the door, or force an entrance by violence. Every Sel. Sister Shella Stump, man is lord of the house of his own from Gospel Witness. heart; it is his fortress; he must open the gates of it; and unless he does so, Christ cannot enter.

And so there belongs to man the When we read the gracious words mournful prerogative of refusing

Sel. by Montez Sigler

GOD'S GUIDANCE

"The Lord shall guide thee continually."

What the world needs today is men and women who are guided and led by the Spirit of God. The question is often asked, "How does God guide us?" There are different ways. Sometimes He guides by leave to enter that He may have His voice, by His counsel, by His Presence, and at times with His eve.

Jesus said, "My sheep hear my The last vestige of excuse is taken voice and I know them, and they

but, Shall we hear His? Not, Will guide him with His counsel. And

John says that when the Lord puts forth His sheep He Himself goes before them, guiding them by His own presence. In the Psalms He tells us that He would guide us with His eve.

When the Lord guides His people He leads them in paths of peace and truth, and that continually, even unto death. The Psalmist said: "This God is our God for ever and ever: He will be our guide even unto death."

Before we can expect the guidance and leadings of God we must acknowledge Him in all our ways and commit all our ways unto Him. Then and only then will He bring things to pass.

How fitting are the words of the! song writer:

"Guide me O Thou great Jehovah Pilgrim through this barren land I am weak, but Thou art mighty Hold me with Thy powerful hand."

MY CREED

Do not keep the alabaster boxes of your love and tenderness sealed honors and triumphs and to look up until your friends are dead. Fill for the realization of our faith and their lives with sweetness. Speak approving, cheering words while their hearts can hear them, and earthly hopes that we begin to seek while their hearts can be thrilled the things that cannot pass away. and made happier by them; the kind things you mean to say when they are gone—say them before they go. human than it is to be important.

The flowers you mean to send for their caskets, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, filled with fragrant perfumes of sympathy and affection, which they intend to break up over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain casket, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the casket cast no fragrance backward over life's weary way.

HEBREWS 13:18

Most of us begin our work for God with enthusiastic expectations of earthly success and God has to let us down . . . until we are prepared to follow the Master without the camp, to be crucified to earthly hope in the ages to come. . . . It is only through the wreck of our

It is much more important to be

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

VARIOUS EFFORTS ARE REQUIRED TO WORSHIP GOD

"For Ezra had prepared his heart to seek the law of the Lord, and to do it. and to teach in Israel statutes and judgments," Ezra 7:10. We each are blessed with some talents, to what extent do we devote our talents for God's service? portant things which took place in pared his heart to seek, do and together, and they did not have teach the statutes and judgments of plush seats either. Most of them the Lord. To a certain extent we stood in the street to hear what are preparing our heart (mind) for Ezra would have to say to them. some purposes as long as we live When Ezra opened the Book, the life is spent largely, in preparation is read? Next we find that the peolems of life. Just how have I Book. It did not stop there but the spent mine?

plight of the children of Israel as ful words of God. a nation and he determined to do In Nehemiah 9, we find that the something about it. We are almost people confessed their sins and reastonished, as we study the life pented before God. In Nehemiah of such men as Ezra and Nehemiah, 10, we find some of the results of how submission unto the Will of the teaching of Ezra and of the peo-God brings about true holiness, in ples respect and reverence for God's

ourselves and even in others. How much true holiness do we find in christendom? Why is there no more? How many individuals consider their religion as vital to their every day life?

In Nehemiah 8, we find what took place when Ezra started to reform the people which were at Jerusalem. Let us notice some im-Please note carefully that Ezra pre-their lives. The people gathered upon this earth. We might say people stood up in reverence. What that the first twenty years of ones attention do we pay as God's Word of our mind and body for the prob- ple rejoiced at the reading of the people worshipped and were very Ezra was concerned about the happy that they heard the wonder-

from the people of that land and obeyed the law of God. This implies that the people in general did not do so, and I believe we must say, that the people of our land do not generally even try to obey the laws of God. We find that the children of Israel "clave unto their brethren." Do we have more concern and love for our brethren? Through the influence of Ezra the people promised to do all the commandments of the Lord. Among which we find they agreed to not buy on the Sabbath day. They made ordinances to observe the teachings of God's Word. They promised to give offerings for the Lord's work and for the house of worship. Thus we find their living quite different than before Ezra had taught. When do we take the pattern of our deeds and our labors, from God's Word?

Someone has said "A saint will continually wrestle against the evil tendencies which come before him: while a sinner will follow his evil inclinations like a hound after game." Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, revival among them. A number of Almighty sent to earth, through His

Word. They separated themselves acrs are necessary before such an event can be expected.

We cannot afford to be unconcerned about the Kingdom of our Lord and Saviour. The requirements as explained by James are to first, be cleansed of all filthiness and naughtiness, to the extent that they are apart from us. Notice carefully, dear reader, the word "all." Alas, this is as far as many conscientious people go, but this is only the beginning. Receive the Word of God, not just read, not just hear, not just think upon it; but receive it unto you so that It becomes the Master in your life.

True righteousness, peace and joy is found in the Holy Bible and no where else. How do I hear and receive the Word of God? with meekness? in a reverent, humble, submissive way? Not to doubt, not to question, not to try to get around God's Word: but to meekly submit unto It. If we only hear God's Word, we not only deceive others but even ourselves. Why is it so important to worship God, minutely according to His Word? We find the reason many places in the New Testament: the Word of God, engrafted into this world by Christ and the Holy Spirit is "able to save vour soul." Alas here is a very important fact, which many, many deceiving your own selves," Jas. people do not even know. Many 1:21-22. No doubt each congrega- people are not looking and thinking, tion would like to see a spiritual for the plan of salvation which God Son Jesus, is so extremely valuable born again. John the Baptist was and yet so easy and simple to obtain that many, many are missing It.

THE NEW WAY

Heb. 10:19-20, "Having boldness of Jesus, by a new and living way. Let us draw near with a true heart lief? By disobedience or by obediin full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." 2 Cor. 5:17. become new." Having a pure conscience.

kindness and love of God our Saviour toward man appeared. Not by have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of covenant, and to the blood the Holy Ghost; which He shed on sprinkling, that speaketh church record. Marvel not that I form of righteousness.

baptizing in Aenon, near Salin, because there was much water there. Can we be born out of a cup of water? He that cometh from above, is above all. He that cometh from Heaven is above all. He that beto enter into the holiest by the blood lieveth on the Son hath everlasting life. How can we prove our beence. He that believeth not the Son shall not see life. The Father loveth the Son, and hath given all things into His hands. How many church "Therefore if any man be in Christ, members believe these scriptures? he is a new creature: old things are Many pray to the Father, leaving passed away; behold all things are the Son of God, Jesus our Saviour, out.

1 Tim. 2:5, "For there is one Titus 3:4-7, "But after that the God, and one mediator between God and men, the man Christ Jesus." Who will have all men to works of righteousness which we be saved, and come unto the knowledge of the truth. Heb. 12:24, "Jesus, the mediator of the new us abundantly through Jesus Christ things than that of Abel. See that our Lord." John 3, Jesus said unto ve refuse not Him that speaketh." Nicodemus (a ruler of the Jews), Let us have grace, whereby we may Verily I say unto thee, except a serve God acceptably, with reverman be born again he cannot see ence and Godly fear. Gal. 3:26-27, the Kingdom of God. Verily, verily "For ye are all the children of God I say unto thee, except a man be by faith in Christ Jesus. For as born of water and of the Spirit he many of you as have been baptized cannot enter into the Kingdom of into Christ have put on Christ." God. Some think they are saved Some Christians think they are by having their name on some saved by their good works or some (Jesus) said unto thee, Ye must be become of no effect unto you, who-

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law. Ye are fallen from grace, a edge of the truth, taught by our sad condition. If ye be led of the Saviour. John 5:22, "For the Fa-Spirit, ye are not under the law. ther judgeth no man, but hath com-Many go to the Moral Law or the mitted all judgment unto the Son. Mosaic Law for salvation.

5:5, "Who is he that overcometh Lord and Christ." the world but he that believeth that Jesus is the Son of God?" How them, Repent, and be baptized every many church members believe? one of you in the name of Jesus There are three that bear witness Christ for the remission of sins, and on earth, the Spirit, the water and ve shall receive the gift of the Holy the blood. He that hath the Son, Ghost." For the promise is unto hath life. 1 John 4:8-9. Love is of you and to your children, even as

God, "He that loveth not knoweth not God, for God is love. God sent His only begotten Son into the world, that we might live through Him." For this is the love of God that we keep His commandments.

Acts 9:6, Paul saying, Lord, what will Thou have me to do? And the Lord said unto him, Paul. arise and it shall be told thee what thou must do. So the word must is used several times by the Lord and Saviour, what is required of us and what we must do to receive salvation. The word must meaning: an obligation to perform, an act, a part or duty. A fulfillment of duty, a necessary thing to do, or carry soever of you are justified by the out. To all that come to the knowl-He that honoureth not the Son. Heb. 11:6, Without faith it is honoureth not the Father which impossible to please God. Let us hath sent Him." Do you think we hold fast the profession of our faith. can have salvation by ignoring the What is our faith? Is it founded on Son of God, the Lord Jesus Christ? man's devices, some organized Acts 2:36, "Therefore let all the church or collection of people with house of Israel know assuredly, our own supposition? Is our faith that God hath made that same Jefounded on Jesus words? 1 John sus, whom ye have crucified, both

Acts 2:38, "Then Peter said unto

many as the Lord our God shall and laugh and sing. call. 2 Peter 3:10, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." The earth and the works therein shall be burned up. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Standing on the promises of Christ the Lord.

> Wm. N. Kinsley Hartville, Ohio

SEVEN BIBLE FOOLS

Part 3

"Fools make a mock at sin," Prov. 14:9. Fools have no fear of sin's power. They invite its ravages; they leap into the waves of its roarings; they approach its pitfalls, pay over its bottomless pit, and mock its scheming.

Fools take no warning of sin's slaughter. They see many strong men wounded, they behold the earth made a wilderness, and yet they rush in, thinking that they, with the dedicated for memory and honor of arm of flesh, can meet the enemy.

robs them of every vestige of honor try, paid the supreme sacrifice and and life and peace. They fiddle gave their life. During past years while Rome burns. Around them on this day the thought often came the pathway lies strewn with human to my mind, what is done in regards wreckage. On every hand there is to honor and memory of soldiers sorrow and suffering, madness and of the Cross of Christ. Each year and murder, sickness and suicides, we refresh our memory of God and broken hearts and blasted homes, His faithful servants. Each year divorce and despair, yet they mock there is set a day for the commem-

Fools make a mock at the Lord Iesus Christ, who was the sin-offering. He suffered the "Just for the unjust," He "was made a curse for us." So also "Christ was once offered to bear the sins of many." They refuse His mercy and will have none of His grace. They despise and reject the only One who can save them.

Before every unsaved sinner, God has placed salvation through the Blood of the Cross. Every one who refuses the shed Blood is lost. Let those who deny God, and defame the Word of God, beware lest they set at naught the Blood of Christ. Let them remember that God says, "Fools make a mock of sin."

(To be continued.)

Ray S. Shank 201 W. Coover St. Mechanicsburg, Pa.

BLESSED MEMORIAL

Each year a day is proclaimed and the dead of our country. Fools sing and laugh while sin soldiers who fought for their coun-

oration of the birth of our Lord and Saviour, Jesus Christ, also a day of commemoration for His resurrection. We need to keep in memory the One who was willing to sacrifice His only begotten Son and the willingness of our Saviour to give His life for our redemption. Even then do we appreciate these great sacrifices as we should?

God's Word gives us memorials of His many faithful servants, through their faithfulness they had His protection. We also have the record and memory of many faithful soldiers of the Cross of Christ and the great hardships that they endured. How traveling far and enduring threats and harsh words, even sometimes the threat of death did not hinder them from being faithful to their God. Some shortened their earthly lives by their labors in the Lord's work, through their earthly loss came eternal gain.

I believe it is good for us and we can receive a blessing, by thinking of those who have sacrificed much for our good and well-being, especially those who gave to us our human needs before we could help of your fathers, the God of Abraourselves and led us in the christian ham, the God of Isaac, and the God way of life. Do we appreciate these of Jacob, hath sent me unto you: great blessings and realize what we this is my name for ever, and this owe to our Lord and others? When is my memorial unto all generathis life is over will the Lord be tions," Ex. 3:15. The history of the pleased with our work, for the time servants of God of long ago is a is coming that we can work no great memorial for us. "Then ye the days of thy youth." Stir up your of Jordan were cut off before the

minds in the way of remembrance. It is good to have our minds upon God and His faithful servants. What will our memorial mean to us in the day of all days, when we no more live upon this earth?

"Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever," Ex. 32:13. The psalmist, David, expresses himself about the heritage of the righteous, "That I may cause those that love me to inherit substance; and I will fill their treasures," Prov. 8:21. "Not rendering evil for evil, or railcontrariwise but knowing that ye are thereunto called, that ye should inherit a blessing," 1 Pet. 3:9. The best we can do is to commit our honor and memory according to the call of God, through His Word to live it out.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God more. "Remember thy Creator in shall answer them, That the waters

ark of the covenant of the Lord; to be in the service of the Lord when it passed over Jordan, the waters of Jordan were cut off:and these stones shall be for a memorial unto the children of Israel for ever," Josh. 4:7. Cemeteries should be protected and kept as memorial grounds, especially where soldiers of the Cross of Christ are laid to rest. "In whom also we have obtained an inheritance, being predestinated according to the purpose of spring, than they have today. him who worketh all things after the counsel of his own will," Eph. 1:11.

Do we desire that God's Will be done in all things? Do our lives prove it in the sight of all men: Let us ever be mindful of what we owe to our Heavenly Father. "He that overcometh shall inherit all things: and I will be his God, and he shall be my son," Rev. 21:7. "For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," Matt. 26:12-13. "By which also ve are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain," 1 Cor. 15:2.

The apostle Paul was concerned and spoke of the great crown of righteousness. While John the revelator was on the lonely Isle of Patmos, his mind was upon God and by our heavenly Father according His beautiful eternal City. We know to our deeds done in the body. Those of some who left their earthly homes who remain true to the teachings of

and saw their earthly homes no more. We should be mindful of the uncertainity of life in this world, the certainity of death and of the life to come. What will the future bring forth for our memorial: Years ago many people desired to be buried on or near their home land. It seems there was a day when people had more confidence in their off-

Tombstones placed centuries ago often carry Bible verses, referring to the passing from this life to a better place of existence. Soldiers of the Cross of Christ are holding the highest position upon the earth. But the Comforter which is the Holy Ghost, will bring all things to our remembrance. Obedience and honor for righteousness is a command of God. I believe many of us can still remember of country school buildings where religious services were held. I fear the trend of the human family is for each generation to get farther away from God. We should be true to our Maker. that when this life is over our faithful service for Christ will be a Memorial and blessing to others.

As christian loved ones are taken from us, it should draw our mind towards heaven. Let this mind be in you, which was also in Christ Jesus. We are going to be rewarded Christ will receive a glorious reward. Our decisions through life will bring to us our reward. I believe we should be serious in our worship and service unto God and do the best we can to live the teachings of the New Testament. Many true religious services have been held in christian homes. What we need today is more true religious service, following the teachings of Christ.

Today we have the privilege and are making our own decisions for the life to come. The best in this life is God's Word and faithful service to fill and occupy our mind. Commit our memory to the things which lead to salvation, unto eternity. We must remember to faithfully serve our Lord, if we want His glorious reward. What a blessed day when the righteous will have no more memory of trouble and sorow. Are we ready for the glorious coming of Christ? Do our lives stand as a living monument in His service? Let us respect the faithful servants of our Lord Jesus, and honor those who have made great sacrifices for our good. Let us prove by words and deeds, that we appreciate the blessings of God. Departed soldiers of the Cross of Christ deserve our memory and honor. What a glorious day for the faithful of God, when the great blessed memories of eternity are theirs in reality.

Bro. J. F. Marks Rt. 3, York, Penna.

MEMORIAL DAY

It will soon be Memorial Day The time is not far away, When we place a wreath of flowers On the grave of those loved ones.

So let not one of us despair
When our loved ones are lying
there,

For they shall arise, as Christ said, And I will raise him up at the last day.

So we may meet them once more When life here on earth is o'er, They are not dead, but only sleep Let us not o'er loved ones weep.

Jesus said when He went away I will return again some day, For in the Bible He has told I'll take my sheep into the fold.

When we meet on judgment day, If none of us has gone astray, What glorious rejoicing on the other side

Then in His fold we will abide.

—William Fisher

RUNAWAY SLAVE PHILEMON 10-22

It was several hours since night had stretched her dark curtain across the sky. The household of Philemon had long been asleep, but in the corner of the servants quarters, lay a slave, who tossed and turned in his restlessness. He re-

sented his position as a slave and drew nearer, but his movement was ed on endlessly with no purpose or darting into an alley. He was footgoal. Oh! if he could be free! Free sore, weary, and faint with hunger. to come and go as he pleased. Free Turning into a side street, he and heavy breathing of his fellow servants. He crept to the window and peered out. Satisfied that all was quiet, he swung himself out of on to the market place. Tax gaththe window; dropped to the porch below then to the ground beneath. With one last look around, he sped plain sight. If he watched his on his way. He would go as far as chance he would steal some. He the market place in Jerusalem, had never stole in his life, but he where it would be easy to become felt this was a necessity. He drew lost in the crowds of people, who near. The tax collector was arguthronged there every day.

soon be upon him. As he passed an tables and chairs. Onesimus grabopen doorway, a woman threw out bed the nearest coin and fled, losing

servant. In his own reasoning, all heard. Startled, the woman turned his efforts and labors were for the and said, "Why are you lurking in gain of his master, Philemon. There the shadows? This is no place for was no gain or future for himself; beggars. Begone, or I will arouse so the days and years ahead stretch- the household!" He turned away,

to use the money he had earned for saw a small leanto or shed. The something he could call his very door was ajar so he peeped in. The own. As he grew older he could fresh straw on the floor was invitstart his own business. He could ing. He laid down and slept. He hire men to work for him, or per- was awakened by loud cursing outhaps travel in a caravan of mer- side the shed. He quickly stretched chants and see faraway places and his cramped muscles. Through a strange lands. If these dreams were crack in the door, he saw two men, to come true, there was only one who were waving their fists angrily. thing for him to do. He must run A donkey laden with wares stood away! Cautiously he raised himself just outside. No doubt this was the and listened. There wasn't a sound donkey's shed. Luckily he awoke in the dark room except the snores before the rough men found him. By this time his pangs of hunger were severe. How was he to buy food without money? He passed erers were seated at long tables, their money laid in neat piles in ing with a well dressed young man. It wasn't long until he realized he He became so angry that he knockwas both tired and hungry. He ed over a pile of money which scatlooked at the sky. Daylight would tered on the ground, rolling under a crust of bread for the doves. He himself in the mob that gathered.

of bread.

His hunger appeased, he hurried on till he came to the gate of Terusalem, where a caravan of camels were lined up ready to leave on a long trek across the desert. These camels often carried supplies of different kinds which merchants sold or traded for other wares in far countries. Several men were strapping a tent and last minute supplies on the back of the last camel. Onesimus approached one of the men, who appeared to be the chief. "Sir, let me join your company. I will gladly feed the camels and help with the odd jobs that you might give me!" "Ho," laughed the leader, "we will be travelling for many days under the scorching hot sun. It requires a strong man to lift these heavy parcels. We have no need for an unexperienced lad. such as you."

Onesimus turned back, wondering just what he should do next. He walked on and on until he saw the snyagogue ahead of him, where his master went every Sabbath day. He decided to go inside and see what it was like. Passing through the crowd, he caught a glimpse of a man, who was speaking earnestly. His eyes seemed to search the power and conviction. age of sin. He spoke of a man, who tent several blocks away. After dark

It was sufficient to buy a small loaf had risen from the dead to make this freedom possible to all men, regardless of race or nationality. Onesimus wondered what it all meant. As he listened the man continued to speak about different occupations and how men were to perform those jobs in a way which pleased God. He even mentioned servants, "Servants, obey in all things your masters according to the flesh not with eyeservice, menpleasers: but in singleness of heart, fearing God: And whatsoever ve do, do it heartily as to the Lord, and not unto men: Knowing that of the Lord ve shall receive the reward of the inheritance: for ve serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons," Col. 3:22-25.

What did it all mean? He knew what it was like to be in bondage, but so far his freedom had not brought him happiness. this preacher knew Philemon, his master and that his slave. Onesimus had runaway from him. He wanted to ask this preacher more about this sermon so that he could find out how to obtain this freedom of which he spoke, but he was afraid that he would be persuaded to return to the hearts of men as he spoke with house of Pilemon. Finally he de-He was cided to risk it. When he inquired, speaking about a new life, where a he learned that the preacher's name person could be free from the bond- was Paul and that he lived in a that night Onesimus visited Paul.

He lived with Paul quite a while and learned to love and serve him. Paul taught him the teaching of Jesus and he learned the true meaning of the word, freedom. Because he had run away from his master, Paul told him he would have to go back to his master and ask forgiveness. To make it easier for him, Paul wrote a letter to Philemon, telling him that Onesimus was now a Christian and would make a profitable servant to him. Paul had learned to love Onesimus, who had waited on Paul and been a companion to him in his lonely hours. Paul promised to pay whatever debts Onesimus might have incurred. He wanted Philemon to re- fication. If not in Class 1-O, an ceive him, not as a servant, but as i a brother beloved.

Later, Onesimus retraced his steps towards his old home. He was not alone this time, for Paul accompanied him and spent the night at Philemon's house. Onesimus no longer was dissatisfied with his state in life. He was willing to serve Philemon as a humble servant. He had learned that the only profitable way of life was the Christian way of life. He now served a heavenly master, who loved him and would reward him in the end of his life, with a crown of righteousness, then true happiness would be his.

Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio 45383

NEWS ITEMS

CIVILIAN SERVICE INFORMATION

When a registrant goes into 1-W work, his file is transferred from his local Board's office to the office of the State Director of Selective Service in your state. In Pennsylvania it is: Col. Halfpenny, 2101 N. Front St., Harrisburg, Pa. For any information on inquiries concerning your work, contact your State Director.

In any congregation, when there are applicants for membership, the Elder-in-charge or the officials should investigate the Draft status of the applicants as to their classiapplication can be filed immediately with the Local Board, and much trouble avoided (at a later date).

1-W WORKERS

Please make the following corrections to the List in the Feb. 1st Issue, pages 16-19:

#8-The address of Keller, Fred Eberly should be 1631 Allen St., Allentown, Pa. 18102.

#14—The address of Reed, Frank Leon should be N-110 Charter House Apt., Trevorse, Pa.

#15—The name should be Flory, Roland J.

and the following additions:

20. Flick, James W. Single

Stoder Memorial Hospital, R. 2, Brookville, Ohio R. 2, Brookville, Ohio Englewood Ohio Cong. Elder Ben Klepinger 8-1-66

- 21. Millyard, Wayne Earl Single Iowa Methodist Hospital R. 1, Bx. 159, W. Des Moines, Ia. McClave, Colorado McClave, Colo., Congregation Elder Isaac Jarboe 12-28-66
- 22. Young, Ray Ervin Single Norristown State Hospital Demonstration Bldg. #19, Norristown, Pa. 19401 R. 3, Red Lion, Pa. 17356 Shrewsbury, Pa., Cong. David F. Ebling 1-3-67
- 22. Hearn, Fred S. Single Lancaster General Hospital c/o Carrie Binks. 2157 Old Philadelphia Pike Lancaster, Pa. 17602 R. 3, Waynesboro, Pa. 17268 Waynesboro Congregation Elder Howard J. Surbey 1-23-67

OBITUARY

MARY I. NESS

1967, at her residence in York at high school or college, but they

the age of 90 years and 11 months. Her husband, Levi F. Ness, and a step-child, Charles G. Ness, both preceded her in death. She and her husband were foster parents to several other children. Mary became a member of the Shrewsbury Congregation soon after its organization, and was a faithful member.

Funeral services were held March 3 at the Shrewsbury Dunkard Brethren Church with Elders Howard E. Myers and Jacob C. Ness officiating. Interment was in the cemetery adjoining the church.

Sister Fern Ness, Cor.

COUNSEL FROM MOTHER'S LIPS

If it were possible I would like to have here before us a few women who have displayed in their lives what I wish to tell you in words. I would like to use them as living illustrations of the kind of life that is necessary to make one's counsels respected and accepted. If they could live a week before us as they live in their homes, I feel that we would have living examples of helpful counsel and inspiration. But should they know what I am saying of them, they would reprove me rather severely, for they are truly humble women and unconscious of their worth and the power of their influence as it radiates from their Departed this life February 28, lives. Some of them never attended have learned their lessons at the feet of Jesus and from His Word. They are women who have proved the truth of His Word, "Train up a child in the way he should go: and when he is old, he will not depart from it." For in the lives of their children are expressed the principles of truth and right that were taught and that were observed in the lives of their mothers. These children in the words of King Lemuel. "arise up, and call her blessed." They are bearing the light that is fading away in the lives of their mothers, who are subject to human weaknesses and frailties, but who are truly God-fearing women.

Such lives call for our admiration and appreciation and challenge us Coudn't she make a greater contrito follow in their paths as they have followed Christ. Such harmony, beauty, power, sincerity, and love. expressed in humility, forbid us to even mention to them what they mean to us and others, and so we say, "God bless such precious mothers, and may others rise up to take their place."

In my preparation for this subject I scanned some magazine pages, thought on some ideas in a pschology book I happened to have. but nothing so satisfied me in pro- of the trust of her husband. He in the Book of Proverbs. I hope down. When he is tried by the per-

equal. The mother described there has the character and life that make her appreciated as a counsellor, for counsels become empty words if not backed by a virtuous and consistent life. Of the mother described by King Lemuel some one has said. "Her worth reaches far above rubies. She is indeed like a jewel. for at every turn she gleams fresh radiance, and her setting does not call attention to itself."

Here we see the setting of a woman of amazing worth in an ordinary home, doing ordinary things. Perhaps some worldly wise person of her day said, "Why does she slave away in her home with the menial tasks of her household? bution to womankind by going out and sharing her wisdom in society?" It is clear that she did not take her responsibility in that way. She had a secret, which, lacking in homes today, causes crumbling of its fabric, alike among the rich, the poor, the high, and the low. Let us take a look at her. We need to learn from her as to what character and what qualities it takes so that one may speak with wisdom.

She is dependable. She is worthy viding material as the last chapter knows that she will not let him that as mothers we read that fam-plexing problems of life that come iliar yet treasured message over to the head of the home, she knows and over again. It is a description what to say that will do him good. of noble motherhood which has no She is no drag on the wheels in the

is something invigorating and bracing about her that inspires her husband as he comes home from the field or office or shop. "She is the oil can in the home," that is how "she will do him good and not evil all the days of her life."

It may further be said that such a character is not developed merely from the wedding day on, but her mother had a part in it years before. By her counsels she taught her how to conquer in her teens, and even earlier, her moods, her whims, and her tearduct flushings. Those were the deep foundations early laid for poise and stability.

She is practical. She loves and she works; she loves to work. She does not solicit mere sentimental affections. They would not satisfy her. She translates her love into deeds, by her hands, her feet, and her brain; she pours out her love in selfless service. No household duty is too difficult for her to master, nor none too unpleasant to undertake. Her hands are beautiful because they are capable. Hands really are great revealers of character. With ready mind she tackles the hundreds of little duties in the home, and things are done at their she accomplishes with her fingers. You do not find her spending the fort and loving counsel. morning gossiping with the neighbors or lazing the hours away. "She clothing." Her sense of honor is looketh well to the ways of her related to money, to her word, and

home, no clinging vine, but there household, and eateth not the bread of idleness."

> Practical women are also frugal. They have no place for waste. "She perceiveth that her merchandise is good" She knows what to buy and how much to buy. She knows how to make a tasty meal from leftovers. Her garbage can does not carry bread crusts. She knows how to freshen up old garments, and so, of course, she knows how to sew. Her house gives evidence of economy and good care. Her husband is not embarrassed to bring in friends. He knows how things will look, and vet she is no slave to the house. She can entertain as well as keep house. Her family and friends will seek her as a counselor.

Economy and a charitable spirit go hand in hand. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Someone has said, "Frugal lives and hard workers are generally the largest givers." Notice how her hands are mentioned. We can see her remembering poor Mrs. A with something from her hands. plans her money well, and it is amazing how far it goes. At least a tenth is counted sacred for God. She may not always give money, best. She amazes people at what but she gives something; her very presence is a benedicition of com-

"Strength and honour are her

to her pure life. She is straight, times, but they will be said in love She wears no masks, and she makes no pretensions in order to gain social approval. She does not try to make impressions for herself or for her children. It is no great concern to her what people think of her, but she satisifies her own standard of honor and right. She knows that she must be honorable in her own sight, in the sight of her family, us, for she had an ambitious spirit a small place well. It is honorable to see our children do the same It the window. I never knew she could

wisdom; and in her tongue is the law of kindness." Somehow she its own telling effect. understands problems and has the right word to say that helps. She lems, but fortunate is the child has long ago learned that God prom- whose mother does not exaggerate ises wisdom to those who seek it. problems and make her child un-She does not wait for situations to duly problem conscious. About a arise and then ask for wisdom, but month ago a friend wrote me that she lives daily in the fear of God she was studying adolescent psyand so translates into her daily ex- chology this semester and stated periences the wisdom that God has among other things, "According to given to her. Here let us read my findings you will have ten James 3:17, "The wisdom that is stormy years ahead." After some from above is first pure, then peace- thought there came to my mind the able, gentle, and easy to be intreat-story of the ten spies, with their ed, full of mercy and good fruits, faithless, gloomy, despairing report without partiality, and without hy- which we had just studied in Sunpocrisy."

wisdom may say stern things some-but who also had faith that God

and sincerity. Children sometimes misinterpret a mother's love when it meets them in this form. One time a girl came to my office telling a story which involved her mother unfavorably. I happened to know her mother pretty well in a favorable way. I suggested that she she must live with herself and that prayerfully consider her problem and then talk it over with her mother at Christmas time when she went and in the sight of God. Zebedee's home. After her return she said wife somehow does not appeal to something like this: "The night I came home it was late and all were for her sons. It is an honor to fill asleep but Mother, who sat by the table reading. I saw her through is better to be honorable than great. look so beautiful." Suffice it to say "She openeth her mouth with that no interview was necessary. The counsel of her mother's life had

Adolescents do have their probday school. Then I thought of the A tongue governed by heavenly report of the two who gave facts, would lead through the difficiulties that lay ahead. And so we go on hopefully in the face of problems, if we are in the will of the Lord. Psychologists can tell us many good things, and yet many of the secrets of real success are unknown to them; that is, if they do not know the counsels of God's Word and of godly people.

"Her children arise up, and call her blessed." A Sunday-school teacher, without naming Him, was describing Christ to her class. She told of His faithfulness to duty, His love for little children, His care for the sick, His patience, His selflessness, His love, and His strength. Then she said, "Who is this that I am talking about?" A little hand went up, "Teacher, that is my mother." A child who has such a mother for a counselor and guide is fortunate indeed.

"Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." It is here that we find the secret of this woman's amazing power-the fear of the Lord. She was not a woman who felt able for big responsibilites, neither was she afraid of them. It was in the fear of God that she undertook her great tasks. It was a fear of deep reverence as she recognized His holiness and power. She had a sense of her mission, and what if she would fail? So with

would lead through the difficiulties her whole being she sought Him and feared Him. The counsel of hopefully in the face of problems, if we are in the will of the Lord, honors mothers who honor Him.

Sel. from Christian Monitor

A MOTHER'S PRAYER

I do not ask riches for my children, Nor even recognition for their skill;

I only ask that Thou wilt give them A heart completely yielded to Thy will.

I do not ask for wisdom for my children

Beyond discernment of Thy grace;

I only ask that Thou wilt use them In Thine own appointed place.

I do not ask for favor for my children

To seat them on Thy left hand or Thy right;

But may they join the throng in heaven

That sing before Thy throne so bright.

I do not seek perfection in my children,

For then my own faults I would hide:

I only ask that we might walk together

And serve our Saviour side by side.

Sel. by Sister Jeanette Poorman

MOTHER'S DAY SCRIPTURES

"Children, obey your parents in the Lord; for this is right. Honor they father and mother (which is the first commandment with promise); that it may be well with thee, and thou mayest live long on the earth," Eph. 6:1-3.

"Harken unto thy father that begat thee, and despise not thy mother when she is old," Prov. 23:22.

"My son, hear the instruction of they father, and forsake not the law of thy mother," Prov. 1:8.

"For God commanded, saying, Honor thy father and mother and he that curseth father or mother let him die the death," Matt. 15:4.

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," Prov. 29:15.

"As one whom his mother comforteth, so will I comfort you," Isa. 66:13.

"He maketh the . . . woman to keep house, and to be a joyful mother of children," Psa. 113:9.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children rise up and call her blessed," Prov. 31: 26-28.

Sel., Sister Jeanette Poorman

WHERE GOD IS SEEN

In the sunshine and the flowers, In the clouds and in the rain, In the woodland and the bowers,
And the fields of golden grain;
In the hills and in the mountains,
In the autumn and the spring,
In the streamlets and the fountains
God is seen in every thing.

In the mellow light of morning,
As the day breaks o'er the hills,
And all nature wears adorning,
Till one's heart with rapture
thrills,

We can see God's hand so wondrous

As He paints the earth and sky,
Though there be no voice that's
thunderous

Tell us that He is nigh.

In the homes of peace and pleasure, Where they love and sing and pray,

And the Bible is a treasure

That they cherish, day by day,
God is seen as their Director,

As their Leader and their Guide, As their Shield and true Protector, Ever present to provide.

God is seen in smiling faces
Of the saints of ev'ry land,
As they nobly fill their places
And like heroes take their stand;
And He's seen in schools of
learning

Where they teach His blessed truth,

And where Christian hearts are yearning

For the welfare of our youth.

—Walter E. Isenhour

NEW TONGUES

"And these signs shall follow them that believe; in my name shall again by the Word of God, which they cast out devils; they shall speak with new tongues," Mark 16:17. Conversion from sin, iniquity and error display its marks of distinction and just cannot be hid. We are not just patched up and repaired here and there, but thank God we have become new creatures in Christ Jesus, 2 Cor. That "new" includes our whole being and even the tongue, though only a small member, is called an unruly evil, Jas. 3:8.

Today often there is much stirring concerning the tongues question, but this is not the tongue so difficult to understand and tame. This new tongue comes to those who have accepted the Saviour and through their belief in Him, has given them a new lease on life and is not that strange tongue often referred to by some.

Our old tongue, that worked as a result of our fallen nature: cursed, controlled by the regenerated heart, wonders of God, testifies of the come evil with good." goodness of God, gives honour and ers. I speaks in such a way and received. But these words say,

manner, that the words challenge the hearers to sit up and take notice. We who have been born is truth, employ our tongues to testify of the indwelling of the Spirit of Truth.

> John B. Shank R. 2, Box 164 Greencastle, Pa. 17225

PEACE, PEACEABLE, **PEACEMAKERS**

Rom. 12:17-21 gives clearly a teaching that is often said to be impossible and impracticable. teaching is not in accord with human reason or method, but it is in clear accord with the teaching of Tesus Christ. Notice these words, "Recompense to no man evil for evil. Provide things honest in the sight of all men If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not vourselves, but rather give place unto wrath: for it is written. Vengeance is mine; I will repay saith swore, blasphemed, lied and spoke the Lord. Therefore if thine enemy almost anything but wholesome hunger, feed him; if he thirst, give words. Our new tongue, that is him drink: for in so doing thou shalt heap coals of fire on his head. gives praises to God, speaks of the Be not overcome of evil, but over-

One of the natural ways of life glory unto God; by speaking whole- is to return in the same way we some words that are easily under-receive. We say it is only just to stood, giving edification to the hear- return in the same way we have

"Recompense to no man evil for in you, live peaceably with all men." evil." We well know the injustice of recompensing evil for good and vet how often we see it. Some men are so near like the devil whom they serve that they will engage in a business that robs others of all the good they have. They will take the money that ought to be used in buying food and clothing for children and buy tobacco and strong ways of sin.

is devilish, but to receive evil and return good is God-like. History abounds with stories of sorrow and death that resulted from returning evil for evil. The trouble continues and grows in intensity as hatred ness man says, "It is impossible to and vengeance try to recompense for the evil that has been done. Had the second party only been willing to bear the evil the first party committed, how different the story would be!

"Provide things honest in the him. sight of all men." All of us look at matters from our own point of view. of vengeance. This is the question We feel that we are honest in our of punishing the evildoer. We often providing, but another sees it from heard people say that they could his point of view and feels that he bear the injustice, or, it would be has not been given an honest deal. much easier to bear the injustice These words tell me to provide for than to correct the aggressor, but things in a way that is honest in his evil must be punished. The evilsight. What would this rule mean doer must be taught that he cannot if both labor and capital were will- wrong others without suffering. It ing to apply it to their differences? is for his good and the good of

Most of us say we are willing to do our part, willing to go halfway. These words say we are to be willing to go all the way for the sake of peace. A teacher giving lectures in counseling gave this advice. Always have your client feel that you are letting him do and say what he wants. Try to lead him, for he will resent, and likely resist, being drink in its stead. Such are the forced. Never tell newlyweds that marriage is a fifty-fifty deal, but tell To receive good and return evil both groom and bride, that to get along, each will need to go much more than half the way. The Germans have an old saying, "The smartest gives up" which, if followed, will work for good. The busiplease everybody," but this verse says that we are to do all we can to live peaceably with all men. It is a large assignment and a high good, but it is the ideal every child of God should always have before

Verse 19 deals with the question Verse 18 tries all our resources, others that we show him what suf-"If it be possible, as much as lieth fering and sorrow his evil deeds

what he has given to others.

It is for his good. He needs to have the lesson, so we proceed to administer the punishment. We justify our conduct by the argument that he must be made to suffer for causing others to suffer. At first thought such reassurement may sound all right, but by further thought all of us can see that it is not good in practice. What wise parent is there who permits his children to settle their differences in such a way? We all agree that it is the duty of parents to administer correction.

A schoolteacher was having difficulty with pupils fighting on the way to and from school. His supervisor came to help out in the situation and gave the teacher this advice, "When your pupils get into a fight, punish both of them. Punish the one for starting the fight, punish the other for striking back. If one pupil misuses another it is in your place to correct the evildoer; it is not of the one who was injured, nor his friend."

A porter on a train out of Kansas City found in his car a man who had had enough liquor to make him unhandy. He was not mean, just nosey. To the relief of the passengers and the porter, the man soon came to his destination. A passenger who noticed the porter's concern asked him what he would do if he should have a passenger on Cain and said He would punish

bring to others, returning to him who had had so much liquor that he became a hazard to the other passengers. The porter told how some months before this, as their train left Kansas City, he noticed a passenger who, he felt, would soon be causing trouble. When the train stopped at a station he called to a point ahead to have an officer of the law there come on the train and take care of this disturber of the peace. This was his further comment, "Why should I try to take this man in hand? That is not my work or charge. We have peace officers whose charge it is to maintain peace, so why should I become involved?" We agree. The porter was right.

In a church community there was a certain young man who showed a spirit of domineerance. He was causing disturbances by running things to suit his wishes. One of the fellows decided he should be taught a good lesson and on the next occasion gave him a beating. A wise uncle reproved his nephew for this conduct. In defense of his action the nephew said that the young man needed what he had given him. "Yes," said the uncle, "He needed all you gave him and perhaps more, but the mistake you made is, it was not yours to give."

The Lord says, "Vengeance is mine: I will repay." This has been the position the Lord has taken from the beginning. The Lord put a mark the person sevenfold who would slay Cain, in vengeance of his slaying his brother. The Lord was interested in stopping at once the shedding of any more blood.

There are several good reasons why I should not take vengeance into my own hands. I am not able to see all the implications that have entered into the case. It is not in my power to administer the punishment that the offender deserves. And lastly, it is mine to show the love of God and the spirit of Christ who came, "not to condemn the world," not to destroy men's lives, but to win them to God by bearing reproach and giving His life as a ransom for many.

The words of verse 20 are very much like those in Proverbs 25:21-22. It is interesting that the wise king of Israel gave this truth to Old Testament people. It was given at a time when a law of justice was in effect as a pattern of good conduct. This is living above the law. It is proposed to win the offender rather than to protect one's own interests. To give food to a hungry enemy and drink to one who would harm vou if occasion permitted is a test of one's character.

Jesus taught this same truth in faithful friend. His great Sermon on the Mount which is recorded in Matthew chapters 5-7. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cannot be overcome with more evil.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also," Matt. 5: 39, 40. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. 5:44.

We have now brought together this same truth from three books of the Bible, as taught to us by the wisest man of the Old Testament; by Jesus Christ in His great sermon, in which are given the principles of His kingdom; and by Paul, the great New Testament teacher and leader. The history of human relations clearly shows that the way of resistance on the part of individuals and war by nations has not brought blessing and happiness, but rather a continuance of trouble, destruction, sorrow, and death.

Experience also proves the worth of this teaching. The Christian who has taken this teaching and has practiced it in his social and business relations has demonstrated how the individual who was hostile. cruel, and selfish, has been helped to see the wrong of his way of life and has been won as a sincere and

It is an eternal law. We reap what we sow. "Like begets like." "Whatsoever a man soweth, that shall he also reap," Gal. 6:7. Evil cheek, turn to him and other also. The Lord, the church, and the world

to believe His promise and take His way in relation to those who harm the happiness and blessing of others.

The final question is, Will we allow evil to overcome us, or do we choose to overcome evil? It is a personal question of defeat or victory, of loss or gain. All must admit that as soon as we strike back at the person who has struck us we have stooped to his low level and are employing his poor tactics.

The problem of peace is real with each of us. As we associate with others we meet those whose lives are calm. They enjoy a stability of lived before it. God is looking to character and life which many would do well to covet. Their lives are radiant with love and good will which stimulates peace and joy wherever they go. They possess "the peace that passeth all understanding." It is acquired and maintained through living in keeping with the first two verses of Romans 12. Their lives have been transformed by the renewing of their minds and they have presented themselves, body and all, to the Lord.

"Behold, how good and how pleasant it is for brethren to dwell together in unity," Psa. 133:1! This could be a much better world if all of us would exercise peaceable relations to each other. A home where peace abounds can endure many hardships and yet be a place | First, you need to be saved from of happiness. But without peace, your sins. "For all have sinned,

need more people who are willing wealth, health, and prosperity can not make it a happy place. If there is unity and peace the church may be in need of many material blessings and yet prosper and witness effectively for the Lord.

> "Blessed are the peacemakers: for they shall be called the children of God," Matt. 5:9. You will need to ask the Lord for enduring grace and unwavering faith in order to live the role of a peacemaker. may take much of self-denial, even to the point of giving up one's life; yet the world always needs to have the true character of Jesus Christ vou to be one of His messengers and ambassadors of peace.

Harry A. Diener, in Christian Monitor.

HOW ARE YOU?

You are well? That's fine. You hope to remain so? That's natural. You may be disappointed? That's possible. You will die? That's sure. You better start to get ready? That's wisdom

You want to be right?

That's promising.

You do not know the way?

Then listen.

Rom. 3:23. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23.

Second, you cannot save yourself. "Not by works of righteousness which we have done, but according to His mercy he saved us," Tit. 3:5. "For by grace are ye saved through faith: and not of yourselves: it is the gift of God: not of works, lest any man should boast," Eph. 2:8-9.

Third, Jesus Christ alone can save. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. "For he (God) hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him," 2 Cor. 5:21.

Fourth, here is your part. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts," Isa. 55:6-7. "Believe on the Lord Iesus Christ, and thou shalt be saved, and thy house," Acts 16:31. "If thou shalt confess with thy mouth the Lord Jesus. And shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. 10:9. Do it now, "Behold now is the day of salvation," 2 Cor. 6:2.

Note: You cannot earn salvation. June 11-The Unmerciful Servant.

and come short of the glory of God," You cannot pay for it after you get it. Salvation is in Christ. The Bible says, "He that hath the Son hath life," 1 John 5:12. If you accept Christ, you have Him; and if you have Him, you have life. Jesus said. "Him that cometh to me I will in no wise cast out." He loved you enough to die for you.

Sel. by Sister Della Beeman

The nature of seed is to multiply. Be careful therefore, what you sow.

The only Christ some people will ever know is the Christ they see in you.

SUNDAY SCHOOL LESSONS **FOR JUNE 1967**

PRIMARY LESSONS

June 4—Andrew's New Friend. I Chron. 16:8-10; John 1:35-42. June 11-A Good Neighbor. Luke 10:25-37.

June 18-Four School Boys. Daniel 1.

June 25—A Boy's Lunch. 6:1-14.

ADULT LESSONS

June 4—The Wise Steward. Luke 12:41-59.

- 1-Do we increase our responsibility when we accept Christ?
- 2—What are most men doing, matching the Scripture to their own way of life or living a life to match the Scripture?

Matt. 18:23-35.

1—Does our forgiveness too often come only from the lips and not from the heart?

2—Can we manifest a forgiving spirit that is consistent unless we first acknowledge our own wrongs?

June 18—The Lost Sheep. Matt. 18:1-22; Luke 15:1-10.

1-Do we too many times fail to realize our responsibility to the Mon. 12-Heb. 12:1-11. lost?

2—Does -self - righteousness rob men of the desire to save the lost?

June 25—The Two Sons. Matt. 21:23-32

1—Do we have covenant breakers in the Church today?

2—Which of the two sons can we be likened unto?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR **JUNE 1967**

PATIENCE AND ITS REWARDS

Memory verse, Luke 21:19, "In your patience possess ye your souls."

Thurs. 1-Luke 8:11-18.

Fri. 2—II Cor 6:1-13.

Sat. 3—II Cor. 12:1-12.

Memory verse, Rom. 5:3, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience."

Sun. 4-Rom. 15:1-13.

Mon. 5—Col. 1:1-14.

Tues. 6-I Thess. 1:1-10.

Wed. 7-I Tim. 6:1-12.

Thurs. 8—II Tim. 3:1-17.

Fri. 9-Titus 2:1-15.

Sat. 10-Heb. 10:22-39.

Memory verse, Rom. 8:25, "But if we hope for that we see not, then do we with patience wait for it."

Sun. 11—Rom. 5:1-11.

Tues. 13—James 1:1-18.

Wed. 14—James 5:1-12.

Thurs. 15—I Peter 1:1-14.

Fri. 16—Rev. 1:1-9.

Sat. 17—Rev. 3:7-12.

Memory verse, II Thess. 1:4, "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ve endure."

Sun. 18—Ecc. 7:1-9.

Mon. 19—Rom. 2:1-13.

Tues. 20-Rom. 12:1-21.

Wed. 21—II Thess. 5:9-28.

Thurs. 22—I Tim. 3:1-16.

Fri. 23—II Tim. 2:11-26.

Sat. 24—II Thess. 1:1-12.

Memory verse, Heb. 6:12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Sun. 25—I Peter 2:9-25.

Mon. 26—Psa. 37:1-11.

Tues. 27-Psa. 40:1-11.

Wed. 28—Isa. 40:21-31.

Thurs. 29—Rom. 8:13-28.

Fri. 30—Heb. 6:1-15.

Hess Willis A. r3 jan 69 IBLE MONITOR

VOL. XLV

JUNE 1, 1967

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WORKING TOGETHER

consolation grant you to be likeminded one toward another accordtakes and come short of His Will; Dear reader, as you live, talk, yet He has patience with us, He worship, go about the duties of comforts and encourages us, and life and labor toward your soul's He will even forgive us completely if we ask. While worshiping a mind and one mouth"? As we view are impressed with His concern for one another, from the vilest sinner us and we are led to have concern for our fellowman.

We are taught to bear the infirmities of the weak. We are to please our neighbor for his good. and purpose. You cannot deny facts,

Christ Jesus has taught us. "For God, who commanded the light to "Now the God of patience and shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the ing to Christ Jesus: that ye may face of Jesus Christ," 2 Cor. 4:6. with one mind and one mouth The purpose of all our living and glorify God, even the Father of our serving is, that God may be glorified. Lord Jesus Christ," Rom. 15:5-6. Even if we pray as we have been How thankful we can be that we taught, after addressing the One to have a God of "patience and con- whom we are praying, we desire and solation." Though we make mis- pray that His name may be hallowed.

salvation; do you do it with "one God of patience and consolation we various individuals working with to the most consecrated Christian. wherein does the most trouble come? When they do not agree, when they no longer have one aim We are to remember that even the downfall of any endeavor is lack Christ's aim in life was not to please of unity. Whenever anyone puts Himself. We are to be like-minded self above the endeavor of several, one toward another, according as that endeavor suffers severely. The Christ Jesus has taught us. First, we power of the unity of "one mind cannot begin to do these things un- and one mouth" towards a certain less we know and understand what endeavor is unbelievable. The lack

of unity breaks up criminal groups of praise, honor and glory to God; and it will break up churches too. It is a must that Christians should agree in everything, that they may better glorify God. We can be very thankful to Almighty God for freedom of conscience, but is it possible that with all the faiths in the land, that you cannot find one faith which you can wholly and unreservedly ally with? We each must be very careful of the basis of our faith and practice. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John 17:21.

Christ came to earth to reveal to us God's Will, therefore we cannot glorify God unless we do it according to Christ Jesus. It is desirable that Christians should agree in everything, that they may put together their full force to praise God together. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10. That word beseech comes to us with a very strong plea. Paul's first plea is the harm, the humiliation, the lack working together?

which has been caused by divisions. The apostle does not muffle his admonition but he is very minute about it "that ye be perfectly joined together in the same mind and in the same judgment."

Sometimes we are all made to realize as Peter admonishes us, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction," 2 Pet. 3:16. We dare not take the New Testament too lightly, but we must meditate and pray over it, that we may rightly divide the Word of Truth. Christ. said that He would give power to the church that He would build, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," Matt. 16:19. In Acts 15 we find this power being used, in a multitude of council, and the joy which resulted from this wise council, guided by the Holy Spirit and God's Word. Again we find Paul admonishing according to the name of our Lord the church, "Nevertheless, whereto Jesus Christ, that which is by His we have already attained, let us authority. That we all speak, un- walk by the same rule, let us mind derstand and proclaim "the same the same thing," Phil. 3:16 Dare thing." Alas, we cannot estimate we even think of anything else than

THE CHRISTIAN WALK

."Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling saviour," Eph. 5:1-2. How are we as Christians walking?

Many times in life we are confronted with problems to which we have difficulty finding the solution. Good moral people of the world proceed on the basis of what is right and what is wrong. Is this sufficient for the Christian? Or should we look a bit further? Someone has said that "the good is the enemy of the best." Are we seeking the best? The apostle is here beseeching us to be "followers of God." Our supreme desire should be to do the will of God. "If any man will do His will, he shall know of the doctrine, whether it be of God," Ino. 7:17. Again, "And be not conformed to this world: but be ye transformed by the renewing of your mind," Rom 12:2. Be not like unto, or be not in harmony with the world.

Will there not then be a difference in our tastes and habits and in our goals in life? How then may we know whether a particular thing is right or wrong or whether it is the "best"? "Let us lay aside every weight, and the sin which

run with patience the race that is set before us," Heb. 12:1.

The apostle seems to make a difference between weight and sin. We can be sure every sin is a weight upon us, but is every weight a sin? "Where no law is, there is no transgression," Rom. 4:15. therefore sin is the transgression of the law. But what of the problems about which we find no law? May we not apply some other rules and see if the problem could be a weight? Let us consider if it is a hindrance to me. Does it slow me down in this "race that is set before us"? Does it dull my enthusiasm for the Christian walk of life? If it does, then it is a weight

Then we must think of our influence upon others. It is just possible that the thing which is not a weight upon me, may be a weight upon someone else. We each have our weaker points and Satan is quick to try to take advantage of those weaknesses. If I am doing that which seems correct to me, yet it offends someone else, I am placing a stumbling block before him. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14.21

Then too, we should consider if it is to the glory of God. There should be nothing in the life of the Christian that we cannot do to the doth so easily beset us, and let us glory of God, "Whether therefore

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ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10:31. "So run that ye may obtain," 1 Cor. 9:24.

> Bro. Walter Bird R. 1, Converse, Ind. 46919

"THE TWO FAMILIES"

ilies in which we may be born. We them, If God were your Father, ye must be in one or the other. We would love me: for I proceeded are either in the family of Christ forth and came from God; neither family of Satan. Both of these are Why do ye not understand my Word. First: in Luke 8:19-21, we hear my word." have these words, "Then came to Let us pause here a moment and him his mother and his brethren, meditate. Many cannot understand and could not come at him for the the Word of Christ, the holy Scrippress. And it was told him by cer- ture's, because they refuse to hear tain which said, Thy mother and His words, turn a deaf ear to them.

thy brethren stand without, desiring to see thee And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."

The conditions which place one in the family of Christ are here clearly stated. What are those conditions? Those conditions are both hearing and observing God's Word. which means obedience thereto. Rom. 10:17; Matt. 28:20. Hearing God's Word leads one to faith. and faith leads us to obedience. which is keeping the commandments. Hence, keeping God's commandments are essential to man's salvation.

Second: the family of Satan. John 8:41-45, "Ye do the deeds of your father." Here Jesus was condemning the scribes and the Pharisees, who were tempting Him. Hear His condemnation? "Then said they to him. We be not born of fornication (insinuating that Christ was so born); we have one There are only two spiritual fam- father, even God. Jesus said unto (of God), or else we are in the came I of myself, but he sent me. pointed out by Christ in His Holy speech? even because ye cannot

This was the case with these whom how he must be "baptized into Jesus Christ condemned. "Ye are of your | Christ," Rom. 6:3-4; in order that father the devil, and the lusts of he may put on Christ, Gal. 3:27; your father ye will do He was a in what manner he is to be born murderer from the beginning, and of both water and Spirit, in order abode not in the truth, because to enter into the kingdom of God, there is no truth in him. When he the Church, which He purchased speaketh a lie, he speaketh of his with His own blood. own: for he is a liar, and the father of it. And because I tell you the fied by God's Divine Grace, be truth, ve believe me not."

Christ's family if we refuse to obey and will stand justified by Christ's His commandments, the nature of blood, which He shed on Calvary's our new birth, which places us into cross for you and me, and for all that family, if we fail to keep His men. Beloved reader, this is a posicommandments? Have you been tive Gospel. Brethren and Sisters, born into God's family or are you will you pray: pray, pray, that this in the family of Satan? One may preacher will always preach a posiask, what is the Will of God, con-ltive and not a negative Gospel? cerning this being born? How may We are sure that this writer does I know the doctrine of the New not have any priority in the under-Birth? What is the New Birth? standing of God's Word, to think You can know, Jno. 1:13; Jno. 3:3; anything like that would be the 5; 1 Pet. 1:23; 1 Pet. 3:21.

in Jno. 7:16-17, "Jesus answered terpretation." However, we should them, and said, My doctrine (teaching) is not mine, but his that sent me. If any man will do his will (the Word is His Will), he shall the present, the power of interpreknow of the doctrine, whether it be of God, or whether I speak of our fathers in the Church have had myself." Beloved, if any man (sin-that power. We are born into ner) will have a mind, or will, to Satan's world' by the will of man, hear Christ's Word and to do the and, unless our souls are later born Father's Will, he will know how into God's family, we live and die to be born into the family of God. in Satan's family and must spend He will know, after hearing, how eternity with our father the devil, to be "born of the Word of God," Jesus said in Luke 13:26-28,

That one will then, stand justijustified by true faith, be justified Dear reader, can we be born into by obedience of God's good works,

most absurd. The holy Word of How may one know? Jesus said God, is "without any private inbe mindful of the fact that the "Church" led by the Holy Spirit had, both in the past and also in tation of that Word, and we believe

"Then shall ye begin to say, We ers that abound in New York City have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ve are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Why? Because the door will be shut. For verse 25, above, says, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open to us; and he shall answer and say unto you, I know ye not whence ye are." See also the account of the rich man and Lazarus, Luke 16:22-31.

We thank our God today, that He has provided a way of escape through the sacrifice of His only begotten Son, that we can be saved.

> Bro. Wm Root 1612 Morphy St. Great Bend, Kans. 67530

SEVEN BIBLE FOOLS Part 4

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who builds his house upon the tion can no man lay, than that is sand," Matt. 7:26. The first con-laid, which is Jesus Christ." sideration in any building is a firm | Some build upon church memberfoundation. The care given to the ship and upon church ordinances. foundations of the great sky scrap- But who can safely build upon the

amazes one because of the solidity of the base that marks man's genius in making secure what he builds thereon.

Yet, too often the very men who go down and down for solid rock, and who build with utmost caution the concrete foundation work of earthly buildings, are building their hopes of Heaven on the shifting sands. Note some of the "sandy" foundations upon which men build their hope of eternal life. Some build upon their own righteousness. They think that human goodness can be achieved and that, when it is achieved, it will suffice all demands for an entrance into eternal life.

The Word of God, however, says, "Not by works of righteousness which we have done." How can our righteousness save, when our righteousness is no more than filthy rags? Some build upon some great and noble deed. They make a donation and bountiful gift to some worthy cause, and think they bought their way to Heavenly bliss. They do some humanitarian work, they build an orphanage, or a college, or a city hospital, and think themselves entitled, thereby, to a full salvation. But all these are building on the sands. For, "Other founda-

church, for the church is no more than a superstructure, and is, itself, a building and not a foundation for the building. The Church is an assembly of the saved, and not an assembly of the unsaved. The unsaved, by practicing those things which belong to the saved, cannot thereby become saved. "Ye must be born again." We need to get back to the Rock of the Scriptures. and remember Christ is the Word.

"My hope is built on nothing less, Than Jesus' Blood and righteousness.

I dare not trust the sweetest frame. But wholly lean on Jesus' name. On Christ the solid rock, I stand, All other ground is sinking sand." —Author not known

Let us notice the end of the one who builds upon the sand. "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." God will sweep away every refuge of lies. every false hope, every false trust will prove futile in the day of His judgment. Only those who have builded upon Christ will stand. The others will go down in the storm. He will judge righteously. In that day there will be but one hope and neglected that gangrene set in and that is Jesus Christ.

(To be continued.)

Ray S. Shank 201 W. Coover St. Mechanicsburg, Pa.

THROUGH MY MINDS EYE, I SAW AND FELT THE PRESENCE OF GOD IN THE DEATH OF A SAINT

When you read this story, turn off the radio and turn the lights low.

On day a crestfallen little lady slipped into the church and timidly took a back seat, scarcely looking up. After the sermon, everyone seemed so friendly and kind that it made her feel at home. (This can and should be done in all of our churches.) The lady soon asked to become a member and was received in the regular way, Trine Immersion, Matt. 28:19, the only formula given in the Word of God for Christian baptism.

These new found friends made her very happy, and she was very eager to do all that she could to show her appreciation. She even helped repair the old church. We learned that the home she came from was very wicked. We can best describe it by what was going on in and about it. In a drinking brawl two people were shot to death on its premises.

This little woman was with child, and received little or no care. When her baby was born she was so there was little hope for her recovery. We were called to her bedside for the anointing service and prayer, James 5:14, and the laying on of hands, Heb. 6:2.

over her face and her eyes reflected His instructions. Do not look back, the joy of victory. Reaching both hands as high as she could, she exclaimed, "Those hands, those lovely hands!!!" Then her arms dropped lifeless to the bed. She was gone. We love the story of how Lazarus was carried by the angels into Abraham's bosom. Luke 16: 20-25. But here Jesus came in person for this dying little mother who dared to face the odds of even her own household to confess and accept Christ. Glory! Matt. 10:32, Luke 12:8.

I need not tell you that the room was filled with the Glory of God. Yes, through our mind's eye we saw and felt the presence of God. I preached this little mother's funeral. The church was packed and this expression was given by many, "This was not a funeral, this was heaven." Through the mind's eve you could see and feel the very presence of God.

> James F. and Anna C. Swallow 6560 Sonoma Mt. Rd. Santa Rosa, Calif.

WARNING

Instantly a heavenly smile came Him, never turn back, or away from For no man having put his hand to the plough, and looking back, is fit for the kingdom of God, Luke 9:62.

Enoch was a type of the church and he walked and talked with God from the time Methuselah's birth till God caught him up unto Him-Methuselah was a type of self. If we want to go with Christ. Christ (and I am sure we do) we must walk with Christ from the time we put on Christ, until the end of life or until translation. No turning around or going back, but a constant moving upward from victory to victory in Christ if we are to be His bride.

As we are conscious of and sorry for our sins Christ's blood atones if we meet His requirements of faith, repentance and baptism. But when we knowingly and wilfully turn back again to old sins after we are convinced and convicted what is God's Will, then it is us who must make the sacrifice. Then we are under the wrath and judgment of God. Read Heb. 10:26-39. Also to him that knoweth to do well and doeth it not to him it is sin.

Elders, ministers seek the Lord Flee the danger! Seconds till and cry out the warning. Flee the midnight, the Bridegroom cometh danger for storm clouds are rolling. and we are not ready to go with like flint let us set our faces on Him to the marriage supper. Seek Christ and keep them there and the Lord, cry aloud for direction, never look back to Babylon in any yield to the Lord in repentance, way. The hour is late. Remember heed His voice, follow Him, obey the foolish virgins who tried, too late, to get ready What anguish, will cry (not pray) for the rocks what agony, what rejection, what and mountains to fall upon them; crying arose from those foolish vir- no time, no time for the world and gins. Which company do we want all its splendor for that will be to be in? Christ said, "When I come will I find faith on the earth?" Who will heed the call?

It is not far from earth to heaven if we go straight forward. It is the floundering around, looking back, going back that takes the time until the door is closed. Remember Israel's 40 years' journey in the wilderness when it should have taken only a couple months. We cannot be slothful in the Lord's work and expect to win the rewards. Are we any better than those who fought to win the prize and sailed through bloody seas? We must be born again from the inside out, and not from the outside in. We dare not be ashamed or slothful in the Lord's work, but go forward unflinching and unafraid of Satan and his forces, then Christ will win through us and for us.

Flee the danger, cry aloud shepherds, spare not. Seconds till midnight—no time for earthly pleasures for there will be weeping and wailing and gnashing of teeth; no time for earthly treasures for the rich man will pour out their money in the street and trample it under their feet; no time for fashionable clothes for they will wear sackcloth; no time for amusements for they will be in anguish and agony; no Lancaster County congregation time for fame or politics for they plans a two-week Revival, from

burned up. Flee the danger! Cry aloud, for it is a late hour to seek God. Who is on the Lord's side? Whoever you be, let us not be afraid to stand for Christ, for that is the only way we will ever be permitted to attend that great marriage supper.

Flee the danger! flee the danger! to Jesus return, pray for and accept the guidance of the Holy Spirit. We are powerless without Him.

Ruth M. Snyder R. 2, Box 122 Oakland, Md.

NEWS ITEMS

CLEARVILLE, PA.

The Lord willing, the Mission at Ward's church plans a ten-day revival, from June 23 to July 2, with Bro. John Peffer of Springfield, W. Va., as Evangelist. Services each evening at 7:30 P. M. D.S.T. All-day services on July 2 with a basket lunch. Beginning with the first Sunday in June, there will be services each Sunday at 10 A. M. D.S.T., Sunday-school followed by preaching. All who can are urged to attend any of these services.

Bro. Eldon Mallow

LITITZ, PA.

The Lord willing, the Northern

June 18 to July 2, with Bro. Paul Hartz as Evangelist. A hearty invitation is extended to all who can attend.

Susanna B. Johns, Cor.

SAVAGE RIVER, MD.

The Broadwater chapel congregation is looking forward to a Revival meeting, from July 28 to Aug. 6. Eld. Jacob Ness from York, Pa., will be the Evangelist. Lovefeast services Saturday, August 5, at 2 P. M. All-day services on Aug. 6. We need your prayers and attendance, that the Lord's Will may be done.

Sister Bertha Dorsey, Cor.

BETHEL, PA.

Bethel congregation privileged to hold another two-week Revival, with Bro. John Peffer as Evangelist. Bro. Peffer brought us spirit filled messages throughout these two weeks. Although there were no converts each one of us are more responsible than before. We were happy to have Bro. Peffer with us and also his family on two Sundays. May we remember Bro. and Sister Peffer and family as they return to their home

On April 30 we held our spring Lovefeast. We were blessed with a beautiful day and a good crowd. The visiting ministers throughout the day were Brethren: George Replogle and Ben Klepinger of Engle-home is at Upper Kaibeto Boarding wood, Ohio; John Peffer of Ridge, School, Tonalea, Arizona 86044.

W. Va.; Adam Fahnestock, La-Verne Keeney, Allen Eberly of Lititz, Pa.; Ray Shank of Mechanicsburg, Pa.; and Jacob Ness of Shrewsbury, Pa. These brethren gave us many thoughts on which to ponder. In the evening 112 surrounded the Lord's table, with Bro. George Replogle officiating. want to thank all the visiting brethren and Sisters and friends, for coming and worshipping with us during these meetings. We extend an invitation to all to come back anytime.

Sister Darlene Longenecker, Cor.

THANKS

I want to thank each and everyone for the lovely cards and gifts I received, while I was in the hospital and at home. I really appreciated every one. All I can say is, Thank you and may God bless each one of you.

Sister Amy Kegerreis

MARRIAGE NOTICE

Sister Urania Amanda Williams, daughter of Bro. and Sister John Williams of Dallas Center, Iowa, and Bro. Marvin Gene Flory, son of Bro. and Sister Claude Flory of Pioneer, Ohio, were united in marriage March 11, 1967, at the home of the bride's parents, by Bro. Harley Flory of Defiance, Ohio. Their

OLD BIBLE MONITORS

Anyone coming to General Conference and having room to bring old copies of the Bible Monitor, which you do not want, the writer would like to have them. I especially need all copies of the first six years, 1923 to 1927.

> Elizabeth A. Alltus 2813 Fitzpatrick Ave. Modesto, Cal. 95350

SOUTH FULTON, ILL.

When Bro. and Sister Floyd Swihart came in July, they brought with them a little visitor from Navajo Land. Her name is Janeth Toledo. I had the special privilege rich man's castle. From a sense of of teaching her in Sunday-school outward duty no doubt, the rich class. The Scripture verse she recited was 1 Pet. 5:7, "Casting all your care on him; for he careth for you." Her enthusiasm for learning the Bible stories deeply impressed me. With all the burdens and sorrows of her people, she has from the rich man's table. The rich learned that there is a God, who knows of their troubles and that He cares. How wonderful, for those of us who have known of God's protecting care, all our lifetime, to be able to help teach it to others.

the future. Each of us face a future are like the cries from our own every morning, things still to come; heart, and as we read them we can to be done; to be spoken before the understand that the Lord will help night falls. We trust each day unto us with our problems. The Psalms God, for we all know our plans are have much comfort and inspiration

ing. Even such ordinary things as caring for farm chores or household tasks. Like our little Indian friend said. We should cast all our care on Him.

Ouote: What is future? All that we know of it is in God's Word. In latter days perilous times will come, such as personal harm to the body causing suffering. One person may die instantly and another may suffer for years. Perilous means: dangerous, risk or exposure.

God's Word was written for every generation, for every need of man and for all stations of life. from a beggar to a rich man. We read that a leper sat at the gate of a man may have tossed him a coin. Some years later the beggar lay at the gate of the castle when the rich man returned from a trip. The beggar was full of sores and desiring to be fed with the crumbs which fell man should of been ashamed as he remembered his luxuries, which he would not share with the beggar.

Sometimes we need to be cast down to be raised up, that we might be brought closer to our fellowman Bro. Swihart's message was about and to God. Many of the Psalms changed sometimes without warn-for us. If we linger long enough

an answer for our daily living problems. The widow pleaded, Lord this is my only son. The blind man said, Lord help me. They both had faith that they were coming to a source of strength.

Elijah came to the widow for bread. She said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse, and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die," 1 Kings 17:12. Elijah told her first to make a cake for him. then for herself and her son. She and the barrel of meal wasted not. neither did the cruse of oil fail.

These stores actually happened to men and women, like you and me, to show us the power of God. In our life our meals and brooks diminish, but like the widow who listened to Divine instructions, we too will receive a fresh supply as we walk with God. There is nothing new under the sun. The sufferings, disappointments, sorrows and the light are both alike to thee," and our cries for help are the same Psa. 139:7-12. When we come to kind of emotions and feelings which the sunset of life, God is there. the fathers had in the times of the There is much in the Psalms to prophets. We have not overcome sustain us. these heart cries, we still cry as in broken heart is the Creator of the Psalms "help me."

David and his sheep on the hills God, who controls even heaven, was

at the foot of the cross, we can find had problems. Others were toilers of the soil, of pottery, or fishermen. some dealt in merchandise, some dwelt in palaces and others in desert places. Though life had many problems, yet each of these writers had a song in his heart. David was compelled to hide from Saul. Today the enemy of our soul is pursuing us relentlessly. David was always alert, seeking safety and trusting God. God delivered David and He will deliver us if we fully trust Him.

David informs us of the far-reaching power of God, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If did according to the saying of Elijah I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness He that healeth the stars. As David watched the stars Moses and David wrote their and saw God's wonderful control of heart feelings, joys and sorrows. them, he pondered how such a great

mindful of man and his problems. Let us realize the vast power of God. Our forefathers had to cross the ocean unto a strange land, to find freedom of worship of their God. How much do we cherish this freedom? Are we using it properly?

Death's arrows do not always strike the wicked, Sometimes misfortunes and tornadoes strike those who we feel are living nearest to God. God has not always promised safety. Christ warned us whom to agara of eternity. If everything is fear, "Be not afraid of them that made secure by faith in the Lord kill the body, and after that have no | Jesus, we need not fear for He will more that they can do. But I will bring us into the "desired haven," forewarn you whom ye shall fear: but if the Saviour is not in the boat, Fear him, which after he hath killed then our craft will soon be wrecked hath power to cast into hell; yea, on the bleak, rocky coast of per-I say unto you, Fear him," Luke dition. 12:4-5.

have we to be concerned about? been rescued. But just a bit nearer One asked, Where was God when the roaring cataract there is a spot my son met misfortune? Another beyond which it is impossible to answered, You did not worry when effect deliverance. This is known my son was killed. We are each as "Redemption Point." Beyond safe, if we are secretly armed with this unseen line the undertow is so the whole armour of God. Nothing powerful that to venture there is to can be safer for any one, than "Safe court certain death. So, too, in in the arms of Jesus."

> Sister Elta K. Blythe 822 W. Calhoun Macomb, Ill.

pointing toward God.

REDEMPTION POINT

"Now is the accepted time; behold, Now is the day of salvation," II Cor. 6:2.

The tyranny of time bears all of us relentlessly toward the shores of eternal destiny! Our boat at first appears to glide slowly down the stream of life, then it gathers speed, and by middle age it already seems to fairly fly toward the Ni-

In the Niagara River, a distance We should be very concerned above the lashing whirlpool about fulfilling the purpose which water that precede the falls, fool-God has for our individual life. hardy individuals have occasionally When that purpose is finished, what ventured and with great difficulty human destiny there is a point beyond which the soul cannot be saved.

For here are applicable the fearful words, "My Spirit shall not al-Nature is an outstretched finger ways strive with man," Gen. 6:3. This invisible line stretched upon

the soul is unmarked by earthly devotional covering by women in perception, but to pass it means worship or when praying. It seems eternal doom. Is it any wonder that Paul had previously given instructhe Lord urges upon us frail creatures of time the need of immediate obeyed, and others did not, divisions spiritual action? Now. Now, before you pass "Redemption Point," find fers to the practice not as a csutom. salvation in Christ! The maelstrom but as a divine ordinance, and a of hell is just ahead, friend. Tomorrow may never come, or if it 14:37. There are those that object. does, it may be too late. Oh, do not drift on without Jesus. Shipwreck a tradition, yet Paul calls it a comis certain unless the Eternal Pilot takes the wheel. Be saved today.

"Dark is the night, but cheering is the promise;

He will go with me o'er the troubled 2 Thess. 2:15. wave:

Safe He will lead me through the speak this commandment not only pathless waters.

Jesus, the Mighty One, and strong to save."-Fanny J. Crosby. Sel. by Sister Ada Whitman

CHRISTIAN WOMAN'S DEVOTIONAL HEAD COVERING

In the first epistle of the Apostle divine ordinances given by inspiration of the Holy Spirit to be practiced by the believers. In the eleventh chapter, verses 1 to 16 he ex- is the basis of co-operative work plains the use and wearing of the and all relationship between the head covering. It appears that the parties. The headship, or the princhurch had drifted into carnality and ciple of the headship of man over worldliness in some respects; neg- woman issues from the relationship lecting teaching and wearing of the that exists between God and Christ.

tions concerning this, but since some resulted. In 1 Cor. 11:16 Paul recommandment of the Lord, 1 Cor. claiming that this veiling was only mandment of the Lord. To the Thessalonians he wrote, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught whether by word, or our epistle,"

God chose Paul as a vessel to to the church at Corinth, but "With all that in every place call upon the name of Jesus Christ our Lord," 1 Cor. 1:2. In these first 16 verses in 1 Corinthians 11 Paul teaches the divine relation of woman to man, man to Christ, and Christ to God. He states, "But I would have you know, that the head of every man is Christ; and the head Paul to the Corinthian Church are of the woman is the man: and the head of Christ is God." In this passage lies a deep mystery.

This headship is a principle that

The principle is in force in heaven of women wearing a veil, by stating, eternally, and on earth since the "Does not nature itself teach you?" creation of man and woman. The It teaches the veiling by women violation of this principle between having received by nature the prin-God and Christ would bring confusion in heaven, and its violation his hair cut short. Thus nature in Christian society on earth brings teaches the covering. In place of nothing less. Jesus said, "I and destroying the first thirteen verses my Father are one" but He also of 1 Cor. 11, it establishes both the said, "My Father is greater than natural and the spiritual relation I." The Christian woman finds in between man and woman in the Christ her equality with man, yet Lord. she finds a position of subordination in matters of authority. As Christ 16 says, "We have no such custom" is not dishonored by being subject but may we note Paul refers to the to God, so woman is not dishonored by being subject to man.

head, because he is the image and are to pray or prophesy. glory of God. But every woman her head unveiled dishonoreth her women, married or single, wear by head (or man), who is visible and nature the natural covering, so all bodily present, therefore the visible Christian women, married or single, sign veiling on her head (nearly should wear the covering or veiling all modern translations including as taught in the Bible. When should the revised version, use the term this veiling be worn? The answer veil in place of covering). In 1 is, whenever you pray or prophesy, Cor. 11:13 the position of the wom- at home in your devotions, or since an in the Lord is so plainly taught you are in the Lord, and are to that most everyone can understand show your relationship to man, and that a separate veiling is taught Christ, there is hardly a time when to denote the spiritual relationship this in some way or other may not to man in the Lord. Then Paul be shown. "For in him we live and uses the natural covering as a move and have our being," Acts means of supporting his teaching 17:28.

ciple of long hair, and man to have

Sometimes we are told that verse custom of women praying or prophesying with their heads unveiled, This principle is stated in verses this was different than the other 4-7, where Paul says "that man churches of God. We might ask, ought not to cover his head while is this not for married women only? praying or prophesying," for that Not unless only married women are would dishonor Christ, his invisible in the Lord, or only married women

We might ask, who should wear that prayeth or prophesieth with a veiling? The answer is, since all

become a sacred stewardship, and a continual living sacrifice, "which is our reasonable service." Rom. 12:1-2, what type of veiling should this be? From the catacombs, and eastern churches, we learn that the Christian women wore a veiling that covered the head and fell over the shoulders. Certainly it should cover the head in line of the natural covering, the hair. And should not the hair dress be consistent with Christian simplicity? The close parallel in the teaching indicates that the natural covering and the spiritual covering should cover the same thing, the head.

God forbids the wearing of a Christian woman's veil, with shorn hair, because the shorn hair already shows that she is out of place in God's natural order, since she is not in submission to man as such. How can she be in her place in God's spiritual order?

Many Christian groups formerly practiced the ordinance of the woman's veiling. In fact it was practiced for 1900 years by the New Testament church. It is only during recent years that women began to comrade, the Son of God.-Daniel worship with the head uncovered. 4:21-25.

The devotional covering should be worn out of conviction and faith claws were held by the angel, who in God's Word and not merely be-locked their jaws.—Daniel 6:10-22. cause it is a church ordinance, else it will lose its spiritual power and wail and quickly delivered him from significance. Yet, man is held re- the whale.—Jonah 2:1-10. sponsible for the maintenance of The DISCIPLES prayed, the

Since all of life and all things this ordinance. Please read: Matt. 7:21 and John 14:21, 22, 23.

Sel, by Paul Stuber

THE POWER OF PRAYER

MOSES prayed, his prayer did save a nation from death and from the grave.—Exodus 32:14.

JOSHUA prayed, the sun stood still; his enemies fell in vale and hill.—Joshua 10:12-20.

HANNAH prayed, God gave her a son; a nation back to the Lord she won.—I Sam, ch. 1 and 7.

SOLOMON prayed for wisdom. Then God made him the wisest of mortal men.—I Kings 3:12; 10:24.

ELIJAH prayed with great desire; God gave him rain, and sent the fire.—I Kings 18:37-45.

ELISHA prayed with strong emotion; he got the mantle, with a "double portion."—II Kings 2: 9-14.

When Christians pray, as they prayed of yore, God will save sinners as He has before.—II Chron. 7:14: Acts 4:4. 13.

Three HEBREWS prayed, thru flames they trod; they had as a

DANIEL prayed. The lions'

JONAH prayed, God heard his

Holy Ghost came; with "cloven of the jury took pen in hand to sign tongues" and revival flame.—Acts the verdict, he signed the wrong 2:1; Matt. 18:19.

priests were sent; Glory to God! They were healed as they went.-Luke 17:12-14.

The THIEF who prays — for mercies cries; he goes with Christ to Paradise.—Luke 23:42-43.

In FAITH and LOVE, united stand, REVIVAL FIRES shall sweep the land.—Acts 2:1-4.

CONVICTION filled the hearts of men: three thousand souls were "BORN AGAIN"!-Acts 2:41.

And sinners shall converted be; and all the world God's Glory see. -Acts 5:14; Joel 2:18-32.

PETER prayed, and Dorcas on one persons part. arose, to life again, from death's repose.—Acts 9:39-41.

The CHURCH had prayed, then got a shock, when Peter free, at the door did knock.—Acts 12:5-16.

FREED BY CHANCE

It is not uncommon for a criminal to escape. It is usually taken for granted that a rich man has a better chance of escaping punishment, in our land, than a poor man is set free of sin by mistake. Somehas. But one of the strangest in- one must pay for your sins. Who cidents of freedom by chance, comes from a little town in Kentucky. In the Circuit Court of that city, accept His plan of redemption. a man was charged with murder. Why not let Him set you free of The jury agreed unanimously that your sins? he was guilty. But, as the foreman Sel. by Sister Della Beeman

line. Instead of signing where it Ten LEPERS prayed, to the said "Guilty," the foreman of the jury unwittingly signed next to the word "Acquittal."

> As the Judge read the verdict aloud, the defendant jumped for joy, but the jurors arose in their places and shouted objection. When the furor was calmed down, the Judge asked about the trouble and the truth was uncovered. The Judge declared that according to Kentucky law, there was nothing that could be done at that time but set the prisoner free. Thus the man walked free, a murderer who owed his freedom to a simple, yet drastic error

> Are you free? For how long? If you are a true disciple of Christ, then you are free because He paid the price. It was not an error or a tragic mistake, Jesus meant to die for you and set you free. All around us are men and women who are doomed to die; their future is set and they have no hope of someone making some simple error and admitting them to Heaven. No one gets into glory by chance. No one will it be? Jesus stands ready, willing and able to pay, if you will

THE BIBLE AND THE CHRISTIAN

The Bible has stood the test of time and will continue to stand amid all the wrecks of time. "For ever, O Lord, thy word is settled in heaven."

the newest of books. It is the only entirely reliable record of the past; the only book that gives the truth concerning the future. It tells us whence we came, where we are going, and how to live while here. The Bible is the plainest, and yet the deepest, of books. It is strict enough to denounce the smallest of sins; broad enough to save all who accept its truth. By it is brought out of the heart the highest love and the lowest hate. It unveils the shout of victory for the saved; the terrible wail of woe and eternal death for the sinner. It is for all ages, for all classes, for all nations, for all necessities of life and death. As someone has said, "It is the only book that makes living better and dying easier."

The Word of God is composed of sixty-six books written by about forty different authors in about fifteen different centuries in two or three languages; yet it is beautifully Why? Behind it is harmonious. the great master mind of God who breathed through the writers of but by every word that proceedeth Scripture. From one cover to the out of the mouth of God." To put

seen the beautiful scarlet thread of blood. What does it all mean? Every one of the sixty-six books points to the one grand theme of redemption from sin through the marvelous love of God.

And please consider too how the Bible has stood the test of time: The Bible is the oldest, and yet like an anvil, it has withstood the hammers of the skeptic and the infidel. Centuries have come and gone. but the Word of God stands. Nations have risen and fallen: the Bible stands. It has been hated and torn to pieces, fires have been built with in, infidels have predicted it would soon pass away, but it stands! Modernists try to explain it away; many professing Christians (how sad!) forsake it, and like Eve. reach out instead to partake of sin. They thereby say, "No longer is the Bible good enough for me"-but the Word of God stands! Men are born into this world who ridicule the Bible throughout most of their lifetime. They pass on into the great eternity, but God's Words stands. Even "heaven and earth shall pass away, but my words shall not pass away." "For ever, O Lord. thy word is settled in heaven."

When Jesus was tempted of the devil to command stones to be made into food for the natural body. He gave utterance to a great truth-"Man shall not live by bread alone, other through every page can be natural food before the Bread of

Life is still a very real temptation. The devil pulls for undue emphasis on material food for the natural body to the starvation of the soul. At least three times daily we spend time feeding the body. Needless to say, this is necessary and right, if we do not overeat. But, dear Christian friend, how much time do vou spend in feeding yourself on Life Bread? You are the soul; you have and live in a body. Certainly most of us could read a chapter from the Word in less time than we could eat a meal. To spend as much time in feeding the soul as in feeding our bodies would require at the very least three chapters daily. Brother, Sister, in this busy, materialistic age have we forgotten that "man shall not live by bread alone"?

Do you want to know God? The Bible is full of Him! Yes, "the Word was God." Do you want to understand yourself? The Word abounds in pictures of human nature and character. Do you want to know Christ? It is He! "The Word was made flesh." Do you need power in your life? Its pages are pages of power for Christian living, for everyday living, for family living, for victorious living. But those pages (words) must get to Word of God to snatch souls from the heart through the eyes and ears. "Seek ye out of the book of the feed and read that more souls might Lord, and read," Isa. 34:16. "O be saved. how love I thy law! it is my meditation all the day," Psa. 119:97.

of sin. "The entrance of thy words giveth light," Psa. 119:130. "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105.

Is there a sin that "doth so easily beset" you? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Psa. 119:9. "Thy word have I hid in mine heart, that I might not sin against thee," Psa. 119:11. As someone has said, "Sin keeps you from the Bible, or the Bible keeps you from sin."

The test of our love for Christ is obedience to His word, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." In the Book of James we are reminded also that we are to be "doers of the word, and not hearers only, deceiving vour selves."

And then, Christian friends, remember that men are reaching out for something—something to cling to because of their "hearts are failing them for fear." The Bible is the only answer to the cry of a dying world! It's up to us-"ye shall be witnesses unto me"— by the power of the Holy Spirit and the the burning. Open your Bible and

Refer to the law and the testimony, rather than seeking the ad-We need light in this dark world vice of the world and drifting church members. The Bereans "searched the scriptures daily, whether those things were so." Job says, "I have esteemed the words of his mouth more than my necessary food." Have you?

Selected.

NOT GROWING OLD

They say that I am growing old, I've heard them tell it times untold, In language plain and bold, But I'm not growing old, This frail old shell in which I dwell Is growing old I know full well—But I am not the shell.

What if my hair is turning gray? Gray hairs are honorable they say, What if my eyesight's growing dim? I still can see to follow Him, Who sacrificed His life for me Upon the cross of Calvary.

What should I care if time's old plow

Has left its furrows on my brow? Another house not made by hand, Awaits me in the glory land.

But though I falter in my walk, But though my tongue refuse to talk?

I still can tread the narrow way, I still can watch and praise and pray.

My hearing may not be so keen, As in the past it may have been,

Still I can hear my Saviour say, In whispers soft, "This is the way."

The outward man—do what I can, To lengthen out his life's short span, Shall perish and return to dust, As every thing in nature must.

The inward man the Scripture says, Is growing stronger every day, Then how can I be growing old, When safe within my Saviour's fold.

Ere long my soul shall pass away, And leave this tenement of clay, "This robe of flesh I'll drop and rise,

To seize the everlasting prize,"
I'll meet you on the streets of Gold,
And prove that I'm not growing old.
Sel. by Paul F. Stuber

"GO!"

Hear your commission, O Church of the Master;

Friends and disciples of Jesus, take heed.

How are ye doing the work of the Father?

How are ye caring for hunger and need?

Go—to the sheep that are scattered and fainting,

Having no shepherds, and tell them to come;

Go to the highways and tell every creature

Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,

Harvests are whit'ning and reapers are few.

Somewhere, perhaps, in the darkness are dying

Souls that might enter the Kingdom with you.

Go—Church of Christ, for He goeth before you,

And all the way that ye take He doth know.

On the bright morrow He'll say, "Come, ye blessed";

But till the dawning the message is, "Go!"

JOURNEY'S END

When I leave this world of sorrow When I face the Great Unknown Will I find a welcome waiting Or will I stand all alone?

When I pass beyond the portals
Leaving all this life behind
When Death's door is opened wider
Oh, to know what I shall find!

Will the Master there be waiting Just to say to me, "Well done"? Will He turn and smile upon me? Will I know the victory's won?

When the Page of Life is written And my name to it is signed,
There with all the blots before Him Vill my Father still be kind?

Have killed him if the Roman guard had not heard of the trouble and rescued him from their intended violence. Soon after, Paul was

Will He hide the days of darkness When I grieved His tender heart And let shine the golden moments When I played a better part?

He has stood so close beside me In my hour of blackest night Will He be the first to greet me When my faith is lost in sight?

In this world I've oft betrayed Him
Often wandered from the way,
Will His great heart have compassion
On that last and final day?

All from mortal eye is hidden
Only Death will hold the key,
But I know at Journey's Ending
That a welcome waits for me.
Sel. by Sister Jeanette Poorman

TOMORROW IS TOO LATE

The text for our meditation is found in Acts 24:25, "Go thy way for this time, when I have a convenient season, I will call for thee." With the reading of the text many of you probably remember the story connected with it.

Paul had been taken prisoner in Jerusalem by a Roman guard after the Jews had accused Paul of causing unrest and revolution throughout Palestine. The Jews would have killed him if the Roman guard had not heard of the trouble and rescued him from their intended violence. Soon after, Paul was

taken prisoner, he was escorted by a Roman guard to Felix, the Roman Governor of Caesarea.

down to accuse Paul before Felix, where Paul was given a trial. Sentence was deferred, however, until Paul himself trembled one day when the Chief Captain Lysias came from Jerusalem to testify. While Paul Damascus some years before. The awaited a new trial apparently Fel- Philippian jailer trembled in the ix's wife became interested in hearing this man of God speak about his on walls. These two men trembled faith in Christ. was again brought before Felix and brought peace, happiness, and joy. Drusilla, his wife, to hear a sermon Felix trembled but told Paul, "Go that uncovered sin in their lives. thy way for this time, when I have Drusilla had been married to King a more convenient season. I will Azizus. History records that Felix call for thee." stole Drusilla's love from her husband and persuaded her to leave viction, here was the knowledge of King Azizus and marry him. Paul sin revealed to him, here was opknowing about this evil in their portunity, the opportunity to come lives speaks of righteousness, and to a loving Saviour and be made temperance and judgment. Paul clean and pure. But hear this blindspoke about the faith of Jesus in ed man as he says, Go thy waythat it causes one to live justly, there will be a better time in the righteously, and honestly in all our future, a more convenient time. Oh! dealings one with another. He spoke Felix, why didn't you like the Phiof temperance—chastity or purity lippian jailer say, "what must I do to which was lacking in the lives of be saved?" or like Paul who under the infamous Felix and Drusilla. a similar experience asked, "Lord, And then he concluded by speak- what will thou have me to do?" ing of God's judgment, in that God for the evil done.

as the Revised Version puts it, "he was terrified."

My friend, the stoutest and most The Iews, after some days came hardened heart will tremble when brought face to face with God's judgment. You remember how that smitten of God on the Road to prison after God cracked those pris-Therefore, Paul but then repented of their sins which

What a tragedy! Here was con-

My friend, in the heart of Felix would bring all these things into a battle was being fought. The Holy judgment and hold one responsible Ghost was convincing saving that now is the time to repent. But the The message was a revelation of devil was also there saving, "Felix, Felix's wicked heart. Immediately all that Paul told you is right, but the Holy Ghost seized him with you are too busy today, the price conviction so that he trembled, or is too great, then don't forget you would have to give up Drusilla. Wait for a more convenient time to do something about your soul.

Friend, do you not understand the craftiness of the devil? The devil will agree with truth, and when conviction is strong and convincing he will tell you that you should get saved, plan to get saved, it is the right thing to do, but you can't afford to get saved now. Wait for a better time, a more convenient time.

But you know as well as we that there is no better time than nowtoday. "Today if you hear His voice harden not your hearts," Heb. 4:7. Get saved today for tomorrow your record of sin will be greater and you yourself will have sunk deeper into the "mire." Today God's Spirit is speaking to you, tomorrow He may leave and never return to convict you of your need. Then your opportunities of eternal life are gone forever. And remember friend, no one has been wise enough to find the path that leads back to yesterday's lost opportunities.

We have no record that Felix ever found a convenient season nor ever sought God for the salvation of his soul. We remember Felix in Sacred Writ as the soul who went into eternity after neglecting his opportunity of Heaven. Friend, outside of Jesus Christ, you too, have considered the error of your way, you too, have had the Holy host reveal sin in your life. We are confident the thought of judgment

and hell has made you to be concerned. Don't make the mistake that Felix made, and lose your opportunity of Heaven. Don't harden your heart. Don't allow a crafty devil to deceive you. Don't think it will be easier in the future to seek God. Now is the time. Now is the day. Now is the hour. Say yes to God, confess, repent and you shall have eternal life.

Sel. Sister Shella Stump

A MAN

A man's no bigger than the way He treats his fellow man! This standard has his measure been Since time itself began!

He's measured not by tithes or creed,

High sounding though they be; Nor by the gold that's put aside; Nor by his sanctity!

He's measured not by social rank, When character's the test; Nor by his earthly pomp to show, Displaying wealth possessed!

He's measured by his justice, right,
His fairness at his play;
His squareness in all dealings made,
His honest, upright way.

These are his measures, ever near
To serve him when they can;
For man's no bigger than the way
He treats his fellow man!

Sel. by Margaret Myers

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MAN'S MOST IMPORTANT DECISION

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie. do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The decision to accept Christ as our Saviour, and walk the remainder of our life according to the instructions which He has left us. is the most important decision of our remaining days. Nothing can be a greater blessing or can be more important to each of us, than to be "cleansed from all our sin." Also our text tells us that thus "we have fellowship one with another." Man is a being that receives much comfort and enjoyment from fellowship with other human beings. It also gives us great comfort to know what to do and realize that we have been truthfully di- and in putting it off. "Take heed.

rected. If God is light and there is no darkness in Him, what better instruction could we desire?

But when in such a decision important to us? "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted. and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Our answer to this important question is, before this separation and the location at one of the places, from whence we cannot go to the other. "In thy lifetime" and, dear reader, that may be nearer ended than we think. Dare we risk one more day in darkness, when we have opportunity to accept Christ and walk in the Light?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Matt. 24:44. Do you feel that you are ready? There is grave danger in unconcern

brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin," John 1:11-13. Time may not only run out for each of us, but we may be hardened by the deceitfulness of sin and lose our desire to serve our Lord and Master.

"Repent ye therefore, and be converted, that your sins may be blotted out," Acts 3:19. We feel sorry for our sins, believe in a living God, confess our sins and have them washed away in the blood of the Lamb of God. "For the wages our Lord," Rom. 6:23. Thus we escape the wages of sin, death, and prepare to enter into the kingdom of Heaven. Not only is the future ness of eternal life is measured by now bright, but the present also, for walking according to Christ's instructions we are blessed with the fruits of the Spirit, Gal. 5:22-24. We are now an instrument for good and not for evil.

We have a solemn warning to urge to quickly make this important decision. "And whosoever doth not bear his cross, and come after me, cannot be my disciple," Luke 14: 27. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of his name: which were born, not of blood, not of the will of the flesh. nor of the will of man, but of God," John 1:11-13. How careful should be to always follow Christ's example, in order that we may not offend our brother. Thus we can serve our Lord in grace and truth, with fullness of joy.

Have I considered the facts of life and heartily accepted the plan of God to make the most of life, for time and for eternity? It is the greatness of salvation that proves the utter ruin that must follow its neglect. The invitation is held out to you on every page of the New Testament and you are welcome to of sin is death; but the gift of God all His benefits, if you want them. is eternal life through Jesus Christ Nothing can hinder you from being a Christian but your own worldly. selfish, proud, obstinate, unworthy and self-righteous heart. The greatconsidering the distance between: the eternal and the perishable, God's greatness and our feebleness, immortality and death.

THE FALL OF 1918

As a nation we had just declared war on Germany. Woodrow Wilson was our President. I was in the age bracket to be drafted, but being away from my home, I registered in Delphi, Indiana, on September 12, 1918. My little family was living one hundred miles north God, even to them that believe on of Minneapolis, Minn., deep in the timber of Jewett township in Ait- He got me there, how I will never kin County. My Ann was carrying the burden of raising the children while I was away preaching Christ to thousands through the central for Minneapolis and St. Paul." I states. Our eldest boys, Paul, age just made it! Folks, I don't want eleven, James, nine, and John, seven to miss Heaven by so small a years old, were little men and mother's helpers.

People were very unhappy. President Wilson was running for re- Cities where I caught a train to election on the slogan "Who kept Moose Lake, Minnesota. The old us out of the war?" "Woodrow Wilson" was the answer. This slogan was posted all over the country. He was re-elected easily, but had in from Duluth and told of a ternot been inaugurated the second time before we had been thrown into the war. People were sick at heart, and then to add to their leaving early in the morning for misery, the Spanish flu struck us in epidemic form and all public gatherings were banned.

This left me stranded over two thousand miles from home where I had been in a revival meeting near Peru, Indiana. "My family, my family, how could I get to them." I hired a brother to take me across country to a small railroad station where, praise the Lord, they let me board a Chicago bound train. This was a start. I arrived in Chicago early in the evening, but knew that the time between trains ered with dirt. It was ten miles to was short. Chicago was a madhouse the big lake to the west and the of traffic. I ran to a taxi, almost road was only a hazardous trail. It screaming, "Get me to the Mil- was either go by foot or a horse waukee". I dropped a bill into his drawn vehicle. Our children were hand and said, "Keep the change." all young including a breast baby.

know. As I ran down the ramp to the westbound train for Milwaukee. the conductor shouted "All aboard margin, as that was just too close for comfort.

Morning found me in the Twin Sioux line was so slow, but we made Moose Lake by nightfall. Before I left the station, a train came rible fire just east of Moose Lake. As my train did not leave until morning, I stayed all night there, McGrath, Minnesota. There was a heavy pall of smoke hanging over the country. From McGrath walked fifteen miles, mostly through timber. There were no telephones, no radios, but I made it home to a frightened little family.

It was evident that something must be done and quick. The forest rangers came through warning everyone to get out. We would have to leave everything, horses, cows and sheep, all of our things except what we threw into a well and cov-

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The skies were black with smoke. there was a strong wind coming sand had not made it. "Dear God. from the east "fire direction." The air was getting hot. The ash of burned leaves, grass and birch bark was falling all around us. Rangers were now screaming "Go for your lives!" Our stock seemed to sense the peril and were bawling or bleating. Our children were crying. I had hitched a faithful mare to our buckboard. My Ann was quiet, she was trying to be brave. If we got Peter 5:7.) Knowing now that to the lake it would be only by the You have heard us, please send the mercy of God. I threw part of a sack answer." Just a glance at our plight of flour in the back of the buckboard and Ann had taken her place on the front seat with our baby held close to her.

thousand lives of which seven hun-voice was heard again: Boom! dred were burned beyond recogni- Boom! Boom! As it grew closer

tion. We were being tried to the limit of our endurance. But in all my preaching over many years, I had made the claim that God would care for His children. Just trust Him. He will never let you down. Abraham loved his son but had drawn the knife to kill him, but then as now, God is never late. He was on time with the Hebrew children, with Daniel and the lions. and Paul in the shipwreck. God promises in John 14:14, "If ye shall ask anything in my name, I will do it." That is plenty good enough for us. "Whatsoever we ask," we know that we have the petition that we desire of Him, 1 John 5:15.

Here we stood helpless, a thouwe are in bad trouble. We are helpless as those poor bleating sheep. We are looking to You, more than our babies are looking to us as parents to get them out of this terrible fire cyclone. We don't know how. but You do, and You have the power to do it. So we are casting all of our cares on Thee. Thy Word says that You do care. (1 would make one feel like saying, "Won't someone do something?"

Boom! Boom! Boom! It was thunder in the southwest! We lis-The fire had already claimed one tened and again the thunder's deep

and closer, a mighty flash of light-shamefully treated and then a crown answer! The wind had changed. It was no longer coming off that fiery inferno, but now was coming cool and sweet from the opposite direction. Then great drops of rain began to fall, then a drenching downpour of rain until every spark Lord, the righteous judge, shall give of that fire was out! I don't remember how long we stood out in that downpour, as it was such a wonderful place to say "Thank You" over and over again and again.

> Elder James F. Swallow 6560 Sonoma Mt. Rd. Santa Rosa, Cal. 95404

CROWNS

This is a study of Crowns, as they are written of in the Bible. Ex. 39:30, "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, Holiness To The Lord." This was done when Aaron was made a priest. He was anointed and sanctified before the Lord, both Aaron and his sons were consecrated that they might minister continually before the Lord, Ex. 30:30.

we see Jesus as our High Priest, obtain a prize. 1 Cor. 9:24-25. Heb. 2:9 and 3:1. In Matt. 27: "Know ye not that they which run 27-29; Mark 15:16-18, and John in a race run all, but one receiveth

ning cut across the sky like the of thorns placed upon His head. sword of the Almighty! He heard He, who was a King in His own us! He heard us! And this is His glory, allowed Himself to be so cruelly treated and died on the cross, that you and I might receive a crown of righteousness. The apostle Paul writes, 2 Tim. 4:8, "Henceforth there is laid up for me a crown of righteousness, which the me at that day: and not to me only, but unto all them also that love his appearing."

Jas. 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Rev. 2:10. "Be thou faithful unto death, and I will give thee a crown of life." There is a special crown spoken of for faithful elders and ministers, who care for the flock. 1 Thess. 2:19-20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Ministers are watchmen over the sheep and we read 1 Pet. 5:4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The apostle Paul likens our life Going into the New Testament to a race, in which we all run to 19:2-5, we read how our Lord was the prize? So run, that ye may

obtain. And every man that striveth things. Now they do it to obtain a corruptible crown; but we an incorruptible." 2 Tim. 2:5,"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Let us study to shew ourselves approved unto God, a ashamed, rightly dividing the word of truth.

Isaiah mentions a crown of pride and pronounces a woe upon those who have it. In Isaiah 28 it is referred to those, who use wine and strong drink. This is a sad condemnation for any Christian to follow. We all desire a "crown of righteousness," but many of us fail to study and obey such wisdom as Colossians 3. Verse 24, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ve serve the Lord Christ." 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

> Sister Edyth Kline 11313 ElPomar Waterford, Cal.

NOAH AND THE ARK

"But as the days of Noe were, so shall also the coming of the Son hull of a ship. Fitted not to sail of man be. For as in the days that were before the flood they were the waters. Here we find ridicule. eating and drinking, marrying and The Ark looked like a ship but was

that Noe entered into the ark, and for the mastery is temperate in all knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," Matt. 24:37-39. This is what the people of this world are doing today. We can look around and see evil almost everywhere. The earth is filled with violence and corrupworkman that needeth not to be tion. Sometimes we wonder if He should not come now, how many would He find who are faithful unto God's Word? Just or perfect, as Noah was for God made man without sin. It was not long until man became so wicked that God warned them and said, My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years. God has given man this long to live and repent, but many have continued in their ways and have not accepted the warning.

God saw that the wickedness of man was great, and even every imagination of his heart was only evil and it repented the Lord that He had made man. It grieved Him at heart and so the Lord said, I will destroy man whom I have created from the face of the earth. Noah found favor in God's sight and God directed Noah to build an Ark for his safety. This Ark was like a upon the waters, but to float upon giving in marriage, until the day built upon dry land. The people no

doubt laughed, mocked and made and act as those who are always fun of Noah and the Ark. But God knew what He was doing, for all things are possible with God. God told Noah that He would destroy the world by a flood, "And behold, I, even I, do bring a flood of waters finished, neither dare we leave off. upon the earth." Noah was a bles- Whoso endureth unto the end the sing to the world and a preacher to men of that generation. He no doubt told them of the judgment. But they put off repentance till some other time, too late.

God gave Noah particular instructions concerning this building of the Ark. It was to be the means of his preservation, both for the that God commanded him, so did trial of his faith and obedience and he," Gen. 6:22. Now God gave to teach us that none shall be saved. only by Christ unto those who work! Come thou and all thy house into out their salvation through Him. We cannot do without God and He will not do without followers. We must strive to enter into His favor. through faith and works. "By faith Noah, being warned of God of things not seen as vet, moved with father to his children. God did not fear, prepared an ark to the saving of his house; by the which he con- it, implying that He would go with demned the world, and became heir of the righteousness which is by This call is given to poor sinners faith," Heb. 11:7. Noah found God in this world, but the Godly getting short, even at the door. walk with God. To walk with God

under His eye. Thus we bring into captivity every thought unto obedience of Christ, which I also believe Noah did. Having begun to build he did not leave off till he had same shall be saved.

Noah and Enoch are two who walked with God. Enoch was translated to Heaven before the judgment of the flood. Noah was preserved through the flood by doing what God had told him to do. "Thus did Noah, according to all Noah an invitation into the Ark. the Ark, for thee have I seen righteous before me in this generation. Why was he called righteous? Because he had done every thing that God told him to do. The call was very kind, like that of a tender say, Go into the Ark, but come into him, lead him and accompany him. today. Christ is an Ark already pregrace in the eyes of the Lord, for pared, in Him alone we can be safe he was a just and perfect man in when death and judgment come. his generation. He walked with Seven days yet, and I will cause it God, which denotes love and fel- to rain upon the earth forty days lowship. The ungodly are without and forty nights. Ah, the time was

Here is a sad thought, seven days is put Him always first before us yet. These seven days were trifled

away by most of the people. The Lord closed the door and shut those inside in and those outside out. In the selfsame day that Noah was fixed in the Ark, what happened? Ah, a fatal day for a world of ungodly and sinful human beings. They were all destroyed. We can imagine the terror, as they saw the water rapidly rising and still a downpour of rain. We can believe that many came to the Ark and knocked and cried out for help. It was too late for God had shut the door. The Ark was a type of Christ. Sinners can still come to Him and be saved now, if they do not wait too long. Those of us, who are not ready when He comes again (or when death comes upon us) will meet the same fate, too late. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Dear reader, the door is still open and we do not know how soon it will be shut for me, for he gave him his own robe to wear. you? If we are on the outside, not He even gave him his sword and ready to meet our Lord, we will perish just as they did in the time of the flood. (True, not by the same method, but its consequences people of Israel. will be far worse.)

Sister Della Beeman 1035 Nat'l Highway

righteousness the sermon is dry.

TRUE FRIENDSHIP

1 SAMUEL 18:1

This story is about two young men who were very good friends. Their names are David and Ionathan. Jonathan was a young prince, the son of Saul, king of Israel; David was just a poor shepherd boy, who lived among the hills of Bethlehem. David was the youngest of eight boys so it was his job to care for his father's sheep. He became skilled with his slingshot, killing a lion and bear which tried to harm the flock.

So David grew up to be a brave boy. It was by his courage and faith that the giant, Goliath, was killed, when the Israelite army was almost defeated. After the battle, King Saul took David to the palace to live, where he ate at the king's table every day. David's brave deeds and noble bearing soon won the admiration of Prince Ionathan. Jonathan loved David so much that his bow. David behaved himself wisely and soon won the favor of the king's household and all the

It wasn't long until Saul became jealous of David. He was afraid that David would steal the kingdom LaVale, Md., 21502 from him. One day, when David played on his harp, Saul threw a Where there is no thirst for javelin, intending to kill him. After that, David fled from the presence of Saul. Jonathan was grieved that left the table in fierce anger. his father had such evil intentions. refused to eat meat that day, be-He met David secretly and told him cause he was so grieved for his he would do whatever David would desire him to do. It was agreed that David was to keep in hiding till Jonathan could determine if his father would continue to hate him. He made a covenant with David that he would find out if it would be safe for him to go back to Saul's household, or if he should flee for his life. Jonathan told David that the next day he would bring a lad with him into the field near the place where David was hiding. Jonathan would shoot three arrows into the air and send the small lad after them. If he called to the lad, saying that they were on this side of him, it would be safe for David to return, but if he told the lad to look beyond him for the arrows, it was not safe for David to remain and he would have to flee away from the presence of Saul.

The next day when Saul's household was eating, David's place was empty and Saul inquired of his son, Jonathan, where David was. Jonathan was not afraid to answer the king nor speak well of David, his friend. It made the king unreasonas long as David lived, Jonathan

friend.

The next morning when Jonathan took the lad into the field with him, he shot the arrow high in the air, calling for the lad to look far beyond for it. The lad returned with the arrows and carried them back home for Jonathan. After the lad had left, David and Jonathan kissed one another and wept, knowing that they might have to be separated for a long time. Jonathan had made a covenant with David before the Lord, and David promised to show kindness to Ionathan's household for ever.

Years later, after Saul and his sons were slain in battle, David became king in Saul's stead. David often grieved for his friend, Jonathan. One day he called one of his servants and said to him, "Is there anyone left of the household of Saul that I might show the kindness of God unto him?"

When David found out that Jonathan had a son, Mephibosheth, who was crippled in his feet, he demanded that he be brought into the palace. "And David said unto him. ably angry. He told Jonathan that Fear not: for I will surely shew thee kindness for Jonathan thy would never have a chance to reign father's sake, and will restore thee in the kingdom, so David would all the land of Saul thy father; surely have to die. Jonathan spoke and thou shalt eat bread at my table up for his friend, asking what evil continually," 2 Sam. 9:7. So David he had done to deserve death, and remembered his covenant with his

friend, Jonathan, by showing kind- who came to worship with us and ness to his crippled son, Mephibosheth.

Sister Maxine Surbey West Milton, Ohio 45383

NEWS ITEMS

DALLAS CENTER, IA.

Our congregation expects to hold a series of meetings Aug. 13-27, with a Lovefeast at the close. Bro. James Kegerreis of Richland, Pa., will be our Evangelist.

Beulah M. Fitz, Cor.

WAYNESBORO, PA.

On Saturday, May 6, the Waynesboro congregation again were privileged to have another Love-Several brethren and sisters and feast service. We were glad to have friends from other places were presso many visiting ministers, members and friends with us. Visiting min- of praise. isters were: Jacob Ness of Shrewsbury, Joshua Rice and Foster Shaffer of Mt. Dale, Paul Hartz of Bethel, Ray Shank of Mechanicsburg. Howard Broadwater of Walnut Grove. During the afterto us the Word of God.

In the evening 82 surrounded the of the brethren and sisters could only joy and gladness. remain with us for Sunday morning

may God bless you for coming. We welcome you to come and worship with us whenever possible.

Sister Elizabeth Wisler, Cor.

LITTLESTOWN, PA.

Several months ago the Walnut Grove congregation met in Council and made a decision to have a twoweek's Revival meeting. As time went along we looked forward to that meeting. We longed for it and prayed for it, that we might be strengthened and souls saved. Finally one Sunday as we gathered for services we were thankful that Bro. and Sister Paul Myers from Greentown, Ohio, were in our midst. ent to hear the Word and sing songs

Our brother labored faithfully, from night to night, to bring forth the Word. One night he mentioned that the meetings were fast drawing to a close. As our minds grasped Broadwater, and Howard Surbey the fact, we were almost shocked at how quickly time had passed. As noon each took part in bringing the closing service came upon us, we realized a feeling of sadness as we thought of parting from those Lord's tables, with Bro. Jacob Ness of like precious faith. But with a officiating. The brethren brought feeling of sadness came a wonderful many thoughts during the Com- hope of a future meeting, where munion service. We were glad some there will be no more parting but

Our hearts rejoiced when services. We want to thank all learned that one precious soul desired a closer walk with his Master command to them is found in 2 and he was duly received by our Tim. 4:2, "Preach the word; be congregation with the right hand of instant in season, out of season; fellowship. May he never regret his reprove, rebuke, exhort with decision as he presses onward in the longsuffering and doctrine." Yes, Christian walk of life. The meetings they need to warn us, challenge us, at Walnut Grove are history, but encourage us, comfort us and give what we do as a result of these meet- us new hope through the Word. ings will be known only in eternity. If God lays something on their Have we accepted the teaching? heart they must preach it. They Did we resolve to put into practice may not know how much some soul the things we heard? Did it create might be needing, crying out, longin us a desire to serve our Saviour ing and depending upon that sermore fully, in the future than in mon for guidance and help. What the past? In our natural life our will become of that soul if they do bodies become sick and we experi- not preach it? We thank a kind ence pain. We go to a doctor, who Heavenly Father, that they are willstudies our case, and may write a ing to preach as true ministers of prescription and tell us how to God. They are willing to give of apply and use the treatment. There their time, talent, effort and energy are times when our spiritual lives to help us. I believe they spend need help, guidance and instruc- much time in prayer and many tions. God in His faithfulness and times lose rest and sleep, as they greatness, knows our needs and labor to know how to help us as sends forth the Word to feed us.

3:16, "All scripture is given by in- they think they cannot. If they are spiration of God, and is profitable faithful to us, we should support for doctrine, for reproof, for cor- them with our prayers and apprecirection, for instruction in righteous- ate their efforts. The apostle Paul ness: that the man of God may be gives us good admonition in Heb. perfect, thoroughly furnished unto 13:17, "Obey them that have the all good works." In Rom. 15:4 we rule over you, and submit yourread, "For whatsoever things were selves: for they watch for your written aforetime were written for souls, as they that must give acour learning, that we through pa-count, that they may do it with joy, tience and comfort of the scripture and not with grief: for that is unmight have hope."

God has given His faithful min- We want to thank Bro. and Sister

they serve their Lord. Many times The Word tells us in 2 Tim. I believe they must preach when profitable for you."

isters a great work to do. His Myers for the efforts they put forth

at this place and pray that God of LaVale, Md., were united in might bless them with His choicest blessings and give them souls as they go forth in other fields of service for Him. We thank each one who attended these meetings and invite you back to any of the services at this place. We would also like to remember those who desired to be here but could not for various reasons. A number could not not attend because of sickness.

Occasions like these mean much to us. There are moments in our Christian walk of life, that we share with others, which we would not trade or exchange for any worldly pleasure. The world has nothing to offer that could possibly compare to the joy that can be ours, if we truly want to live for Him. If such moments can be so precious, what must it be to be There? The Word says in 1 Cor. 2:9, "But as it is written, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It certainly should encourage us to put forth every effort and to let nothing keep us from the portals of glory. May we each prove faithful, by the help of the Holv Spirit. Sister Ruthanna Sauerwein, Cor.

MARRIAGE

Mrs. Lorraine Whaley of Dayton, Ohio, and Bro. Colin Beeman, son but only in the sense of a means of Bro. and Sister Edward Beeman whereby God points out a particular

marriage May 1 at the bride's home, by Minister Mulkey of Farhill's Baptist Church. They are now living at 205 Heaton Ave., Dayton, Ohio 45410.

NOTE OF THANKS

We wish to thank all the dear brethren and sisters for the cards and kind expressions of sympathy and the prayers offered in our behalf during the illness and death of our beloved wife and mother. Sister Evelyn Moyer. May the Lord richly bless you all for your prayers, kindness and help during our time of sorrow.

> In Christian love, Bro. Bernie Mover and family

GAMBLING

A timely message in the light of rapidly spreading gambling the craze.

Because many questions have been asked us concerning the Christian's stand on gambling, we make the following observations:

We should say right at the beginning, there is no place in the Bible where God says, "Thou shalt not gamble." The words "gamble," "fate," "luck," and "speculate," do not occur anywhere in the Scrip-Miss Nancy Whaley, daughter of ture. They are evidently not in God's vocabulary. The word, "lot," occurs, individual or task (one exception: at the cross of Christ the soldiers cast lots for Christ's garment).

The foolishness of gambling, and the evils connected with it are so evident that God undoubtedly thought a bold statement of prohibition would certainly never be needed for any man who thinks.

The gambler always loses. This is a fundamental law of mathematics. This principle holds in all forms of gambling: numbers, lotteries, bingo, cards et al.

from the Christian standpoint is wrong in that stewards of God must account to God for every minute and every cent. When gambling is allowed it deliberately breaks this principle. The gambler knowingly and deliberately throws money away on something he knows will produce nothing. Thus it is wasteful.

The Scriptures teach us that all that we possess is from God: Ex. 19:5; Ps. 24:1; Ps. 50:10: Haggai 2:8; Ezek. 18:4; and it is a sacred trust to us: Rom. 14:12. The Scriptures are full of admonitions to work and enterprise; and full of condemnation for those who endeavor to gain without work. Therefore all financial gain should come as a result of work.

2. The consequence of gambling make it wrong. The appeal of gambling is to get something for nothing. "dens" — and not without a rea-The gambler's logic is: "I like mon- son. A man is known by the comey, I don't like work." Such atti- pany he keeps, and so are things.

tudes are unchristian because they tend to laziness, sloth, and waste. II Thess. 3:10.

Gambling seems to turn on the principle that we may do what we like with our own and it forgets that the object is to get hold of what belongs to others, not by honest work or service rendered but by cunning or deception or chance.

One or several innocent parties always suffer as a result of gambling. Someone must go without so that the winner may have. Often it 1. The first reason that gambling is a home, a wife, and children, or children alone, who are deprived of the thing the money lost by gambling could buy. This certainly is contrary to the whole teaching of Christianity which says that we should love and care for each other. particularly in our family responsibilities.

> The essence of all gambling, whether it be called speculative business, or the numbers, is simply the attempt to profit by the supposed ignorance or misfortune of others, and to use this good fortune not to help, but to rob others. When in doubt about this, remember; someone pays for the gambling boss's diamond ring!

> 3. The associations with gambling make it wrong. Gambling carries with it other evils. The places of gambling are called by all people,

Even if it could be proved gambling in itself is not wrong?—the Christian should have nothing to do with it because of the things that are assiciated with it — murder, poverty, laziness, wasteful living. Gambling is never found in good company.

And always it's a good rule to follow: If it's doubtful, don't!

—The United Evangelical

JONAH 2:7

"My prayer came in unto thee." Even when our troubles are our own fault and have come to us through folly or disobedience, even then it is not too late to pray. When unceremoniously tear himself away Jehoshaphat found himself, through his sinful alliance with Jehoram, he can gather up the fragments of the wicked king of Israel, without his mind, and rest in God. water in a desolate wilderness and three armies were threatened with destruction, Jehoram, true to the spirit of wicked unbelief, turned from God and cried, "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" It was the despair of the sinner in the dark hour of calamity. But that was just the time when Jehoshaphat thought of God and turned to prayer, and the greater their power. soon through the hand of Elisha the valley was flowing with water, and deliverance and victory came. Even Jonah, when he found himself in the "belly of hell," did not forget to pray, and out of the depths of despair the cry of faith met the hand of deliverance.

TALKATIVENESS

Talkativeness is utterly ruinous to deep spirituality. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over-how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner-until one who has the real baptism of divine silence in his heart, feels he must to some lonely room or forest where

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam -the more they are condensed,

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads

to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there wanteth not sin," Prov. 10:19. It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gossip, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many times cease from conversation or withdraw from company to enter deep communion with my precious Lord. To walk in the spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holv Spirit.

"He that hath knowledge spareth his words," Prov. 17:27. "In quietness and in confidence shall be your strength," Isa. 30:15.

God has plenty of spiritual current, but it does the world no good unless it passes through the human lamp.

A BLESSING

I would like to be a blessing
As I live upon the earth,
Though I find that I'm possessing
Little of material worth;
So I'll be a Christian brother;
To my toiling fellowmen,
And will help them love each other
Through my prayers and by my
pen.

I will set a good example
And will be a shining light:
I will likewise help to trample
Down the wrong and lift the right;
I will help the dear lost sinner
Seek and find our blessed Lord,
That he, too, may be a winner
When God grants us our reward.
Sel. Sister Shella Stump.

WANTED, A CHURCH

A young lawyer, professing to be an infidel, announced that he intended to locate in a place where there were no churches, no Sunday schools, no Bibles. He went west and opened his office. In less than a year he wrote to a classmate, begging him to come to his town and open a Sunday School. He wrote: "I am convinced that a place without christians and Bibles is too much like hell for any man to stay in.

The other fellow's sin, like the headlights of his car, is always more glaring than your own.

THINK BEFORE YOU MARRY

Since marriage is one of the most sacred and important relationships in all society, it follows that it should be entered upon only after serious thought and prayer.

If you are married, you needn't bother to read this article. It's not meant for you, unless you are contemplating getting married again. This is meant for you who are yet single, but in love, or hope to be some day.

Too many folks, both young and old, men and women alike, do their thinking after they are marriedthat is that honest, open-faced, Spirit-guided sort of thinking. No one would dare tell you that you haven't been thinking. Of course, you have. You've been thinking until your head and heart are full of thoughts. You've been thinking how wonderful it would be to have your own home and do things your own way. You've been thinking how wonderful love is, and how tragic it would be to be counted in that list of the unmarried. You've been thinking of what a thrill you'd get out of surprising some of your old friends. You've been thinking and dreaming, and maybe praying for someone to want you above all others, and renounce all others. If vice given by interested friends had anyone were to approach you who been ignored. It would have been are in love and ask if you had as easy to stop the Niagara Falls thought about the seriousness of as to stop that marriage. But now

taking the marriage vow, you would undoubtedly first of all look shocked, then hurt. Of course, you have been thinking. If other folks would only let you alone to do your own thinking and choosing, your own deciding and marrying, your own living. No one gets discussed and watched and criticized like the lover. Why can't people be satisfied to live their own lives and let you lovers alone to love and marry and live as you please?

The living! That's when the real, openfaced, serious, honest-to-goodness thinking begins. After the dates, the love letters, and after the solemn vows, the living is so real that even little insignificant things that before marriage did not matter, now matter and seem strangely important. "Somehow I couldn't see it before, but I do now." This has not only been the testimony of thousands in the past, but is the testimony of millions this very moment, "Before we were married," sobbed the young disappointed mother, "someone told me I should be careful not to put on those rosycolored spectacles, and I got wind of someone else making the remark that I must be blind. It made me mad then, but now I think I was blind, and deaf, and dumb."

The poor, dear child! All the ad-

the tears cannot be checked any more than the turbulent waters of the great Niagara.

Here is a happy truth, lover friend. The human heart is designed to hunger for love and companionship. God Himself made it so. But it's far better to go through life with a hungry heart than a broken

To prevent your heart from ever being broken, here are a few things to think about before you go to the marriage altar.

In the first place, If you have done your own choosing and your own deciding, you're pretty apt to run headlong into disappointment. Marry only in the Lord. Let Him cludes more than just both being Christians or even members of the same denomination, though that certainly is essential. Do you really believe alike in faith and doctrine. and do you push and pull together in every work of the church? Are your interests similar and your ambitions the same? Have you been a better Christian after every meeting with your friend, after every few months called on his pastor for letter, or phone call, than you were words of sympathy. He sobbed out before? If not, then think before your friendship goes any further. Spiritual guidance is essential to every phase of married happiness. on your growing friendship? Are ly anyone else was. Although they

you violating any teaching of the Bible, or do you make the Scriptures fit your own case, or interpret them in the light of your own wishful thinking? Too many have been deluded into believing theirs was a unique case, and the Father in His mercy would "personalize" their love affair, only to find out later that any soul who scorns or twists the established never-changing Word of God will be miserably unhappy.

Happy marriages do not depend on fancy imaginations, or exceptions to the rule, or modern interpretations of love, but on Christian character. Those who love only in the flesh are sure to realize a vando the choosing. Let Him guide you ishing dream. Is it a beautiful soul in everything. "In the Lord" in-that attracts you? That beautiful face may get scarred or old and wrinkled. That lovely hair may fall out or fade. That nice salary may be cut or stop altogether. Everything may fail, but when two beautiful Christian souls marry in the Lord they will realize an enduring heaven on earth inspite of the reverses and trials of life.

A brokenhearted bridegroom of a the awful words that he was married to the wrong girl. Think of discovering such a tragedy! Think of the torture of soul that preceded Do the elders of the church and the such a confession. The pastor was people of God look with approval not shocked at the statement. Hardchurch, he had married the girl not for love, but to spite another.

You can buy a suit of clothes, and if you decide later you do not like it, you can give it away. You can enter a certain college, and if you change your mind you can transfer your enrollment to another. may build a home that cost you your savings of a lifetime, and if it doesn't suit you, you can sell it and build another. You may even dislike your name and have it changed, though your parents put a good deal of thought into it. Marriage is something different from any other undertaking in life, because it's to be for as long as both shall live. More than that, it brings into life souls that will live on forever. What kind of family are you thinking of marrying into? Would you be proud to take your children to the family reunion? Now that's something to think about before, and not after you're married.

Is the man you are thinking of marrying a good worker, or is he sort of on the lazy side? Just being married won't change him. It would most likely get on your nerves then. Never marry to reform. Is that girl you are thinking of marrying a good housekeeper? Is she thrifty and tidy? Just being married won't change her.

A college girl of twenty cried on the matron's shoulder. Her heart was broken in a thousand pieces.

were both prominent workers in the Her wedding dress lay finished in the dresser drawer. The date had been set and the rooms were rented. After what seemed hours of waiting, she choked out the reason for the broken engagement. "He told me," came the bitter words, "that he wanted someone more talented!"

It's not hard to guess what you're thinking. You're thinking everyone else thought. Why couldn't he have come to that decision before the dress was purchased, before he made love to her, before the third date! Maybe he read an article entitled, "Think Before You Marry," but you doubt that, too. At least we're glad he told her what he thought before they were married, instead of waiting to do it afterwards.

Think before, Think Now, How did you meet? Where did you meet? Are you sure God is directing your lives together? Do men of God approve of your friendship? Are you believing alike now? Are you going to marry for fame, or fun, or money. or spite, or just to have a place to live? Does the thought of marrying bring the best out of you? Has your romance made you sweeter, kinder, more sympathetic, more useful in the church? Does it give you inward peace and a clear conscience before God and your fellow men? Can you honestly, prayerfully, Biblically say you know the Holy Spirit had guided you both thus far? Are you sure your marriage will be a blessing to

you both, the church, and the community? If so, do get married, for you will be pals in all the great and in every common possession. You will become lifelong sweethearts. You will realize true happiness, a continual paradise, a romance of a lifetime.

Sel. from Christian Monitor.

PHILIPPIANS 3:10

When Garibaldi was raising his army he said, "I have no money, no food, no clothing, no stores, no resources; let every man that is willing to suffer poverty, shame, hunger, disease and death, and who loves Italy, follow me." It is the measure of our suffering that will enable us to be like the Master. It has been said that when He died He left His purse to Judas, His clothes to the soldiers. His mother to John, His pardon to the dying thief, and His peace to His disciples. Sel. by Sister Jeanette Poorman

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work," John 9:4. To have our work completed at the end, we must do it while the day lasts, for there will be no opportunity afterward. If we are living earnestly we shall live all the time under the pressure of the consciousness that the time is true; never tell even that unless you short. We must not waste nor lose feel that it is absolutely necessary a mement. Soon it will be night and that God is listening while you when we cannot work.

WHAT I LIVE FOR

I live for those who love me. Whose hearts are kind and true: For the heaven that smiles above me.

And awaits my spirit too; For all human ties that bind me. For the tasks my God assigned me. For the bright hopes left behind me, And the good that I can do.

—Selected.

JUDGES 7:10-11

God knows how to time the events which will work out His purposes. In this instance it was a frightened Gideon and a hostile dreamer. In the case of Saul of Tarsus it was a newly converted Jew on the road to Damascus and a frightened Ananias in the city, Acts 9. With Peter it was a Godfearing centurion in Caesarea and a praying Peter on a housetop, Acts 10. Man may make appointments for two contracting parties and the appointment be missed by hours or minutes or altogether, but not so with God. Why? Because He is the sovereign God and is well able to carry out all His purposes.

There are two good rules which ought to be written on every heart: never believe anything bad anybody unless you positively know it is I tell it.

SUFFICIENCY

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3:16-17. We are called with a holy calling, according to God's own purpose and grace, which was given us in Christ Tesus. Christ hath abolished death and hath brought life and immortality to light through the Gospel. "It is a faithful saving: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him; if we deny Him, he also will deny us," 2 Tim. 2:11-12. Yea and all that will live godly in Christ Jesus shall suffer persecution.

The Holy Scriptures are able to make thee wise unto salvation, through faith in Christ Jesus. For the time will come when they will not endure sound doctrine: but after their own lusts heap to themselves teachers having a desire for something new. And shall turn away their ears from the truth and be turned unto fables. For the grace of God that bringeth salvation, hath appeared unto all men. Teaching us that, denying ungodliness and therefore, brethren, by the mercies worldly lusts, we should live righteously and godly in this present a living sacrifice, holy, acceptable world. Looking for that blessed hope unto God, which is your reasonable and the glorious appearing of our service. And be not conformed to

himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. According to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost.

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord. and was confirmed unto us by them that heard Him," Heb. 2:2-3. Ye are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot. "Seeing ve have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God. which liveth and abideth forever." I Pet. 1:22-23. Our lives are proven facts of our faith in the Lord and His Word.

Where is our faith? Is it in following all kinds of worldly lusts, all kinds of amusements, entertainments and sports? "I beseech you of God that ye present your bodies Saviour Jesus Christ. Who gave this world: but be ye transformed

by the renewing of your mind, that ve may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:1-2. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Pet. 3:9. Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in knowledge of our Lord and Saviour, Iesus Christ. How shall we escape if we neglect so great salvation? But now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ.

Is salvation difficult to you? Now therefore ye are no more strangers, but fellow-citizens with the saints and of the household of God. And are built upon the foundation of Jesus Christ, himself being the chief cornerstone. That in the ages to come He might show the exceeding riches of His grace and his kindness toward us through Christ Jesus. For by grace are ye saved through faith. Not of yourselves, it is the gift of God. Salvation is an eternal gift. Worldly pleasures are only for a short time. There is therefore no His precepts, He will be likely to condemnation to them which are in turn a deaf ear to our prayers. Here Christ Jesus, who walk not after we find the secret of much unansthe flesh but after the Spirit. For to wered prayer. We are not listening be carnally minded is death, but to to God's Word and therefore He is be spiritually minded is life and not listening to our petitions. peace. If any man have not the

Spirit of Christ, he is none of His. Is salvation difficult? or a pleasure and a free gift? which the Lord will give to all that obey His Gospel.

It is heaven below My Redeemer to know. Since the truth I believed What a joy I have received. How happy are they Who their Saviour obey. Why should we grieve While on Him we believe. Christ has died for me And also for thee. Now my remnant of days I will spend to His praise.

What a mercy is this And a heaven of bliss.

Gathered into the fold And with believers enrolled.

By the late William N. Kinsley.

"And whatsoever we ask, we receiva of him, because we keep his commandments, and do those things that are pleasing in his sight," I John 3:22. If we give a listening ear to all God's commands to us, He will give a listening ear to all our petitions unto Him. If, on the other hand, we turn a deaf ear to

R. A. Torrey

THE FATE OF THE APOSTLES

Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and afterward was banished to Patmos.

downward.

James the Greater was beheaded And God speaks, at each stroke at Jerusalem.

a lofty pinnacle of the Temple, and then beaten to death with a fuller's With blessings sixty fold the trials

Philip was hanged up against a pillar at Hierapolis in Phrygia.

Bartholomew was flaved alive.

Andrew was bound to a cross, where he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, then beheaded

Barnabas of the Gentiles was There is a niche provided stoned to death by the Jews at Thessalonica.

Paul, after various tortures and In God's great plan;

persecutions, was at length beheaded at Rome by the Emperor Nero. Sel. Franklin Pierce

"MY TIMES ARE IN THY HAND"

Our life is like the dial of a clock, The hands are God's hands passing o'er and o'er.

The short hand is the Hand of Discipline,

The long, the Hand of Mercy evermore.

Peter was crucified with his head Slowly and surely Discipline must pass,

His word of grace,

James the Less was thrown from But ever on the Hand of Mercy moves.

efface.

Each moment counts a blessing from our God.

Each hour a lesson in His school of Love.

Both hands are fastened to a pivot sure.

The great unchanging Heart of God above.

-Samuel M. Swemmer

FOR EVERY MAN

For every man; Each makes his contribution Let no one feel superfluous In that vast scheme, However small and hidden His life may seem.

Some must go forth to battle;
Some mind the camp;
Some cross the mighty billows;
Some tend the lamp,
And keep their lonely vigil
Till break of day,
To guide some storm-tossed vessel
Upon its way.

Some serve their generation;
Some, those unborn;
Some lose their lives in secret
Like buried corn;
Some sow their fields with weeping;
Some reap the grain
And fill their barns with plenty
From others' pain.

Dear Master, Thine appointments

To me are sweet,

If I'm but for Thy service

A vessel meet;

In labors more abundant,

Or out of sight,

Thine openings and shuttings

Are always right.

—Max I. Reich

SUNDAY SCHOOL LESSONS FOR JULY, 1967

PRIMARY LESSONS
July 2—TEMPERANCE. Hannah,
A Woman Who Loved God.

1 Sam. 1:9-28.

July 9—In A Big Storm. Matt. 8:23-27.

July 16—Six Friends. Mark 2: 1-12.

July 23—Thank You For Jesus. 1 Thess. 5:18; Luke 17:11-19.

July 30—A Box For God's Book. Exodus 25:1-2, 10-16; 37:1-2; 40:16-20.

ADULT LESSONS

July 2—Parable of the Rich Man and Lazarus. Luke 16:19-31.

1—Are riches an obstacle to the Christian life?

2—Is it our duty to help the poor even if we have to sacrifice a necessary part of our living?

July 9— TEMPERANCE. Dan. 1:1-21.

1—Do Christians today fail to realize where temperance should be applied?

2—Is the deterioration of the minds of men caused by the fact that they are making their belly their God?

July 16—Parable of the Dishonest Steward. Luke 16:1-18.

1—How can we waste the things of God?

2—Does Christ teach us that if we are not faithful in the affairs of men we cannot be trusted in the work of God?

July 23—The Leaven. Matt. 13: 33-35; Luke 13:20-35.

1—Do we permit our lives to be

an instrument in the spreading of the Gospel?

2—Does the lack of contentment with our lot in life open the door to the leaven of sin?

July 30—The Parable of the Ten Virgins. Matt. 25:1-13.

1-Who are the foolish virgins today?

2-Can we liken the five foolish virgins unto those who practice Christianity in name only? —BIBLE STUDY BOARD

DAILY DEVOTIONS FOR **JULY 1967**

"PEACE OF GOD WHICH PASSETH ALL UNDERSTANDING"

Memory verse, Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." Sat. 1—Gal. 6:1-18.

Memory verse, John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled. neither let it be afraid."

Sun. 2—Eph. 6:1-24.

Mon. 3-Lev. 26:1-13.

Tues. 4-Num. 6:18-26.

Wed. 5-Deut. 20:1-10.

Thurs. 6—I Chron. 22:1-10.

Fri. 7—Ezra 7:11-21.

Sat. 8—Psa. 29:1-11.

Memory verse, Psa. 37:37, "Mark Sun. 30-I Thess. 1:1-10. the perfect man, and behold the Mon. 31-Cor. 1:1-14.

upright: for the end of that man is peace."

Sun. 9—I Peter 3:1-12.

Mon. 10-Psa. 34:1-22.

Tues. 11—Psa. 119:161-168.

Wed. 12—Prov. 16:1-12.

Thurs. 13—Isa. 9:1-7.

Fri. 14—Isa. 53:1-12.

Sat. 15—Haggai 2:1-9.

Memory verse, Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Sun. 16—Jer. 29:7-15.

Mon. 17—Jer. 33:1-11.

Tues. 18-Mark 5:28-43.

Wed. 19-John 16:20-33.

Thurs. 20—Acts 10:34-48.

Fri. 21-Rom. 1:1-17.

Sat. 22-I Cor. 1:1-9.

Memory verse, Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Sun. 23—I Cor. 1:1-14.

Mon. 24—Rom. 15:18-33.

Tues. 25—I Thess. 5:1-28.

Wed. 26—Heb. 13:10-25.

Thurs. 27—Col. 3:1-17.

Fri. 28-Eph. 2:1-17.

Sat. 29—Gal. 1:1-9.

Memory verse, Eph. 2:14, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WORSHIP AND SERVICE

"After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias and Moses: and they were talking with Jesus," Mark 9:2-4. Worship and service are very closely connected in the work of the Lord. They are both a duty of each of us for his Lord and Master. They so closely involve each of our talents that they are inseparable in our Christian life. their exalted spiritual understand-We cannot serve our Lord unless ing, without also realizing the great we very faithfully worship Him and we cannot worship Him unless we are willing to use our talents to serve Him.

We might meditate long as to we do? what are the reasons for the glori- In this chapter of Mark we find, that Jesus was the Christ. Or, to service. Perhaps they were dependprepare the disciples for the coming ing upon themselves and had not

events at Calvary. Or, to show the blessed fellowship between God, His Son and His faithful followers. Such a spiritual mountain-top experience brings strong desires of service for our Lord.

We must conclude that in many ways we have been privileged to experience glorious truths from Almighty God. We feel filled up with the greatness of God. We feel the need of influencing lost souls to come to repentance and to the knowledge of their Lord and Saviour. We feel we have an understanding of the mercies of God and should be about our Father's busi-One cannot thus consider ness. spiritual need of those who are around us. What are we doing to meet the needs of those who do not know their Lord and Saviour as

ous events which we find in our after this soul-building event a sertext. Perhaps they were to con- vice was asked of the disciples, but vince the disciples, without a doubt, they were not able to fulfil this prayed for the guidance of their Master. If we really have our strength from Christ it will bring the desired results. A vital connection with God is always necessary to solve great problems. "I am the vine, ve are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," John 15:5.

The sincere thought should penetrate our mind and soul. "What lack I yet." Perhaps it is submission unto the complete Will of our Lord? Or, sincere connection with our Lord? Jesus told them in Mark 9:29, "This kind can come forth by nothing, but by prayer and fasting." This includes submissiveness unto all the Will of God, dependence upon Him and sacrifice of our own desires to the extent that we will devote all our talents towards His faithful service. To faithfully worship and serve Him, though we have carnal desires, rather we need devoted spiritual purposes. This calls for disciplined faith and practice, according to the best understanding we can have of His Holy Will. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. 4:16.

Three books you should take to

MISSION WORK

Following you will find a number of articles selected from "The Tor-Navaio Mission Bulletin." reon This Dunkard Brethren Mission has grown, from a very small mission of two small buildings to a workable mission site of numerous buildings and a church house, in eleven years of our supervision. The first article, "A Glimpse of the Past" by the present superintendent, gives a short history of the Navajo tribe of Indians and their acquisition of a Reservation. The second, "His Promise Is Proven." is a short statement of Mission work and God's care of us in it, by one of our Elders who has spent much time there. The third, "Come Unto Me," is an account of one of our young Sisters in Iowa, who has spent much time at the Mission, giving her impression of the increasing spiritual interest there. The fourth, a very good short account of one of the young Indian couples, who have accepted Christ as their Saviour and are hoping to increase their ability and Christian understanding, so that they may return some day to help lead their people unto Christ.

-Editor.

A GLIMPSE OF THE PAST

In the previous issue we specuchurch: your Bible Book, your lated on the pre-history life of the hymn book, and your pocket book. Navajo. As we go on to the intrusion of the whites and Spaniards we should envision at this time "The People" enjoying an extremely simple way of life. Hunting, gathering food, roots, etc., making clothing and taking care of the family needs occupying most of their time.

Later the Navajo came into contact with Spanish settlers in the Southwest—the first known reference to them was made in an European document in 1626. Naturally with this contact their culture changed some. They learned of the horse, firearms, sheep, weaving, etc.

By the time the English speaking Americans first made their contacts, the People were weavers, herders and engaged in some agriculture. They had firearms and other objects of metal (knives, axes). They were beginning to work with silver and later became skilled in this trade and many still engage in this ancient art using primitive methods of making the various objects of silver.

The introduction of the horse, sheep and goats brought more changes. The horse provided better transportation while sheep and goats provided better food.

The Navajos were now becoming known as raiders as they would pilfer the various white and Spanish settlements in the Southwest. When the U.S. took possession of the territory acquired from Mexico they promised protection against these

raids The winter of 1846 brought the first military expedition against the Navajos. During the next 15 years the government increased their military activities with the establishment of army posts throughout Navajo territory. The different steps of negotiation by military and civilian agents were unsuccessful to bring peace and stability.

During 1862 the Navajos and Apaches took advantage of the army's preoccupation with the Civil War to increase their raids upon white towns. The alarmed government sent Colonel "Kit" Carson into Navajo Country in 1863 with orders to destroy all crops and livestock. This order was carried out with a good bit of bloodshed. Fleeing bands of Navajos were pursued; some were killed and others taken prisoner. Orders were given that all "The People" were to surrender. Eventually 8,000 Navajos — the majority of the tribe-were imprisoned at Fort Sumner, New Mexico.

Fort Sumner was a major calamity. Starvation, privation, and general hardships were all the people knew. Today many of the older Navajos speak of the horrors of Fort Sumner. Without knowing of Fort Sumner one cannot understand the Navajo. Just as without knowing of the Civil War one could not comprehend the problems of the South.

When they were released and

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went home in 1868, there were again in their struggle for a living. Homes and flocks were re-built and in the next half century the tribe doubled and re-doubled. But the Navajo country was now a reserless than the area before occupied. Later it was extended to 15,000,000 adore Him and claim Him as a acres but the additions were less friend. desirable land.

of turmoil, confusion and opposi- but with parents and environments tion. The government introduced in and of the deepest sin, we are new programs which may have been inspired to put forth greater effort justified but were poorly explained to serve Him in a more effective to the Navajos, therefore resulting way. Pray for us. in more resentment and misunder-

standing.

This is not a very pleasant history to review of the ones we are working with.

May the Lord help us all to bring to these people the One who can comfort the brokenhearted and heal the wounds of the past resentments. the Lord Jesus Christ. Even though we cannot change history we are thankful there is One who can change lives and heal these old wounds.

David Skiles

HIS PROMISE IS PROVEN

"Cast thy burden on the Lord, and He shall sustain thee," Psa. more privations and hardships to 55:22. Our experience here at the undergo. They had to start all over Torreon Navajo Mission has proven this promise very true. Having experienced sickness, disappointment and difficulties, we can truly say like the Psalmist of old, "This poor man cried and the Lord heard vation hemmed in by land hungry him," Psa. 34:6. We can praise whites. The treaty of 1868 allowed Him for all that is past, and trust them about 3,500,000 acres, much Him for all that is to come. Here at the Mission we surely learn to

To see the boys and girls, not The years following were a time only in need of clothes and food.

Ora Skiles

"COME UNTO ME"

For the past three years during Christmas vacation I have had the privilege of visiting the Mission with my father. Each year noticeable changes have taken place there. To the average visitor the most important change in the last three years is that of adding a new church to the Mission grounds, but to me a more important change has taken place. The Navajo people are becoming increasingly interested in the Gospel. During the past three years there has been a remarkable improvement in the conduct of the Navajo people during church services. As a whole, they are quieter and much more attentive than they were three years ago. This proves to me that they are coming to church because they are interested and anxious to learn, instead of coming just to have something to do.

I have always been deeply impressed by the way the Navajo children gather around the pulpit on Christmas Dav. Each time I am made to think of the verse, "Suffer the little children to come unto me, and forbid them not: for of such is they please. the kingdom of God," Mark 10:14. This past Christmas my mind won- Peyote, which so many believe is dered on into the future as I sat a church, and is in truth a deadly there watching the children listen drug. (World Book states "Pevote to the Christmas story. What will is a drug obtained from a small they be doing twenty years from cactus plant grown in the Rio now? Will one of them be standing Grande section." Peyote produces on that pulpit telling of the Sav- visions, often with flashes of bril-

iour's birth? ??

Mary Jane Reed

THE NAVAJO

The Navajos, our tribe, are one of the hardest people to bring into believing the true Gospel. They're too proud to admit their wrongs. How much happier they'd be if only they would believe that living a cleaner life is the only way. They would find peace if they only knew the love of God. Whether they believe it or not, their very life comes only from God. We are ignorant, so we think as long as we don't do the worst of the worldly activities and go to church once in a while that God will excuse us and accept us.

The majority of our Navajo people are lost completely by drinking, gambling and the hardest part believing in the traditional ceremonies, from which most think they should never leave. Also, false teachings have entered among our tribe that they'd rather attend. They think they can cheat God on the side so they can be free to do as

One of the false teachings is

liant color. It also produces psy- your sins are forgiven and that we Psychological investigation indicates that Peyote causes confusion ity. This is similar to some kinds of mental illness.—Editor's note.) It is to this false belief that we have lost a number of our brothers true Gospel. We know it's going and sisters. Only through prayers, our belief and complete trust in God can we bring these lost souls to God.

To be a true Christian we must live by the teachings of the Bible and no other. We have been told that what one church teaches is as good as any other church. However, we compared our former religion to the Dunkard Brethren welder with Ideal Industries, Inc. Church and their practice of the They are diligently studying the Bible and decided we would join Word to better prepare themselves them Now, we're happy we did.

First, we came to believe that the Brothers and Sisters practiced all of God's teachings. These things we never knew but have found it is plainly written for us to understand-how we should show our obedience, our faith, and our love for our heavenly Father.

health and breath. He provides awakened to his lost estate. He has His blessings, not only to the good people, but to the unbelievers. We sands; he knows that he has no are all His children and God does assurance of eternal life; he connot love one more than the other. cedes the need of a Saviour and

deeper than this—that it's wonder- Saviour. But, then, what

chological disturbances and trances. have become Christians. May God give strength, understanding and patience. This, we believe, is the of personality and sense of unreal- most important part in our daily walk of Christian life. We plan to go back to Navajo-land and face our own people to teach them the to be a hard task and we'll need prayers from all our Christian Brothers and Sisters.

> Sister Kathryn and Brother Wilson Toledo (Editor's Note: Wilson Kathryn accepted the Lord and were baptized last November. They are presently living at Quinter, Kansas, where Wilson has a job as

SEVEN BIBLE FOOLS

as teachers to their people.)

Part 5

"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time because the days are evil," Eph. 5:15, 16. I God alone gives us our life, think of one who has fully been realized that he is building on the I cannot express my feelings any believes that Jesus Christ is that ful to be a child of God, to know Satan's tactics toward such a soul.

toward the one who is awakened? time. They, too, may play the fool, The enemy sees the sinner under by wasting their opportunities. If deep conviction: he hears the man of God as he presses home upon the sinner, the plan of salvation in had by the "New Born," to grow Christ alone. Then it is that Satan urges that there is "plenty of time vet."

But is there plenty of time? Does it pay to procrastinate? Is it wise to delay? A sign once displayed on a business man's desk, read "DO IT NOW." Certainly that is the only wise course for the lost sinner. Now is the only time he has. Christ says: "Behold, now is the accepted time." There is always danger in delay. The heart may get hardened against God, the life may become more and more entangled in sin; the devil will certainly not become less active in his efforts to wreck your hopes. Now, is the only safe time.

The one who postpones the day of his decision for God, is a fool, No one knows what a day may bring forth. If you are ever coming to Christ come now. Besides there is a waste of time in delay. Suppose that you do defer your acceptance of Christ, and then in after years you are saved. Still you have played a foolish part, because you thoughtfully. His usual haughty exhave wasted many precious days pression was troubled. The pride that might have been used for ser- and pomp of his status in the kingvice, and for "laying up treasures dom were forgotten. He wasn't in Heaven." There is but one wise thinking of the sparkling crown on course, Come now.

believers the need to redeem the sis. The city of Jerusalem was be-

the sinner should come now, greater time and opportunities would be in grace and in the knowledge of their Lord and Saviour Tesus Christ. When God spoke to Philip. we read, "And he arose and went." There is every suggestion of prompt obedience. God's commands do not brook delay. Matters which concern eternal issues are too often at stake.

Obedience postponed, is only half obedience. Besides this, we need to get the present duty done, so we will be ready for a further call. The days are evil, there is much that needs to be done and there is much that needs to be done right now. Let us be wise, not as fools, redeeming the time.

(To be continued.)

Ray S. Shank 201 W. Coover St., Mechanicsburg, Pa.

GOD'S CARE FOR A GOOD MAN

JEREMIAH 38:6-7

King Zedekiah stroked his beard his head, nor the rich royal robes It is important to press upon the of his apparel. He was facing a cri-

sieged by the Babylonian army. He room several of the princes of the realized that victory would be his, only if the Lord would intervene for his people. He decided to call the prophet of the Lord. If Jeremiah, the prophet, would pray for the people, surely the Lord would be faithful in delivering his people as he had done many times before. King Zedekiah turned and with a jerk pulled a rope at his side. The drapery was shoved aside and a dark, skinned servant appeared.

"Ebedmelech, I command you too bring hither the prophet Jeremiah that I might seek consul of the Lord, that He might save our city in this coming danger"! Ebedmelech bowed low and disappeared. A few minutes later, the prophet of the Lord stood before the king. King Zedekiah arose quickly and greeted Jeremiah with these words. "My courage is failing, the Babylon army is great. My forces may not be able to withstand their attack. Pray to the Lord in behalf of us that God may win the battle for us as He did before in the time of Moses and Joshua."

Jeremiah looked steadfastly at the King. "Many times I have spoken unto you the words of the Lord, but neither you, Oh King, nor your servants, nor the people would harken unto the words of the Lord. which I spake unto you. Do you think that the Lord will have mercy on your kingdom now?" Just then, left him to starve in the mud and one of the servants ushered into the mire of the dungeon!"

kingdom. They strode into the room with a proud bearing and turning to Jeremiah, they demanded that he prophesy unto them the outcome of the battle. Jeremiah then declared in clear tones, that the city of Terusalem would fall into the hands of the heathen Babylonian army and that destruction would be evident! The Princes stamped their feet angrily. "You will weaken the courage of the people by such false prophesy!" They rudely thrust Jeremiah from the palace and as their hatred waxed hot, they agreed to cast him into the dungeon.

As Jeremiah descended into the dungeon, his feet sank into the mud and mire. Everything was dark and gloomy; not one ray of light penetrated the thick walls. The air was damp, musty, and foul. Yet Jeremiah was patient, waiting for the will of the Lord. Meanwhile, Ebedmelech heard of Jeremiah's fate and was greatly troubled. Many times Jeremiah had encouraged and befriended him. Many acts of kindness and good deeds, which he had done. came to his mind. Ouickly, he sought the king and beseeched the king to liberate the Prophet of God. "What evil hath he done to deserve this punishment? Must he not speak the Word of the Lord, no matter how unpleasant it may be to the hearers? Yet, these evil men have

King Zedekiah was touched by the words of his faithful servant. "Take thirty men Ebedmelech. with you and deliver Jeremiah from the dungeon. He has not done anything worthy of death!" said the king. Joyfully Ebedmelech took 30 trustworthy men with him. found old cloths and soft rags to lower into the dungeon. These rags Ebedmelech told Jeremiah to put under his arms so that the ropes would not cut into his flesh. Then the men pulled up Jeremiah by ropes out of the pit.

Jeremiah gladly told his dark skinned friend. "Ebedmelech, the Lord has remembered your kindness and has promised that you will not be delivered unto the hands of the wicked men whom you fear." So the prophet Jeremiah was delivered from the dark dungeon and lived several more years to warn God's people. Zedekiah did not fare so well. Because Zedekiah had sinned against the Lord and had not obeyed His voice, the Lord was not with him in battle. The king of Babylon captured Zedekiah, put out his eyes, bound him with chains, and put him in prison, where he finally died.

> Sister Maxine Surbey 7440 Reisert Dr., West Milton, Ohio 45383

in his tongue and the talehearer many cases, the leaders of fashion. carries the devil in his ear.

NEWS ITEMS

SWALLOW FALLS, MD.

Bro. Ernest L. Miller has consented to be with us in a Revival. beginning Friday evening, June 16 at 7:30. The meeting will continue as the Spirit directs. We beg and request everyone, whether you can come or not, to pray fervently for a Heaven sent Revival. Thank you. Ruth Snyder, cor.

MECHANICSBURG, PA.

Remember the Revival at the Mechanicsburg congregation, with Bro. Paul Hartz as Evangelist. The Lord willing services will be from July 16-30. Pray for these meetings and plan to attend, everyone is welcome.

MARRIAGE

Ruthann Jean Beck, daughter of Bro. and Sister Harold Beck and Larry R. Stuckey, son of Mr. and Mrs. Ralph Stuckey of Archbold, Ohio, were united in marriage May 20, 1967 at the Methodist Church at Wauseon, Ohio, with Warren Powell as the officiating minister.

CHAFF AND WHEAT B. T. Roberts

Many are the changes that have taken place, in the past few years, in the Christian world. Formerly, professing Christians were a plain, The talebearer carries the devil humble people. Now they are, in Then they were despised by the world; now, they are of the world. Then, they worshiped God and spirit and in truth; now, too frequently, they worship by proxy.

But in no one respect is the change more marked than in the confidence with which professors talk of their prospects of heaven. It would seem as if, to those who are in good standing in the Church. there is hardly a possibility of being lost. The sermons, the prayers, and the sacred melodies,-all take it for granted that the salvation of those within the pale of the Church is secured, almost beyond the possibility of a failure. Hymns of penitence have given way to songs of triumph. Earnest prayer and supplication, searching the Scriptures and religious meditation, self-denial and bearing the cross meekly for Jesus — means of grace that the school, or the same church. The insaints of other generations considered essential to every one who laid claim to the Christian characterhave been supplanted by the opera and the theater, by balls and billiards. Everything betokens a feeling of the utmost security. Even among those who are more decidedly religious, who oppose these incursions of the world upon the Church, there is too often, it is to be feared, a feeling of safety which the real religious state does not warrant.

The Scriptures warn us faithagainst self-deception.

ery veil that hides one's true character will be torn off, and every one will appear to be what he is in reality. John said of Jesus, His fan is in his hand, and he will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

While there are points of resemblance between the righteous and those who only appear to be righteous, there is also a marked difference in their character, and a striking contrast in their final doom

1. The chaff and the wheat grow together in the same field, and from the same root. The same soil affords nutriment to both. So one may go to heaven and another to hell from the same family, the same structions and the discipline received, and the doctrine believed. may be the same, and yet the fate be entirely dissimilar. It is no evidence that one is in a state of salvation, because he is an acceptable member of a pure Church, and sustains its interests and observes its regulations with commendable fidelity. Much of the religious teaching of the day implies this, though it may not be asserted in so many words. The platform of Christianity is made so broad, that every one who is not an avowed infidel feels A that if he does not already stand searching time is coming, when ev- upon it, but very little change is

necessary to place him there. The struct. Sympathy for the right contrast between German Pantheism and the Gospel of Jesus is ably drawn. He rejects, with a shudder, the cold, cheerless, though specious Atheism, and thence concludes he must be a Christian. His moral character is good, according to the prevailing standard of morality or he proposes to make it so; and why should he not belong to the Church, and enjoy the consolation of believing that after death all will be well? Simply because he is not a new creature in Christ Jesus.

2. The chaff affords protection to the wheat. It shields it from the scalding sun and the blighting storm. The wheat could not well grow without it. So, one may have a deep sympathy with those who are walking in the narrow way. He may not forsake them in times of persecution, as Peter did his Master, and as so many do at the present day. He may be a companion of those who take joyfully the spoiling of their goods, and may afford nether millstone, grind it to powder, them his countenance and protection. He may contribute freely of it becomes just ready for use. Some his money—not to gratify religious pride, but to promote the real cause of God. He may do all this—which or they are liable to give up. They so few professing Christians have must be treated with just so much the moral courage to do-and yet deference, and be allowed to have not be in the way of salvation. their own way, or they backslide. There were doubtless many who But those who are truly righteous, worked upon the ark for Noah, who can endure neglect and contempt. were not saved by the vessel which They expect persecution, and when their own hands had helped con-lit comes, they bear it manfully.

laboring for the cause of God — is good as far as it goes. But this is not enough. You must be right.

Much as the chaff and the wheat resemble each other, there is a radical difference between them.

- 1. Wheat is solid; chaff is light and easily driven about by the wind. There is nothing settles a man, like a genuine religious experience. His faith rests upon a consciousness that is more reliable than a mathematical demonstration. He knows that he has passed from death unto life. But one who has head religion only, was reasoned into it, and he may be reasoned out of it. He is driven about by every wind of doctrine. and cunning craftiness of men. whereby they lie in wait to deceive. He generally agrees with the preacher who had his ear last, and who bestows upon him the most of personal attention.
- 2. Wheat will bear to be crushed. Place it between the upper and and then, instead of being destroyed. professors are very easily killed. They must be petted and caressed,

without repining. Scorn and reproach, for Jesus' sake, they count as honor the Pharisee who must have "greeting in the market," and "the chief seat in the synagogue," or he feels that he is not appreciated, and seeks his home where honors are more abundant.

3. Wheat possesses vitality. Bury it in the ground, and cover it up: it will spring forth and bear fruit, some thirty, and some a hundred fold. So with a truly righteous man. He is not easily disposed of. Kill him, and he comes to life again. Let calumny bury his influence, and it will be felt in coming generations. He has life from above. So he does not fear them that kill the body, but cannot kill the soul.

What a wonderful contrast in the final doom of the two characters designated under the expressive terms of "chaff and wheat"!

The wheat, Jesus will gather into his garner! The righteous shall go into life everlasting.

Sel. Sister Stump.

HAPPINESS, HOW

Happiness is a condition that many people are looking and striving for in our world today. Yes, every one desires to be happy. Too many people feel that they must measure to a certain standard of health, attain a certain social standing, secure a degree of financial from the New Testament which I security, or hold some political or feel are very much to the point on

ecclesiastical position before they can be happy.

Most of the truly happy people today are not those who have been able to secure all things of this life that one might wish to have, for no amount of such things can in themselves make the possessor happy. Solomon, the wise, rich, and great king of Israel, who tried all that he could think of in the way of riches, position, education, and pleasure, said in the end, "All is vanity and vexation of spirit," Eccl. 1:14. There is little point for any one to feel that he can have any bigger chance to give such earthly things a better test than Solomon did. Contrast his life with the life of the Apostle Paul, who lived a life of constant hardship and self-denial, but who in these conditions could say from his innermost self, "I have learned, in whatsoever state I am. therewith to be content," Phil. 4:11. He gloried in tribulation. He rejoiced in what his prison life did for others. He triumphed in suffering. From the experiences of these two lives we can well conclude that happiness is not dependent on one's situation in life, but rather upon how one adapts himself to the situation in which he lives. No amount of externals can make one happy, nor can the lack of them keep one from being happy.

I want to notice three quotations

this subject. It is interesting to note that the one is from the writings of the great Apostle Paul, one from the sayings of Jesus, and another from the writings of the Apostle Peter. These are among the greatest spirits of the New Testament.

1. "Happy is he that condemneth not himself in that thing which he alloweth," Rom 14:22. These words reach to the inner life of human behavior. Ministers, doctors, and counselors have so often found in their experience persons who are suffering from-many do not know what their difficulty is-constant inward self-accusation for some behaviour either past or present.

It is in keeping with our human nature for us to attempt to justify ourselves for the way we treat others. Yet with all the reasons and excuses we can give to ourselves, there is always present that inner consciousness that we have not behaved correctly. Concerning people who have little regard for things that are called Christian we are told in the Book of Romans that even the Gentiles who have not the law have a law written in their hearts. "Their conscience bearing witness, and their thoughts the mean while accusing or else excusing one another," Rom. 2:15. Psychologists often call this the subconscious mind and tell us how individuals endeavor to suppress he had committed which gave him

different ways people respond while living under such pressure. David gives his experience in Ps. 32:3, 4, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." He found his release from this miserable condition by confessing his sin and asking the Lord for forgiveness. It is also interesting to note that he needed help outside of himself to bring him to this place, for the Lord sent to him the prophet who wisely pointed out to him his sin.

In contrast let us notice the experience of King Ahab who became angry when his neighbor refused to sell or exchange his vineyard, I Kings 21. To help him out of his trouble his wife Jezebel worked out a plot to have his neighbor Naboth falsely accused and put to death and then told her husband to go and possess the vineyard he coveted. While Ahab was walking about in the vineyard Elijah met him there. The king's first words were, "Hast thou found me, O mine enemy?" Elijah had neither raised his hand nor voice against the king, but just the presence of this man of God thrust the arrow of condemnation into the heart of the guilty king. The king, instead of hating the sin the memory of misdeeds of the past. inward conflicts, turned in hatred Human experience abounds with the lagainst the faithful prophet. Peale

and Blanton in their book, The Art influence. of Real Happiness, discuss "Transference" (pp. 40-48). They give a number of incidents of persons who had difficulty in their childhood days at home, and later in life these same attitudes were repeated toward their social or business associates. Disturbing as such a condition may be, it can also work for much good in the individual's life when he naturally by the same method associates confidence and companionship, which he has enioved in childhood, to his later contacts.

David honestly faced his sin, repented of it, and his good will and confidence grew in Nathan as a friend and counselor. In contrast, and wrong, of good and evil, is as Ahab continued in his wicked way and hated the prophet whose just life was a rebuke to him.

The context of the words of Paul in Rom. 14:22 takes us further into the details of life than conduct that is universally accepted as evil. He points to such actions and relations that are approved by some classes of society but disapproved by others. Such standards of living usually have to do with our moral or religious life. In our day the picture show would offer an example. To some people, the picture show is accepted as an innocent means of entertainment and even devotion and service gives peace of useful in education. To others the picture show is immoral in its en-

This presents several vital questions. May I well do what I, myself, feel is not wrong, even though others believe I am doing wrong? Is it right for me to exercise my own liberties and thus bring sorrows to others? Should I encourage them to violate their conscience by boldly exercising my liberties, Or should I set aside my conscience which troubles me and follow the example of another who says he has no trouble with his conscience? Note again the words. "Happy is he that condemneth not himself in that thing which he "alloweth," as well as, "It is our destiny, as human beings, to pass judgment on ourselves. A sense of right basic to our nature as are the forces of love and hate." (Art of Real Happiness, p. 50).

It is the Christian who enjoys this basic principle of true happiness. He has received release from a troubled heart by confessing his sin and by his faith in God through Iesus Christ, whose atonement provides forgiveness. His daily life as vielded to the Lord is a life of vistory over the sinful practices of the society in which he lives. He gladly denies himself of any personal liberty that would do harm or cause sorrow to any one. Such a life of mind and rest of soul.

II. "If we know these things, tertainment and unchristian in its happy are ye if ye do them." John

His disciples under the shadows of the cross. John 13:1-17. The one present in the group who records these words, says, "Jesus knowing that the Father had committed all into his hands, and that he was come from God, and went to God," John 13:3. Under such circumstances we all believe that Jesus was interested in giving what He felt was of most value to this group whom He had chosen to follow Him and to whom He was looking to be His teachers. Note the means Jesus uses to teach this truth. While at meal Iesus rises, girds Himself with a towel, pours water into a basin, and one by one washes the feet of His disciples and proceeds to wipe them with a towel. It seems that He had only one interruption and that came from Peter who declared that He would not permit Jesus to wash his feet. A few words from Jesus secured Peter's permission not only to wash his feet but also his hands and his head. After Jesus had finished His service He taught them that as He, their Lord and Master, had washed their feet so they should wash each other's feet. Jesus also makes clear that this ordinance is given to teach the principles of humility and service. He closes with the words, "If ye know these things, happy are ye if ye do them."

say in a boastful way, "There is no cause he felt that his liberties were one telling me what I am to do." being restrained. Somehow, he had

13:17. Jesus spoke these words to The person who thinks or speaks in such a manner may think he is independent and is exercising his owner power of choice to his own advantage and good. He has tried to make himself believe that the way to be happy is to do as he pleases and live as he selfishly wishes. Such a person has never learned true values nor real happiness. Human experience abounds with examples of the sad end of such a life. We need only to think of all our lawenforcing agencies and our institutions of correction and discipline, to get a small idea of the many people who are unhappy because they chose to have their own way.

> Another statement one hears is, "I know I should, but like so many others, I do not do as well as I know." We find an excuse for ourselves in the fact that we do as well as most of the people among whom we live, even though the way we do is not as good as we know. We comfort ourselves with the thought that our conduct is not very had.

Peale and Blanton (p. 36, 37) tell of a mother who was threatened to be cut up and thrown into the fire by a five-year-old son who was provoked when his mother took the poker from him which he was using in punching the logs on the fireplace. This boy was enraged to Occasionally, you hear someone make such a desperate threat bedeveloped a rebellious rather than clothes, for she knows it pleases a submissive attitude to restraint. him. She need not be repeatedly One must conclude that, either because of the spirit or the manner in which restraint was previously administered, he developed such an attitude.

A wise old father who was a minister, even though he knew little food and clothes, for he provides it psychology as written in books, for her in advance. He need not be knew enough about child training repeatedly told to remove to teach his children to restrain clothes from the table, chair, bed. their children when they were young, so young that before they in their place because she wants it were old enough to remember they were taught to do willingly what continue to think of many other detheir parents asked.

to husband-wife relations. There should not be trying nor irritating, are far too many men who take the for we only need to know what There are also far too many wives for we are interested in the safety sacred union He ordained that the is a privilege to serve others. For husband and wife are no longer two him it is an opportunity to help but one. The attitude of "this is mine" and "that is yours" should give place to "this is ours." should apply to our successes, our joys, our hopes, our burdens, and our sorrows. The wife who practices the above principles seeks to conduct her life and home as she has learned will please her husband. She fries the eggs "up," for she est psychologist the world has ever knows he likes them best that way, known. The principles of life which

told by her husband what he wishes she knows these things and wants to do them. The same spirit moves the faithful husband. He is not bored by his wife's constantly coming to him for money to provide the family or floor, for he is glad to put them so. In the same manner we could tails of life, such as neighbor re-Let us apply these words of Jesus lations and traffic rules. These position of boss as head of the home. they are for to gladly obey them, who by their way of doing show and good of others. That person that they expect to run affairs about is indeed fortunate who has learned the home. The Bible makes it clear early in life to do willingly what that when God inaugurated this others wish him to do. To him it another. To him, the road signs and stop lights are a protection, and the police and traffic officers are his friends.

These words of Jesus, "If ye know these things, happy are ye if ye do them," carry with them much more meaning than we often receive from them. Jesus Christ was the great-She takes delight in repairing his He lived and taught reach deepest

into the secrets of happiness and blessing.

III. "But and if ve suffer for righteousness' sake, happy are ve", I Pet. 3:14. These are the words of Peter, that disciple of our Lord who was noted for his readiness to speak. He lived near enough to Jesus to know more than the externals of His life. He was with Iesus when He was popular and men were seeking Him to hear His words, to see His miracles, and to receive His healing. Peter also saw the crowds turn against his warmest friend, take Him into custody as a public enemy, and put Him to death as a criminal. In short, we would say that Jesus suffered everything that the envious hearts of man can think of to heap upon another. Peter knew too well that the spirit that promoted all this abuse was not that Jesus did anything to harm others but rather that His life of purity and service was a stinging rebuke to the selfish life of Jewish leaders which caused them to hate Him.

Peter also suffered much unjust treatment from the enemies of the Christian cause. He knew what it was to be beaten for preaching in the name of Jesus. He knew how it felt to be placed in prison and to be awaiting execution just to please find us out in guilt and remorse. In the Jews. He was with the group as they were accused of being "full words of Scripture to be true in of wine," when they were praising our own lives—"Whatsoever a man the Lord for His wonderful works. soweth, that shall he also reap,"

Peter could speak both from observation and experience when he says, "But and if ye suffer for righteousness' sake, happy are ye," I Pet. 3:14.

Suffering is one of the common experiences of us all. Our bodies, in which we live, are subject to pain. Our minds, with which the Lord has blessed us, are subject to distress. We may suffer the sting and remorse of a conscience that continually haunts us because of our evil deeds.

We usually think of suffering as a misfortune and something to be carefully avoided. Many of us see in it no blessing at all. We bow our heads, bend our backs and set ourselves to endure it until it passes over. We fail to realize that suffering has a blessing to bring us if we will only be willing to use it as a means of enriching our lives.

It is true, however, that much of what we suffer is the fruit of our own neglect or sin. We cannot neglect or abuse our bodies without suffering as a result. We cannot abuse the common good of the society in which we move without being punished. The words, "And be sure your sin will find you out," Num. 32:23, were not spoken in vain by the Lord. They will surely every way we may well expect the

Gal. 6:7. If we drive our auto too suffer with the wicked. Many times fast we may well expect a wreck. If we break a leg we may well expect it to hurt. If we sow a large quantity of wild oats we can expect an abundant harvest of the same quality. If we sow sorrow we can expect to reap grief "For they have sown the wind, and they shall reap the whirlwind," Hos. 8:7. There is no virtue nor blessing in enduring patiently the suffering we brought upon ourselves.

To suffer innocently is quite another matter. It is natural for us to resent the idea of suffering because of another's mistake. It is much more repulsive to suffer when we feel the other person has intentionally heaped it upon us. But to know that our intentions and purposes were good and right and fered for the sake of righteousness. then to be despised and abused we feel is the limit. I learned my first lesson in such circumstances as a schoolbov. A serious trouble arose in the school Finally, the blame for the trouble was placed on one of the older girls in the school. She was much troubled because of their though we suffer we are not guilty blame and said among her tears and sobs, "If I were guilty of this misbehavior then it would not be so is much better to be innocent and hard to suffer this blame, but to be blamed than to be guilty and be be innocent and then to be blamed blamed. In the second place, one is almost beyond endurance." But is sure he is in a cause that is right such is the common experience of and good, which gives comfort. We life. So often the innocent suffer wish to do others good and help with and for the guilty. In this life them to the right, but the guilt of

acts of kindness and love are repaid by acts of hatred. Even beyond all this, occasionally, you will see some one, who could withdraw and allow the guilty to suffer the penalty for his evil deed, step in and out of pity and love take the place of the guilty in suffering, and we say, "How noble!"

But Peter speaks of "suffering for righteousness' sake" and of being interested and active in a cause that is right and good and yet having to suffer. Again, Jesus Christ is the greatest example that history can produce of such a life of devotion and love. He lived a perfect life among men, for men; yet He suffered the most cruel treatment at the hands of men. Yes, He suf-He suffered wrong that He might "overcome evil wtih good," Rom. 12:21

Do you ask, "But how can that make anyone happy?" In the first place, there is that sense of inward satisfaction in knowing that even of doing wrong. The young lady referred to above was mistaken. It the righteous are often made to their own conscience gives them

pain and, instead of repenting from their evil way, they turn with revenge upon the innocent. Such a person cannot be helped by retaliation but rather by submissive suffering. In the third place, "suffering for righteousness' sake" brings rewards. It enriches the personal life of the sufferer. As heat purifies the silver and fire refines the gold. so patient suffering reveals the beauty of character and shows the richness of the personality.

The second reward is that it wins. The idea that we win most by force is a wrong one. The greatest victories that were ever won were won by suffering-"suffering for righteousness' sake." Suffering does more than overcome and suppress the enemy, it conquers. No doubt the glorious death of deacon Stephen prepared the heart of Saul of Tarsus for the experience on the way to Damascus. The mad persecutor was conquered and became a devoted preacher.

Note these words found in Heb. 12:2, "Who for the joy that was set before him endured the cross. despising the shame." We often speak of the shame of the cross, of the suffering of the cross, and of the death of the cross, but we seldom even think of the joy of the cross.

We have only briefly considered And lots of grave shortcomings these three conditions for happiness as given by these three New Testa-But when we think of evil ment leaders, a conscience that is

free, willingly doing what we know, and suffering for righteousness' sake. These three principles involve the whole of life. To have a conscience that gives assurance and peace gives personal happiness. To want to do what one knows he should promotes good relations with others. To know that one suffers for a good cause, a cause that blesses others and honors God. brings happiness that can only be known to those who experience it.

Although there are many persons who would mock at, and turn away from, these tried and proved rules. yet he would would enjoy real happiness will find that they will yield abundantly in proportion as he accepts and uses them.

> Harry A. Diener in Christian Monitor

A LITTLE WALK AROUND

When you are critizing others And are finding here and there

A fault or two to speak of,

Or a weakness you can fear; When you're blaming someone's meanness

Or accusing one of self— It's time that you went out

To take a walk around yourself. There's lots of human failures

In the average of us all,

In the short ones and the tall.

Men should lay upon the shelves,

It's time we all went out To take a walk around ourselves.

We need so often in this life This balancing of scales, This seeing how much in us wins And how much in him fails. Before we judge another.

Just to lay him on the shelf, It would be a splendid plan To take a walk around yourself.

WE THANK THEE

We thank Thee, God, for forest green.

For sky so blue and air that's clean, For sun that of Thy goodness speaks.

For hills and snow-capped mountain peaks.

For birds that sing their morning song,

For days of rain that seemed too long;

For golden harvest from seed that was sown,

For flowers that bloomed, but now are gone.

For friends who give kind word and thought.

For mercies which we have not sought:

For liberty and freedom here, Give us a thankful heart this year. -By Gottfried Stone.

the loafer.

"IF YE LOVE ME, KEEP MY COMMANDMENTS"

As we think on the above few words and how important love and obedience are in our everyday life if we are to be a true child of God. we should all try a little more diligently by the help of the Spirit to show more love to one another. With life so uncertain, we should also be more obedient to our Master while we have the time and opportunity, for "the night cometh, when no man can work."

Perhaps one of the most misused and abused words in today's English language is the word love. People use this word in almost every conceivable way, and in a general sense many times it has come to mean almost nothing. Through the deception of the adversary of souls, instead of love being the leading force or power in peoples' lives, lust and lies are leading them down the broad road to destruction. While love is a small word, it covers a far greater field than we will try (or are able) to cover.

All who have faith in God's Word know that God is Love, and we love Him because He first loved us. This love reaches back beyond the record in Genesis of the creation of man. John 17:24 tells of God's love being manifested before the foundation of the world. We can The Bible promises no loaves to find no record of that love having an end to those who are obedient

and who hold out faithful unto the ments to keep are the ones God He gave His only Son to suffer and die on the cross as the propitiation for our sins, we should willingly return that love by loving one another and keeping His commandments. "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous."

No doubt many of us are like the rich young ruler; we either say, "which commandments," or "all these things have I kept from my youth up: what lack I yet?" Is love one another and return that the love of money which is the root! of all evil, avarice, some material thing, or too many earthly possessions keeping us away from God? Is worry, unnecessary debts, or working long hours trying to make ends meet leaving us a physical fearing men with love in their hearts wreck, with little or no time to show love to our companion, children, neighbors, and friends? In many cases are we placing God last, if at all? Are our eyes on the wrong goal? "Set your affection on things of the world, or even in our own above, not on things on the earth," lives? As we look about, we see Col. 3:2. If we could only see our the love of man waxing cold. Deway to love God first and foremost ceit is on every hand. Many times as we should, none of these things would ever be a stumbling block signature on a legal document is to us, and we would love all others worth no more than the paper it is as we should.

end. If God so loved us all that gave to Moses on Mt. Sinai. We know we are not living under the old Law, because Jesus Christ brought a new and living way. The Law was fulfilled by the Lamb of God when He expired upon the cross. Rom. 10:4 says, "Christ is the end of the Law." Paul tells us, "All the Law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself." Gal. 5:14. Some of the laws and commandments God gave Moses were a basis and foundation for many of the principles and teachings of our Saviour. They were directed by the love of God to man that man might love back to God, and that he might be obedient to His will. Many of the civil laws of our land were based on the same foundation. Those great leaders who helped form our Constitution were Godfor God and their fellowman. They realized it was neecssary that the lawless and unjust should be punished.

How is it today in the nations la man's word or oath bound by his written on. Men and women, both Some will say that the command- young and old, will say they love

each other and will vow to be true than the average? If necessary to one to the other as they are bound complete a business transaction, do together in holy wedlock. Then, because that love was not prompted others do it? Paul says that some or guided and maintained by the true love of God, many do not keep their vows and promises. Statistics show that in some localities more than fifty percent of the marriages end up in the divorce courts. With so many broken homes and the lack of true love in the home. is it any wonder there is so much disobedience and disrespect of children for their parents and the laws of the land? Lack of love and improper training by the parents somewhere in the child's younger life is no doubt at the bottom of such troubles.

To those of us who feel we have had better training, what is the daily record we are writing on the pages of time? Do we give them by our daily living an example of love, patience, obedience, and honesty, maintaing integrity in all we say or do? Do we take enough time daily to all worship together at the family altar? Do we teach our children diligently the words of the Lord, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind if ye do them," and we believe that . . . and thy neighbor as thyself"? Or do we have or expect someone asked of us, if we do it willingly else to do the teaching? Do we and have faith in what we do. measure ourselves among ourselves James says, "But whose looketh or by those in the business world, into the perfect law of liberty, and just trying to do a little bit better continueth therein, he being not a

we cheat a little because we know "measuring themselves by themselves, and comparing themselves among themselves, are not wise. . . . For not he that commendeth himself is approved, but whom the Lord commendeth."

We have heard it said that one of the reasons for the high cost of many small items is the growing evil of shoplifting. We trust none of us would take anything belonging to someone else, which is robbery, no matter how small the item. or what its value might be. Most of us would not think of doing such a thing, but are we robbing God or our fellowman of love, obedience, honesty, faithfulness, etc.? Do we give an honest day's labor in return for our pay check?

Some will tell us that some of the Saviour's ordinances or commandments, such as baptism, feetwashing, the salutation, the Lord's Supper, etc., were only given to His apostles and that we only need to spiritualize them to fulfill our duty. Jesus said of feetwashing, "If ye know these things, happy are ve would apply to anything He has

torgetful hearer, but a doer of the fellowman, what to love, and what work, this man shall be blest in not to love, etc. his deed."

Jesus taught and gave us an example by His living, that no commandments are greater than these. He said, "The first of all the commandments is, . . . the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . The second is . . . Thou shalt love thy neighbor as thyself." How do we love our neighbor as ourself? We read that no man ever yet hated his own flesh. Do we have any malice, envy, jealousy, covetousness, etc., in our heart toward our neighbor or anyone? "If I regard iniquity in my heart, the Lord will not hear me." If we are seekers for the truth, we will love our souls enough to try to walk in all His precepts and examples, after accepting His plan of salvation, that we may come into full fellowship with Him.

the place we will try to help them, see the true light to the saving of their souls, or is our only concern member, these three are one. for them a wish that they would do better? Let us read Luke 10: 29-37 to find out who our neighbor is, and then let us go and do by telling them too often. likewise. How do we love God and His Son Jesus Christ? The first tions about our love to God, to our just like me?

In meditating on love and obedience, let us consider 1 John 5:7, "For there are three that bear record in Heaven, the Father, the Word (Jesus Christ) who was made flesh and dwelt among us), and the Holy Ghost: and these three are one." Col. 1:18 says, "And He (Jesus Christ) is the Head of the Body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preemience." Can we who have been called out of darkness by the glorious light of the Gospel, who have washed our robes and made them white in the blood of the Lamb, who have been prompted and by the Spirit led into the fellowship of the Church, and who have become a member of His body truthfully say, "we love God and keep His commandments"? We cannot unless we are also filled with the Spirit. are following in the footsteps of Do we love our neighbors to His Son Jesus Christ, are keeping His commandments, and are obedient to His body, the Church. Re-

(To be continued.)

Imaginery troubles become real

What kind of a church would my epistle of John is full of instruc- church be, if all the members were

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

"BE COURTEOUS"

having compassion one of another, courteous: not rendering evil for evil, or railing for railing: but days, let him refrain his tongue! speak no guile: let him eschew evil, sincere meditation.

Let us consider just one phrase,

a heart of love. Fleshly courtesy may be considered as culture, but "Finally, be ye all of one mind, Christian courtesy is godliness. Christian courtesy considers the love as brethren, be pitiful, be feelings and rights of others and is promoted by a feeling of good-will.

"Be kindly affectioned one to contrariwise blessing; knowing that another with brotherly love; in ye are thereunto called, that ye honour preferring one another," should inherit a blessing. For he Rom. 12:10. True love is never that will love life, and see good proud and boastful but is always ready to esteem others better than from evil, and his lips that they ourselves. True courtesy includes kindness. tender-heartedness and do good; let him seek peace, forgiveness. "Let nothing be done and ensue it," 1 Pet 3:8-11. Herein through strife or vainglory; but in we have a few words of instruction lowliness of mind let each esteem which offer much instruction for other better than themselves," Phil. the Christian and much reason for 2:3. Is this the practice of my Christian life from day to day?

Courtesy seeks to bring blessings "be courteous." Courtesy can be to others by words and deeds, and practiced and developed in each of this regardless of the treatment that our lives. We can develop it sim- others give us. O that our acts of ply for personal gain or appeal, how- courtesy may come from a heart ever this is not the type of courtesy filled with love and born of the referred to in our text. "And the Holy Spirit. "Let all bitterness, servant of the Lord must not strive; and wrath, and anger, and clamour, but be gentle unto all men, apt to and evil speaking, be put away from teach, patient," 2 Tim. 2:24. Chris- you, with all malice: and be ye kind tian courtesy must be instigated by one to another, tender-hearted, for-

giving one another, even as God for Christ's sake hath forgiven you," Eph. 4:31-32. The art of saying appropriate words in a kindly way is one ability that never goes out of fashion, never ceases to please and is within reach of the humblest of us.

OUR CHRISTIAN TEACHER

Immediately following the fire cyclone of the fall of 1918 which destroyed a thousand lives and most of the city and community of Moose Lake, Minnesota, the Spanish influenza became epidemic. Entire families were wiped out; few families escaped untouched. This haunted us the entire period of the war.

our entire family caught the flu, one by one; I was the last to go down. It was midnight when my legs gave away and I could scarcely get into bed. It looked like our finish. All our stock, horses, cows, sheep and even our chickens were neglected. Then to our amazement, James, our next to the oldest son, she did not look too good, yet I got up, went out and started feeding everything. It was nothing short I am Elder Swallow." I thought of a miracle. Through James we that she paled a bit as she replied, sent for help. A sister came that "I am Miss Christenson." Then I was just a babe in Christ. It must told her that she was not the teacher have been frightening for her, but of our choice but that the board God gave her courage and bodily had hired her and she was as welstrength, and we were soon on our come as the flowers in May. Also way to recovery. Thank you, Jesus, we would do all that we could to

of let up, except in our local community. It was raging all around us. We were back on our feet again as most in our community were, so our little one room school would open soon. But our hearts were heavy, as we had planned on hiring a fine young Christian teacher from Iowa. Ann was chairman of the school board but was outnumbered and we did not get our Christian teacher To the contrary the board hired a very worldly teacher, and advised her against our group saying that we were very bad people and that the preacher (me) was a devil, and she must not listen to a word I said.

The opening day of school came, and since the school was on our It was during this period that property and Ann was chairman of the board, it fell my lot to open the school and meet the new teacher. Meet her I did. I saw her coming and did some fast thinking. I must not offend her, but must make the best of a bad situation. She must meet one who had been described to her as a devil. I will admit that must be honest. "Good morning. But the epidemic showed no sign make it a good school year for her and the children. I left her stand- feet and fairly ran to the altar. ing there and went home.

we saw our Ezra coming down the hill from the schoolhouse and was There was an urgency on the he in overdrive? My, how that boy teacher's part for baptism, but the could run! "Mommie, Mommie, can the teacher board at our house?" Yes, Ann made room and we put tank, filling it with well water ourselves out to be nice to her. But she did not take kindly to it for so terribly cold we decided to heat quite a while, and was with us as little as possible.

was still raging. The teacher's not go home weekends but must to shovel the tank full of snow stay full time with us. The winter which made the water in the tank was cruelly cold and to keep our slush ice. I would have waited but fashioned stove that burned twofoot wood. During our family altar time we would gather around that big stove. But the teacher would stay back and pretend no interest. question and then many more. Since Swallow? My mother is dving. she could not go home weekends, Could you come quick? My sister she was asked to join us in Sunday has sent me. Could you hurry?" Services in the little schoolhouse. I saddled a three-year-old colt and She accepted the invitation and started giving her the leather. She joined us. As I preached, the Holy gave out after the first three miles, Spirit bore witness and when I gave so I borrowed a little mustang from the invitation to come to Christ, a brother in the church and from the school teacher jumped to her there on I fairly flew the rest of

OUR CHRISTIAN TEACHER! In the middle of the afternoon Then, for good measure, God threw in our two eldest sons. Glory!

ground was frozen so deep that we had to improvise by using a large which also was scarce. Since it was the water a bit. Tank heaters were common, but while we were getting Beyond our community the flu ready for the baptism, the old tank sprung a leak. What to do? What whole family got it and all were in to do? There was several feet of bed but her mother Now she could snow on the ground, so we decided house warm we had a large old- the teacher refused to wait and said, "Baptize me now." She led the way for the three to be baptized.

When school was out, she wanted to get home to her mother. On arriving home she found her mother Until one evening curiosity got the in bed with the flu. She loved her best of her and she asked a Bible and feared for her life, and esquestion. We invited her to move pecially for her soul. She sent for her chair closer to the stove and me by her youngest brother who into the group. We answered her came on horseback. "Is this Mr.

BIBLE MONITOR

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the way.

On arriving at the Christenson home, I found that quite a crowd of relatives and friends had gathered. As I went through the kitchen door the doctor stopped me and said, "This woman would have been dead hours ago but she and especially her daughter have been waiting for you to get here. She can't teacher's face for now her mother get well, so you go right in there and sprinkle a few drops of water on her head and tell her that she is saved and she will die happy." Time was precious, so I told the daze, wondering just what the outdoctor "Whatsoever was not of faith was sin," and I made a bitter enemy.

room and when I reached the door wanted me. I rode the distance leading to the sickroom, I met our wondering just what it would be darling Christian teacher. She was this time. As I passed a schoolhouse

all aglow. I had arrived in time and her mother was still alive. With tears streaming to the floor she said to me, "If you have ever prayed for anyone, please pray for mother." Yes, her mother was very sick, more out of this world than in it. If the gentle hand of Jesus had not touched me and given me strength, only the books of heaven could tell the story.

Trembling, I knelt by her bed. I asked her if she believed in God? and in voice scarcely above a whisper, I heard her say, "Yes, my daughter told me about Him." "Do you believe in Jesus Christ?" "Yes, she told me about Him, too." And now came the test. "If God will raise you from this bed of sickness. will you give your heart to Him and live for Him?" "I WILL." Then an expression of hope came over her face and as her daughter had requested, I prayed my heart out for her. The victory sign was written all over the little Christian was in God's hands.

I took my leave and rode back home, trying to put the pieces together. I was really in a sort of come of all would be. I didn't have to wonder for long, as ten days later the younger brother came again I passed through the crowded asking if I could come as his mother about two miles from their home ring to the day she was dying. I I noticed that an unfriendly crowd lowered her into that icy water and of men had gathered.

in only to find the mother still in bed where I had left her ten days lift mother out of that "icy" grave before. Only the family was present. I asked the little mother just their car, but now GOD came into what I could do for her. Said she, the picture. In and through her "You remember what I promised baptism, she was fully "cured" and you when I was dying? Well, I refused to let anyone touch her. am ready to fulfill my promise." Then things really tore loose. Those "Yes, but you are still sick in bed." girls demanded baptism and got "God kept His promise and spared it; then their twelve - year - old my life and now I must keep mine." brother; then dear old Grandma "But do you know that there is Olsen. only water enough on top of the I had been so busy that I forgot ice to baptize you?" "I am ready!" about the men with the rope, but She had three strong daughters, when I looked up they were gone. any one of them strong enough to I guess Mother dancing her way pick her up and carry her, which back to the car was just a little they did. They put her in their too much for them! little old Ford car.

On passing the schoolhouse, I asked just what those men were doing there and was told frankly that if any harm came to their mother I was to be hanged to the first tree—unpleasant thought. But we went on to our Icy Baptistry where there were nine strong men waiting on a raise a short distance from the creek to hang me. The girls picked up their mother and tiful grounds for the Conference. carried her to the water's edge The evergreen trees, some of them where they could hand her to me. Redwood, are tall and stately, As I lowered her into the water, reaching toward the sky. The tab-I asked if the water seemed cold. ernacle is a huge arched building, Smilingly she reminded me that her said to have a capacity for 1500 feet were colder in the bed, refer-persons. Our group of people seem-

baptized her by the only formula On arriving at the house I went given in God's Word, Matt. 28:19.

The daughters were waiting to and wanted to carry her back to

James F. Swallow 6560 Sonoma Mt. Rd. Santa Rosa, Cal. 95404

GENERAL CONFERENCE **NOTES 1967**

Saturday, June 10, about five o'clock in the evening, we arrived at the Bethel Camp, two miles north of Santa Cruz, Cal. It was a beaued small when inside the large and safe.y. These are included into building, but I am sure the Spirit a range of mountains, only this is of the Lord was there, even as we God's range of love mountains. are told in Acts 2:2, that It filled Bro. Hostetler spoke also of how all the house where they were sitting.

On Saturday evening Bro. William Bashor preached a stirring sermon on salvation. Sunday morning worship, Bro. Gunderman read Psa. 24. His text was: Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. I was impressed by this remark which he made, We are not known by our medals but by our We have been called a free Nation scars.

For the morning service Bro. Vern Hostetler took for his message: Flee to the mountains. God's great love for us, in the sacrifice of Iesus, His Son, has provided a great mountain of love, where we can flee from danger into safety. We are to:

Flee hate to the mountain of love. Flee pride to the mountain of humility.

prayer and peace.

Flee despair to the mountain of

safety.

of mountains with peaks named: Bro. Eberly opened the evening love, humility, prayer, peace, hope services. Bro. Millard Haldeman

Lot chose the plains and Abraham was left with the mountains

Bro. William Root continued the morning services, speaking from Eph. 6:10-20. His topic was taken from V. 13, Wherefore take unto you the whole armour of God, that ve may be able to withstand in the evil day and having done all, to stand. He spoke of foes we need to watch out for. We should watch the trend that politics is taking, watch the trend to immorality. watch the Ecumenical movement. for 184 years, but Communism could take over the Nation very soon, the way the political trend is going.

In the afternoon service Bro. Sherman Reed spoke from Rom. 3:3. He mentioned the gyroscope in his message and how it defies the pull of gravity. Pride causes us to defy the spiritual gravity which would pull us down on our knees in humility. Bro. Herbert Parker also spoke in the afternoon service. Flee turmoil to the mountain of His lesson was taken from Rom. 14:12. So then everyone of us shall give an account of himself to God. Also Matt. 25:31-40. When saw Flee danger to the mountain of we thee, etc. Bro. Paul Blocher spoke from Heb. 10:11 and Heb. I have a mind-picture of a range 3:12, on the subject of Unbelief.

spoke on the Mission of the Church. another. He said we must all work together. During Sunday services, Bro. we done with the message of Christ? tainly as big as our claims.

approved unto God, workman that Monitor so others could share with need not be ashamed, rightly divid- us the spiritual truths enjoyed, I ing the Word of truth. His account have submitted these few impresof the young Minister and his family, who were called to a large church to preach was touching. He we were privileged to have Bro. explained how the church he was Paul Myers and wife and Bro. Paul leaving was very poor and could Blocher and family with us at the not pay a good salary. When they Pleasant Home congregation. They came to give their Minister fare- gave us such wonderful sermons well, the love between them was that I would like to share with you so great that they soon were all also. weeping. The young Minister then turned to his wife and said, We Sunday-school, Bro. Paul Blocher are not leaving. Out of this experi- read Luke 23:1-26. He made a few ence, the Minister John Fawcett, remarks and led in prayer. Bro. wrote that beloved hymn, Blest Be Myers read Luke 23:27-46. He the Tie That Binds. By this shall gave his subject "The Cross of all men know that ye are my Christ." 1 Cor. 1:17-18, For Christ

It takes an entire crew to run a Jacob Ness introduced the speakers train, but only one brakeman. The and stated very emphatically that great commission still stands, "Go the truths of the messages, needs ye," but if only one puts on the to be carried out in each of our brakes it can slow down or stop the lives. Bro. Ora Skiles closed the whole Mission program. What have evening services. I was thankful to meet many people, who had just Our responsibility should be cer- been names to me before. We are looking forward to Bro. Ness com-Bro. Hayes Reed followed with ing this fall to be our Evangelist. a message from Gen. 3:1. His sub- We had to leave the Conference ject was Satan and your character. grounds early Monday morning and He said the Devil is a successful regret that we could not stay the salesman and has sold more people whole time. I feel certain that others on the road to hell, than it is pos- can give a more detailed account sible to imagine. We should not than I have done. As it was stated accept half-truths. We should study that we should write our impres-(for ourselves) to show ourselves sions of Conference to the Bible sions.

The following Sunday, June 18,

In the morning service following disciples, if ye have love one to sent me not to baptize, but to preach

the Gospel: not with wisdom of leaves the light one for us. words, lest the cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved. It is the power of God. He asked us to make a journey with him to the foot of the Cross. There we see a great company: His mother, His brethren, His friends (how few), His enemies, rulers, soldiers and the two thieves, one on the one side and one on the other. At the foot of the Cross was blood. His blood that was shed for our sins. He was innocent and yet, it must needs be to save our souls. No other name is given, whereby we must be saved. No other road, the way of! the Cross leads Home.

Bro. Myers told us of a simple explanation which Sister Lillian Litfin gave to the Navajo people in explaining salvation to them. She showed them a black card, that represented sin. She covered the black card with a red one, that represented Jesus' blood cleansing us from all sin. Then she covered the red card with a white one, that represented us after being cleansed. Then she covered the white card with a green one, this one signified growth. As new-born babes desire the sincere milk of the Word that we may grow thereby. We are to

Bro. Hayes Reed closed the service and following prayer, announced that we would carry our dinner to a nearby park to continue our fellowship together. This day was also the occasion of Bro. Paul and Sister Margaret Myers' fortieth wedding anniversary. We were happy to share the day with them. In the evening we returned to the church and heard two more wonderful sermons, by the same brethren. Sister Miriam Reed led the singing and Bro. Haves Reed opened the meeting.

Bro. Paul Blocher gave us the first message. His subject was on the Home and the difference between a house and a home. He read from Deut. 22:8. When thou buildest a new house then thou shalt make a battlement (banister) for thy roof, that thou bring not blood upon thy house if any man fall from thence. He said that in the olden days houses were flat on top and people often resorted to their rooftops. We all know children like to climb and if they climb beyond protection, they are in danger. He now turned his remarks to the building of our spiritual homes and the spiritual banisters we should build to save our children and also others who come into our homes.

He listed several Bible fathers take up our Cross daily and follow who were concerned with the build-Jesus. We will find that Jesus al- ling of their homes. Judg. 13:12-13, ways takes the heavy end and Manoah said, Now let thy words the child and how shall we do command his children and unto him? And the angel of the household after him, and they shall Lord said unto Manoah, Of that keep the way of the Lord to do I said unto the woman, let her justice and judgment; that the Lord beware. Manoah and his wife were may bring upon Abraham that the parents of Samson. They were concerned to do right in raising their child, even before he was born. V. 24, And the woman bare a son and called his name Samson: and the child grew and the Lord blessed him.

Job was perfect and upright and one that feared God and eschewed evil, Job 1:1. He had a great concern for his household. His boys returned to Nazareth. and girls did not live according to the ways of their righteous father. Job 1:4-5, And his sons went and feasted in their house; every one anxious and concerned Mary and his day, and sent and called for their three sisters to eat and drink with them. And it was so when the days of feasting were gone, that Job sent and sanctified them and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have and one that feareth God and of sinned and cursed God in their hearts.

of thy country and from thy kin- (Peter) into his house and to hear dred, and from thy father's house words of thee. When Peter and his unto a land that I will show thee: companions went to the house of and I will make of thee a great Cornelius, nation. I will bless thee and make them: Now therefore we are all thy name great and thou shalt be a here present before God, to hear all blessing, Gen. 12:1-2. For God things that are commanded thee of

come to pass. How shall we order said, I know him, that he will which He has spoken of him, Gen. 18:19.

> The parents of John the Baptist were chosen because they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1:6. Again, Mary and Joseph hurried to Egypt with the baby Jesus to protect Him from Herod. Later they Tesus was twelve and they went to Jerusalem for the Passover, Jesus stayed behind when they returned. How Joseph were when they learned Jesus was not in their group. After they found Him, with difficulty, Mary questioned why He had done this. And he went down with them and was subject to them, an obedient boy, Luke 3:50.

He told of Cornelius, A just man good report among all the Nation of the Jews, was warned of God God told Abraham, Get thee out by an holy Angel to send for thee how they welcomed God, Acts 10:33.

household of the Philippian jailor accepting Jesus. He took Paul and Silas out of the jail and exclaimed, Sirs, what must I do to be saved? for the home and the church are And they said, Believe on the Lord Jesus Christ and thou shalt be haps beyond the comprehension of saved. They spake unto him the Word of the Lord and to all that sermon and emphasized the need of were in his house. And he took the family in the home. Father is them the same hour of the night gone, mother is gone and the chiland washed their stripes and was dren roam the streets. The harm baptized. Acts 17:30-34. Blocher emphasized that a home is Nation is beyond measure. where love abides. When there is no peace in the home, it becomes measure. As far as the East is from just a house. It must be a place of the West, so far has He removed prayer and meditation. Jesus went our transgressions from us. Alas, often to the mountains to be alone by the same measure we are to forand pray. Parents should have the give others in order to be forgiven same standards and goals. They should build spiritual banisters by teaching and instructing them in the great truths of God's Word. Examples from the lives of the parents will have more influence than many words. If our lives are not consistent with our words, the children will be quick to realize it and all our instructions will be nothing to them.

Bro. Myers read Gal. 1:11-13. He took as his subject, "Beyond Measure." He told us that the generosity of God is beyond measure. Psa. 23:5, My cup runneth

that He gave His only begotten There is another account of the Son. This is love beyond measure. There are only two organizations on earth, that God established, the home and the church. God's plan far beyond the ways of man, perman. He referred to Bro. Blocher's Bro. such family life is doing to our

The forgiveness of God is beyond ourselves before God. If a limit is set, it is set by man. Matt. 18:35, So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother his trespasses.

The peace of God, which passeth all understanding, is beyond measure. Eph. 1:15-19 tells us of the riches of His glory. The exceeding greatness of His power, when He raised up Jesus from the dead, was beyond measure. By grace are ve saved and that not of yourselves, It is the gift of God. Whereby are given unto us exceeding great and over. God did not just fill it, He precious promises, 2 Pet. 1:4. Many spilled over the top. John 3:16 promises of God are beyond meastells us that God so loved the world, ure. Jesus said, I will never leave thee, nor forsake thee. Man can for God's home-coming. We will do many wonderful things, such as not soon forget these meetings and measuring the distances planets, but heaven beyond is measure.

The scope of eternity is beyond measure, Mark 6:5-6, Jesus marveled at the unbelief of those in His own Country. Thus He could do not mighty work there. Man limits the power of God to bless him, by his unbelief. The disciples were astonished at the power of Jesus, beyond measure. He healed the sick. He stilled the waters, He raised the dead. The time will come, that two will be grinding at the mill, the one will be taken and the other left. No doubt the joy of the one taken will be beyond measure and likewise the despair of the one left will be beyond measure. Some place we will spend an eternity that is beyond measure.

The radiance of the Gospel would spread beyond measure if Christians would leave their light shine as the Gospel has told us to. We must work for our Saviour, for the night is coming when no man can work. Cast thy bread upon the waters, for thou shalt find it after many days, Ecc. 11:1. Oh, what it must be to enjoy the glories of an heir with Christ?

In closing the meeting Hayes explained that our timetable and God's timetable are different. The Jews are fulfilling God's time-congregation plans a two-week Re-

of the the labors of our brethren. May the Lord add His blessings beyond measure.

> Sister Edyth Kline 1131 ElPomar Waterford, Cal. 95386

NEWS ITEMS

REVIVALS

Mechanicsburg, Pa.—July 16-30. Englewood, Ohio-July 16-30. Pleasant Ridge, O.—July 23 - Aug.

Broadwater, Md.—July 28 - Aug.

Bethel, Pa.—July 30 - Aug. 13. Wauseon, Ohio-Aug. 6-30. Ridge, W. Va.—Aug. 11-20. Dallas Center, Ia.—Aug. 13-27. Goshen, Ind.—Sept. 24 - Oct. 8. Plevna, Ind.—Oct. 22 - Nov. 5. Waynesboro, Pa.—Nov. 5-19.

BRYAN, OHIO

The Lord willing, the Pleasant Ridge congregation plans their Revival meetings from July 23 - Aug. 6, with Bro. Millard Haldeman as our evangelist. Our harvest meeting is planned for September 17th. We welcome one and all to come and enjoy these meetings with us.

Sister Ruth Kleinhen, cor.

ENGLEWOOD, OHIO

The Lord willing, the Englewood table, are we? May we all be ready vival, starting July 16 and ending

July 30. Bro. John Peffer of Springfield, W. Va. is to be our Evangelist. Please come and enjoy these services with us.

Sister Maxine Surbey

WAUSEON, OHIO

The Lord willing, the Series of Meetings at West Fulton will begin on Sunday night, August 6 and continue for two weeks. Bro. LaVerne Keeney from Lititz, Pa., will be our evangelist. You are welcome to attend these meetings, pray that souls may be added to the fold.

Just prior to our Communion on May 21, a brother was received into our congregation on his former baptism; we are thankful for this. On Sunday, June 3, a young sister was baptized. We pray for these two new members and pray that they will remain faithful.

Sister Leola Beck, cor.

ANTIOCH, W. VA.

The Lord willing, the Ridge congregation plans to hold a ten-day Revival, from Aug 11 to Aug. 20, with Bro. Paul Hartz of Palmyra, Pa. as our evangelist. We plan to have a Lovefeast on Saturday, Aug. 19, services starting at 2:00 P. M.

We extend an invitation to all who can come and enjoy these meetings with us. Let us pray for the success of these meetings, that souls may be saved and we might all live a renewed life.

Sister Sarah Roesch, cor.

BETHEL, PA.

The Lord willing, the Bethel congregation will hold a two weeks Revival, from July 30 to Aug. 13. Bro. Eldon Flory of Hart, Michigan will be the evangelist. Let us pray for these meetings. We extend an invitation to all to come and worship with us.

Sister Darlene Longnecker, cor.

PLEVNA, IND.

The Harvest meeting of the Plevna congregation will be August 27, the speaker for the day will be Bro. William Carpenter. The Lord willing Bro. Dale Jamison will begin a two weeks meeting on Oct. 22. Our Lovefeast will be November 4, an all-day meeting. Pray for these efforts and all are invited to come and enjoy them with us.

Sister Mary Borton, cor.

GOSHEN, IND.

The Goshen congregation will begin their Revival meeting Sunday, September 24, with a harvest meeting and continue through Oct. 8th, with Bro. John Peffer of Springfield, W. Va., as our evangelist. The Lord willing, we plan to have our Lovefeast on Saturday, Nov. 11, with services starting at 2 P. M. We invite all who can, to come and worship with us.

Maxine Swihart, cor.

FIRST DISTRICT QUARTERLY OFFERING District Meeting Minutes of 1967, page 7, No. 20, show that the Delegates of the First District granted the request of the Trustee Board of Mt. Hope Dunkard Brethren Church Home, 1st District, to authorize the congregations of the District to take an offering quarterly, to be used toward the Building Fund.

As the quarters end, due dates would appear to be the first day of April, July, October and January, or the date each congregation may decide. Forward your offering to the secretary of the Trustee Board of Mt. Hope Dunkard Brethren Church Home, David F. Ebling, Bx. 26, Bethel, Pa. 19507.

Ray S. Shank, treasurer.

APPRECIATION

I am grateful to the Bible Monitor that I have this privilege to express my appreciation to all the Brethren and Sisters, for your prayers in behalf of my recovery, during my illness and surgery. Also for the many cards and letters received, these all have been much encouragement to me. We pray that the Lord will bless each one of you.

Henry I. Jarboe

MARRIAGE

Miss Mary Clay, daughter of Mr. and Mrs. Thomas Clay of Shelby- Phoenix, Ariz.; Mrs. Minnie Halville, Ind., and Bro. Albert Arm-deman of Dallas Center, Ia.; Mrs. strong, son of Bro. and Sister Wil-Rosella Kasza and Mrs. Etta Lef-

were united in marriage May 27, 1967. Elder Edward Johnson performed the ceremony at the East Chesterfield Church of Christ, Morenci, Mich. They are making their home at 305A, R. 3, Albion, Mich. 49224.

OBITUARY

RHODA FINKENBINDER WERTZ

Daughter of George and Elizabeth Fry Finkenbinder was one of eight children, born in Richardson County, Nebr., Mar. 19, 1880. She departed this life in the Bent County Memorial Hospital May 24, 1967, at the age of 87 years, 2 months and 4 days.

While still quite young she moved with her parents to Scott County, Kansas. When a young woman she joined the Dunkard Church to which she remained faithful until death.

On Feb. 15, 1900, she was united in marriage to Joseph Wertz of Quinter, Kans. They lived at Friend, Kans., until 1919, when they moved to McClave, Colo. Her husband preceded her in death Nov. 6, 1964. To this union were born six children: two sons, Emery and Richard of McClave, Colo.,; four daughters, Mrs. Ethel Miller of liam Armstrong of Morenci, Mich., holz of McClave, Colo.; one sister,

Mrs. Emma Armantrout of Holcomb, Kans.; 16 grandchildren; 41 great-grandchildren and one greatgreat-grandchild and a host of relatives and friends.

Funeral services were conducted by Elder Dale Jamison, assisted by Bro. W. C. Smith from the Mc-Clave Dunkard Brethren Church. Interment in the McClave Cemetery.

IN MEMORY OF A CHRISTIAN MOTHER

A mother gone to live with Jesus Over on the shining shore, She's gone away from earthly trials All her sorrows now are o'er.

The toilworn hands are folded gently

On the mother's silent breast, The busy feet are stilled forever She has earned the needed rest.

For she has heard the Saviour's calling

In a voice of sweet accord. Well done, thou faithful servant Enter into thy reward.

Do not mourn for one so saintly All ve children great and small, But rejoice that she is happy She has gone at Jesus' call.

ones

An earnset Christian gone to God, But her life works great example Leads them in the path she trod.

"MISSION WORK"

(1) Who shall become engaged in mission work? There are various kinds of "mission." on which one may be sent. This article will have to do with those who are to carry a mission, or commission for "Christ and His Church." (2) What then is the meaning of the word mission? It is to carry a commission that, is sent by One in authority. (3) What is a missionary? A person sent on a mission; particularly, sent to propagate religion Christ's missionary is one sent to propagate Christianity, or Christ. Not merely religion, for there are various kinds of religion. There are true and false religions. (4) A mission then is a sending or being sent. usually the latter; a being sent or delegated by authority, with certain powers for transacting business, or a commission.

Authority for mission work, or for a Christ missionary. Matt. 28: 18-20, "And Jesus came and spake unto them saving, All power is given unto me in heaven and in earth. Go ve therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them A faithful mother left her loved to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the word. Amen."

> (5) Who then shall become en-Rosella Kasza, Cor. gaged in mission work? Answer,

those who are sent, by commission, part of the earth." Individuals taking into account their commis- who are not sent by the Body, the sion to various fields. Christ re- Church, are to work in the near-by stricted or taught various fields, or fields and it is their specific duty places of operation. Acts 1:8, "But to do so. Hence, a mission is a ye shall receive power, after that sending, or being sent, usually the the Holy Ghost is come upon you: latter: a being sent or delegated and ye shall be witnesses unto me by authority, with certain powers both in Jerusalem, and in all Ju- for transacting business, a commisdaea, and in Samaria, and unto the sion. In a Christian foreign misuttermost part of the earth." In sion, Christ has authorized the these words of our blessed Master He commanded every "Born again" child of His to be a "Missionary," although at home (at Jerusalem), giving them the authority. Therein a near-by field (in Judaea), farther on (in Samaria), then to are sent; any number of persons foreign fields, to the uttermost part of the earth.

this commandment to His Body the Church, not just to one individual member, although each one a Mission may become "A station is a representative part of the Body. The field of operation for Mission Work then is everywhere, the whole missionary, who is sent by the world, a field for the whole Church. not for each individual to go to the whole world, but the Church are to send Missionaries to the Matthew. Here is a command to the whole world. All members are not called, as we understand to go to commissioned to teach, or preach, the "uttermost part of the earth," however they have a part in the (Ministers or Elders) who are near-by fields, and are responsible chosen by the Body (the Church), for those fields, such as "Jerusal- who are apt to teach. They are to em," "Judaea" and "Samaria."

sending (not an individual going which He Christ had taught His

sending, He is the Supreme authority, the Law giver, His authority extends to His Body the Church, fore, collectively, individual persons appointed by church authority (note we said by authority) to perform We should remember He gave any service: particularly, persons sent to propagate Christ's Great Commission, or Christianity. Hence of missionaries."

What are the qualifications of a Church, the collective body? Again we return to and recognize the Great Commission, as recorded by sent ones, of the Body, brethren, commissioned to baptize, bishops teach them all things "whatsoever Therefore our "mission" is: "A I have commanded you," all things to foreign fields), to the uttermost apostles, His disciples (US). All

things written in the Holy Scrip- be saved. How then shall they call and is profitable" etc.

Missionaries should be those men. practices of the Church, as outlined in the Holy Scriptures (in our Polity of the Dunkard Brethren Church). See our General Conference minutes, 1955, page 15, make their wishes known to the consideration, to become missionaries, in the light of Acts 15:22, "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own com-Cilicia:" While men (Brethren) are commissioned to be missionaries, we should not forget their wives, their companions, are of their own body, they are one, hence we believe a faithful Christian companion is a valuable asset to every brother in the Master's Vineyard.

of Christ and the apostles those 1 Tim. 3:2, "A bishop then must women, whom the Scripture refers be blameless, the husband of one to as, "full of good works" we do wife, vigilant, sober, of good benot find any that were sent forth haviour, given to hospitality, apt baptize, nor commanded teach men. Let us note: at this are to be "apt to teach" the all point, Rom. 10:13-15, especially things of the Great Commission, verse 15, "For whosoever shall call (prepared) before they are qualified upon the name of the Lord shall to teach, preach and baptize, as

tures, by His inspired writers of on him in whom they have not the New Testament, which He au- believed? and how shall they bethorized. 2 Tim. 3:16, "All scrip-lieve in him of whom they have ture is given by inspiration of God not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? who are in full sympathy with the as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" We believe that missionaries at home ("at Jerusalem, and all Judaea, and in Saarticle 1. That such missionaries maria"), in the home congregation, and in surrounding congregations, General Mssion Board for their surrounding territories, are not Scripturally required to be preachers, Ministers or Bishops, vet they are to prepare themselves, be quallified to teach God's Word. should be Missionaries in this sense. pany to Antioch and Syria and Yet, not all are commissioned to baptize. Note: 1 Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (which is teaching also) to save them that believe."

Also note: how preachers (Ministers, or Bishops) are called by While we find that in the days the Church and their qualifications. to to teach," etc., etc. Please note, they

sent brethren into the Mission state, "As for Saul, he made havoc Field. Every brother, or sister is of the church, entering into every a witness of Christ. Yet we are not house, and hailing men and women all required to become missionaries in foreign fields, nor be of the sent fore they that were scattered abroad "ones," to assemble at Mission Sta- (to regions round about) went tions, yet we are to be missionaries at home, there we must witness for Hence, they became home mission-Christ. There is much work to be done for Christ near-by. Are we carrying out our mission? Acts 2: 32, "This Jesus hath God raised up, whereof we all are witnesses." Beloved, let us be as the apostolic brethren, Acts 5:42, "And daily in house, they ceased not to teach and preach Jesus Christ." This is home ily sent out as foreign missionaries, by the church, but are sent by Christ to carry out His Commission at home.

The apostolic brethren were active in home mission work. They the home field, carrying forth come up out of the water, the Spirit Christ's mission. Acts 8:1, "And of the Lord caught away Philip, Saul was consenting unto his death that the eunuch saw him no more: (meaning Stephen), and at that and he went on his way rejoicing. time there was a great persecution But Philip was found at Azotus: against the church which was at and passing through he preached Terusalem (the home field); and in all the cities, till he came to they were all scattered abroad (to Caesarea." near-by fields) throughout the re- Are we, as was Philip, as zealous gions of Judaea and Samaria, except in home mission endeavor in preachthe apostles." Verses three and four ing Christ in the regions nigh at

committed them to prison. Thereeverywhere preaching the word." aries.

The next verse, 5, shows Philip went a little farther, "Then Philip went down to the city of Samaria (confirming Christ's Word, Acts 1:8), and preached Christ unto them." "But when they believed the temple (church), and in every Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ (taught mission work, are you and I mis- them the "all things"), they were sionaries? These are not necessar-baptized, both men and women," verse 12. Please read and study carefully the concluding verses 13 through 17. Also we find that Philip the Evangelist went farther into the regions round about doing home missionary work, carrying forth are our examples. The apostolic Christ's Great Commission, in brethren, in their period of the preaching and teaching, baptizing church age, went everywhere in the eunuch. "And when they were

hand? In promoting and helping prayer. with the work throughout our Brotherhood? Before we close this article we want to bring one more example of the early church in promoting mission work and sending missionaries. Acts 13:1-5. "Now there were in the church that was at Antioch certain prophets they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the er's sheep at Bethlehem. work whereunto I have called them. them, they sent them away."

and sent out by them. Christ's gress of the battle. Commission is to be carried out. word of God in the synagogues of mocked the armies of Israel. one and all be Missionaries, is our brass. The staff of his spear was

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

A GIANT DEFEATED

I Samuel 17

David, the shepherd boy, had and teachers; as Barnabas, and seven brothers. His three oldest Simeon that was called Niger, and brothers, were serving in King Lucius of Cyrene, and Manaen, Saul's army. The children of Israel which had been brought up with were at war against the Philistines, Herod the te-trarch, and Saul. As a heathen nation near by. David was the youngest of the family and staved at home to care for his fath-

One day Jesse, his father, called And when they had fasted and David and told him to take corn prayed, and laid their hands on and bread to his older brothers in the kings army. He also told him These verse show us, that Christ's to take ten cheeses and present them missionaries are to be chosen by the unto their captain as a special gift Holy Ghost, through the Church, and bring back a report of the pro-

David left the sheep with a keepall the way, under the direction of er and rose up early in the mornthe Holy Spirit. "If any man have ing for the battlefield. Soon he saw not the Spirit of Christ he is none the armies of the Israelites on one of his." "So they, being sent forth side and the armies of the Philisby the Holy Ghost, departed unto tines on the other. He quickly ran Seleucia; and from thence they in to greet his brothers. While he sailed to Cyprus. And when they talked with them, a giant, whose were at Salamis, they preached the name was Goliath, came up and the Jews: and they had also John was 9 ft., 9 in. tall. He had a helto their minister." The writer has met of brass on his head and he was tried to outline our Mission Work, armed with a coat of mail, which as revealed in Holy Writ. Let us weighed five-thousand shekels of like a weavers beam. Even the head | had killed a lion and a bear that had of the spear weighed 600 shekels of iron.

the valley. "I defy the armies of liver him from the Philistine giant. Israel this day to send up a man to fight me. If he is able to kill me, then we will be your servants, but if I prevail against him and kill him, then you will be our servants and will serve us!"

Saul and his army were very much afraid. Saul knew that all the was challenging him, he laughed men of Israel fled from Goliath, in fear, so he had made great promises and rewards for the man who would be brave enough to fight this great giant. He promised the brave man, great riches and wealth, one give your flesh unto the fowls and of his daughters for a wife, and freedom from taxes for his father's house.

When David heard about the promises that the king had made, he declared "Who is this heathen Philistine, that he should defy the armies of the living God?" It made David's older brother angry that David that he belonged at home with his father's sheep, but when Saul heard it he sent for David. David told Saul not to be fainthearted, that he would fight Goliath, but Saul was doubtful and said, "You are only a youth and Goliath has been an experienced Lord saveth not with sword and man of war for many years!"

sought to harm his father's sheep. He told him that the same God, who "Ho!" Goliath called, and his had delivered him from the wild deep rumbling voice echoed across beasts of the field, would also de-So Saul sent David away with God's blessing. David refused Saul's heavy armour. He chose instead five smooth stones from the brook and with his staff and his sling, approached the giant.

When Goliath saw a young lad and said "Ho! Am I a dog that a mere boy is coming to me armed with a staff?" And he continued to curse David by his heathen Gods. "Come to me!" he said, "And I will wild beasts of the field!"

David looked steadfastly at Goliath. "You are trusting in your own great strength, in your heavy armour and your battle skill, but I come to you in the name of the Lord of Hosts, the only true God of the armies of Israel, whom you have defied. Today the Lord will David was talking so freely. He told deliver you unto mine hand. I will smite you and cut off your head. This very day the birds of the air and beasts of the field shall eat the carcases of the host of Philistines. so that all the earth will know that there is a God in Israel. "And all this assembly shall know that the spear; for the battle is the Lord's Then David told Saul that he and He will give you into our

hands," I Samuel 17:47.

a stone and slang it, hitting the Philistine in his forehead, so that he fell on his face to the earth. David then used the Philistine's sword and cut off his head. When the Philistines saw that their leader was dead, they fled in fear. So the children of Israel won the battle and had rest from their enemies.

David later, married the king's daughter, Mical. He and Jonathan, Mical's brother, became the best of friends God blessed David and he reigned forty years as king of Israel.

Sister Maxine Surbev 7440 Reisert Drive, West Milton, Ohio 45383.

SEVEN BIBLE FOOLS

Part 6

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12:20. We have before us a most common fool. All around us there are those who are doing just what this fool did. Let us notice the marks of his folly.

1. He had a wrong conception of life. His idea of living was "Eat, drink, and be merry." Ecclesiastes concludes that this is all there is shall be required of thee: then whose for a man in this life. Since Ecclesiastes is viewing the man under the hast provided." Men of the world sun, who has no Christ and knows are rich toward themselves and poor nothing of another and a better toward God. "Thou fool this night

world: of course Ecclesiastes is Then David hasted and took out right. The man of the world can find nothing better than to eat and to drink and to be merry; than to live happily with the wife of his youth; than to enjoy good in his labor. What else has he? That alone is his portion.

> We need to see that the world is "vanity," a mere glittering soap bubble. We need to count all these earthly things as refuse. We need to "lay up treasures in Heaven." We need to look "at the things which are above." We need to love not the world."

> 2. He lived altogether for himself. It was "I," and "my." He said I have much goods. "What shall I do?" "I have no room," "my fruits," "my barns," "my goods," "my soul." This man could never get beyond the personal pronoun of his own things. God said he was a fool; God said: "so is he that layeth up treasures for himself, and is not rich toward God."

Are there not many such people. "They look every one on their things." They live in luxury. "Pride compasseth them about as a chain." "Their eyes stand out with fatness: they have more than heart could wish." He received his just condemnation. "This night thy soul shall those things be which thou

thy soul shall be required of thee." Ray S. Shank 201 W. Coover Street,

Mechanicsburg, Penna.

"IF YE LOVE ME, KEEP MY COMMANDMENTS"

(Continued from last Issue)

When we made application to be received into the fellowship of the Church, we were visited by the of nonresistance, nonswearing, and said, upholding or coming to the order of the Church. Then when we received the holy rite of baptism, we all answered the same questions. Do we still remember the answers we gave to all those questions? Will our promises or the words we gave to God and many witnesses be as idle words? Cruden's Concordance gives us this advice, "we ought to vow nothing but what is in our power to perform." Deut. says, "When thou uncertain words in listing the difshalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: have their part in the lake of fire, for the Lord thy God will surely a fearful thought. God who is love require it of thee; and it would be will be the Judge, but all the dead sin in thee."

"the wages of sin is death," and Rev. 22:14 says, "Blessed are they

ing His promise." Are we slack concerning our promises? When we sing, "Dear church I love thee; yes I do, and may I love thee more; to thee may I be ever true, nor dare thy rules ignore," do we really mean it from the depths of our hearts? It just seems to be human nature when told not to do something, to rebel and do it anyway, just to prove it can be done. How foolish of man to think he can disbrethren concerning the principles regard his vows and promises, disobey God, and get by unnoticed. nonconformity. Along with that when the Bible says, "be sure your we were also given instructions sin will find you out." Read the as to what would be expected of various accounts in God's Word us concerning the wearing of the of those who did not escape the uniform, or as we used to hear it all-seeing eye of the omnipotent, omnipresent, and omniscient God. Adam and Eve, Cain, Achan, Ahab, and Ananias and Sapphira are a few of the many such examples given to us for lessons.

Peter asks these two questions, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" and "What shall the end be of them that obey not the Gospel of God?" Rev. 20 and 21 gives us the answers in no ferent classes of people who will both small and great will be judged We as Bible readers know that every man according to their works. that "the Lord is not slack concern- that do His commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." Is that not our desire? Let us eat from the tree is not by removing the pressure, but of life that we may live forever where all is Love. that the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but that the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but that the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but that the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure is not by rem

We are sure that none of us would want to live forever with the class of people who will live outside of that Holy City. (Rev.) 21:27: 22:15.) Are not all classes of sin and unholiness covered by that list? "Whosoever loveth and maketh a lie" covers a large field. because it would include any and all opposition to the Truth (Jesus Christ). Our destiny is determined by who we love, what we love, and how we love them. While we all have access to the tree of life, only those who are obedient have a right to it, and will be the recipients of God's Love in its fullness. "Seeing ve have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. see that ve love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Do we really love Him as we should?

Lloyd W. Barton in *The Vindicator*

"My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities,

that the power of Christ may rest upon me," 2 Cor. 12:9. God's way of answering His people's prayers is not by removing the pressure, but by increasing their strength to bear it. The pressure is often the fence between the narrow way of life and the broad road to ruin; and if o ur Heavenly Father were to remove it, it might be at the sacrifice of heaven. Oh, if God had removed that thorny fence in answer, often to our earnest prayers, how many of us would now be castaways?

IS IT NOTHING TO YOU?

Is it nothing to you, fellow Christian,

That the world in darkness is lost, That souls in the clutches of Satan Neglect to consider the cost?

Is it nothing to you that your brother

And sister have strayed from the fold;

Have forsake the God of their childhood

And gone out in the storm and the cold?

Is it nothing to you that they perish, Eternally lost, without hope? Are you satisfied just to neglect

Are you satisfied just to neglect them

While in darkness and sin they must grope?

Have you a friend or a neighbor Who has never as yet met your Christ?

Have you spoken to them of your Saviour,

Who on Calvary paid sin's great price?

Remember, O Christian, remember How Christ suffered and died for your sin,

How He loved you and sought you and found you

And gave you new strength from within

Are you willing to share Him with Aug. 6—The Parable of the Talothers?

Share His love and His joy and His peace?

Are you willing to suffer to serve

And the joys of your heart to Aug. 13-Turning Water increase?

Does your life ever speak for your Saviour?

Does it tell of the love He bestows?

Is His image in your heart reflected Aug. 20—Impotent Man Healed. As the joy in your heart overflows?

Or have you been too busy to serve Him,

Or said there is nothing to do, While souls without Christ are still dying?

Dear friend, is it nothing to you? Sel. by Montez Sigler

SUNDAY SCHOOL LESSONS FOR AUGUST 1967

PRIMARY LESSONS

Aug. 6— Timothy's Bible Verses. II Tim. 2:15, 3:15-17.

Aug. 13—The Book The King Read. Psa. 119:9-16, II Chron. 34:29-33.

Aug. 20—The Story Phillip Shared. Acts 8:1-8, 26-40.

Aug. 27—The Beginning. Job 37: 1-14, Gen. 1.

ADULT LESSONS

ents. Matt. 25:13-46.

1—How can we prove ourselves profitable to our Lord?

2—What does the increase in talents represent?

Wine. John 2:1-25.

1-Why was Christ called upon to produce the wine?

2-Was the Mother of Jesus a good example of having complete confidence in Christ?

John 5:1-32.

1—Why do we not have healing today as Jesus healed?

2—Did Christ actually break the Sabbath?

Aug. 27-Jesus Cures A Man Born Blind. John 9:1-38.

1-Why did Christ heal on the Sabbath day?

2-Does Christ teach us that all

physical defects are not necessarily caused by sin?

-BIBLE STUDY BOARD

DAILY DEVOTIONS FOR AUGUST 1967

AN EVIL IMAGE NOT TO BE WORSHIPPED

Memory verse, Rev. 13:14, "And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saving to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Tues. 1—Deut. 9:12-29.

Wed. 2—Psa. 106:9-29.

Thurs. 3—Jermiah 10:14-25

Fri. 4—Habakkuk 2:15-20.

Sat. 5-Lev. 26:23-31

Memory verse, Rev. 13:15, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Sun. 6—Jermiah 51:17-26

Mon. 7—Judges 17:1-13

Tues. 8-Micah 5:1-15

Wed. 9-Hosea 10:1-11

Thurs. 10-Ezek. 21.18-32

Fri. 11—II Kings 17:1-18

Sat. 12—II Chron. 33:14-25

Memory vercse, Rev. 14:9, "And Wed. 30—Ezek. 16:17-28 the third angel followed them Thurs. 31—Ezek. 23:10-23

saving, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in hand."

Sun I K s 14:1-18

Mon. 17 Rev. 19:11-21

Tues. 15—Rom. 1:18-32

Wed. 16—Acts 19:23-41

Thurs. 17—Daniel 2:31-45

Fri. 18—Daniel 3:1-17

Sat. 19-Exod. 3:1-17

Memory verse, Rev. 14:11, "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beasts and his image, and whosoever receiveth the mark of his name."

Sun. 20-Num. 33:51-56

Mon. 21—Deut. 7-1-11

Tues. 22—I kings 14:21-31

Wed. 23—II Chron. 28:1-8

Thurs. 24—Isaiah 17:1-14 Fri. 25—Isaiah 27:1-13

Sat. 26—Exo. 34:10-27

Memory verse, Rev. 16:2, "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Sun. 27—Isaiah 30:15-22

Mon. 28-Isaiah 41:29-29

Tues. 29-Jer. 50:1-13

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BUILDING CHRISTIAN CHARACTER

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," 1 Cor. 9:25-27. Character is that inward nature that controls our conduct, so that we are known individually either for the good we do or the evil we do. We follow things that are godly or ungodly; Christian or devilish, elevating or degrading.

why Jesus emphatically told Nico- | Christian character is established demus in John 3:3, "Verily, verily, upon honesty, at all times. Christian I say unto thee, Except a man be character is motivated by love: love born again, he cannot see the king- for God, love for our fellowman

dom of God." A Christian character is a character tempered by the teachings of Christ. To grow in grace and the knowledge of the truth, to refuse the evil and choose the good requires a character transformed by the Spirit of Almighty God. Jesus gives a picture of an uncontrolled character in Mark 7: 21-23, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." However, through the inward submission unto God, we find, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, "A good man out of the good meekness. Fight the good fight of treasure of the heart bringeth forth faith, lay hold on eternal life, wheregood things: and an evil man out unto thou art also called, and hast of the evil treasure bringeth forth professed a good profession before evil things," Matt. 12:35. This is many witnesses," I Tim. 6:11-12.

and love for our own purity and I know that in me (that is, in my stability. Christian character is sustained only through temperance in all things. Various avenues of life are interesting and helpful to a well-developed individual, but all avenues must be guarded by temperance. Christian character is advanced by courtesy, concern for the desires and well-being of others. The forces against developing Christian character are many and only through continued effort can we ever attain unto it. God's Word teaches throughout that there must be a grafting from the True Vine, before there can be fruitage conforming to the purposes of God.

God has placed human beings upon the earth, to a great extent, as free moral agents to do, develop and conduct ourselves as we see fit. However, He has created man to worship and serve Him. This none of us can do, after reaching the age of accountability, unless we have well developed a Christian character. This is so noble an undertaking that none of us can do it. without carefully following the instructions given us by Christ and His apostles. Therefore, we need to continually study the Holy Bible, instructions and not leave any of them slip our attention.

Most of us know the essential

flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not," Rom. 7:18. Through the example of Christ, the instructions of His apostles and the guidance of the Holy Spirit we can develop our character in uprightness. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," Rom. 13:14.

Many little things add up daily to build our character such as: a controlled use of the tongue, a balanced temper, reasonable working habits, cleanliness and simple neat dressing habits. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content," 1 Tim. 6:6-8.

MISSION WORK

Part 2 — A FLYING ANGEL

Rev. 14:6, "And I saw an angel fly in the midst of heaven." Man may ask the question, how can an angel fly? when there is no record that we may understand Christ's in the Word of God to prove that angels have wings? Creatures of God's creation, which fly, are said to have wings. Let us note: In the practices which make for good char- fifth day of God's creation the folacter, but of ourselves we cannot lowing, Gen. 1:20, "And God said, so live and obey these desires. "For Let the waters bring forth abundantly the moving creature that hath of God," a revelation of what will life, and fowl that may fly above happen in the end time of this the earth in the open firmament of heaven."

natural realm, that fowls which fly above the earth in the open firmament of heaven, have wings.. Also flying angel. the next verse says, "And God created great whales, and every living lasting gospel," which is the gospel creature that moveth, which the waters brought forth abundantly, after their kind, and every winged accepted gospel revealed in the fowl after his kind: and God saw that it was good." "Living cre- preached without a curse pronounatures, seraphims in heaven have ced upon the one preaching it. For wings" and they fly. Isa. 6:1-2, "In the year that king Uzziah died I saw also the Lord sitting upon a so soon removed from him that throne, high and lifted up, and his called you unto the grace of Christ train (symbol of Spiritual garment, unto another gospel: Which is not His righteousness) filled the temple. another; but there be some that Above it stood the seraphims: each trouble you, and would pervert the one had six wings; with twain he gospel of Christ But though we, or covered his face, and with twain he an angel from heaven, preach any covered his feet, and with twain he other gospel unto you than that did fly."

cribed by Ezekiel as being living before, so say I now again, If any creatures in heaven, Ezek. 1:5-11. man preach any other gospel unto Also, please don't forget that God you than that ye have received, let is spoken of (symbolized), as hav- him be accursed." ing "everlasting wings." And I Jesus said, Matt. 24:13-14, "But saw an angel fly in the midst of he that shall indure unto the end heaven, having the everlasting gos- (end of life or the end of the age) pel to preach unto them that dwell the same shall be saved. And this on the earth, and to every nation, gospel of the kingdom (gospel of and kindred, and tongue, and peo-the Church age, gospel of salvation, ple," Rev. 14:6. Christ revealed here of God's grace) shall be preached to John, a servant in the "Kingdom in all the world for a witness unto

world, in Daniel's seventieth week, Dan. 9:24-27, in the days which Now we know of surety, in the men call the "Great Tribulation" spoken of by Christ in Matt. 24:21, and elsewhere, the preaching of this

This angel is to preach the "everof the "kingdom of heaven," the gospel of the Church age, the only Word of God which may, or can be proof we give the words of Paul, Gal. 1:6-9, "I marvel that ye are which we have preached unto you. Also cherubims have wings, de-let him be accursed. As we said

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all nations; and then shall the end come." The writer believes that these words of Jesus will be fulfilled at the time when the flying angel preaches the "everlasting gospel" to all "nations," every "nation, and kindred, and tongue, and people."

The reader may bring up the question, "Was this a personal, literal angel? That angel's do not have wings to fly?" Some think not, that it will be an angel, in the form of man, preaching the gospel during the reign of the "beast." Commentators point out that angels are never commissioned to preach the gospel to man in any age. We remind you, we do find an angel gospel truth, to the shepherds, at 2:8-15.

Let us suppose: That if angels in their personal being do not have wings, who would dare to question the word of Christ, as well as the power of God that He could not, or would not give this angel wings to carry out His mission, or commission? The apostle Paul tells us that in the period of the Church age, in the days of his ministry that the gospel was carried "to every nation under heaven." We can rest assured that in the period of the age in which you and I live, extending to the end of this world, to the day in which "the Son of man shall be revealed," to the very end of the Church age, that this gospel of Christ" will be preached unto all nations and then shall the end come." It is the gospel of the kingdom age, it is everlasting.

Christ and His gospel is from "everlasting to everlasting." He is the "Alpha and the Omega," the first and the last, for evermore, His kingdom shall never end also. His gospel is His Word, the "Word of the Lord, which is settled in heaven," Psa. 119:89. Also Jesus said, "Heaven and earth shall pass away, but my word shall never pass away." Therefore, we believe that in the closing period of the Church, which may be in our time, our period of the age, which we believe to (or angels) making a declaration of be the "Laodicean" period, that if we be not permitted to complete the time of the birth of Christ, Luke our Mission, in carrying out the "go ye" to the uttermost part of the earth of Christ's Great Commission, here and give the invitation.) And that this flying angel will fulfill let him that heareth say, Come. Christ's Word in Matt. 24:13-14. And let him that is athirst come.

Here in our text John saw an And whosover will, let him take the angel fly in heaven, this may refer water of life freely." Also notice, to the lower heaven above us. If these three flying angels preaching it should be a man preaching the is a call for all Christendom to come gospel, evidently he would be in an out of Bablyon, mystery Babylon, as airplane, using a loudspeaker, or well as harlot Babylon. radio. Who knows. Men do not have wings to fly, and could not confusion and disorder will be prefly themselves, could only fly the vailing in the end time. The parplane, which has wings. Why should ticulars of Babylon's fall are not you and I not have faith to believe here given by the flying angels it according to Christ's Word, that preaching. What Babylon is and it will be a personal angel preaching the account of her fall is given in the "everlasting gospel" for sin-chapters 17 and 18 of the Book of ners, the gospel of the New Birth the Revelation. Hear the call to into the kingdom of God?

whomsoever He pleases to preach from heaven, saying, Come out of His own "everlasting gospel." No her, my people, that ye be not pardoubt in our mind that this flying takers of her sins, and that ve reangel, as well as the other two re- cive not of her plagues. For her corded here in Rev. 14:8-9, will sins have reached unto heaven, and be the last great call (invitation) God hath remembered her iniquifor the salvation of this sinful world, ties" In conclusion, beloved, let as well as apostate Christendom, to us all work at our Mission, with all come to Christ, to come into His haste, that we may bear our part Body the Church, and to accept the in carrying the Great Commission "faith once delivered unto the to the "uttermost part of the earth." saints," Jude 3.

This writer believes the Church will still be here in those days, although overcome by the beast, hence the need for these angel's preaching, as well as the two wit- He who can control his tongue, (We believe the bride will still be can count his foes by the legion.

We believe that every kind of come out of her, my people. Rev. Let us rest assured, God can have 18:4-5, "And I heard another voice Humbly submitted.

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans, 67530

nesses' ministry. Rev. 22:17, "And can number his friends by the score, the Spirit and the bride say, Come. but he whose tongue is unbridled

ANOTHER GENERAL CONFERENCE IS HISTORY

It has been a few months since a goodly number of Brethren and Sisters left their homes, to attend the General Conference held at the Nazarene Beulah Park Camp Grounds near Santa Cruz, California. Some traveled by car, some by train and some by plane. The aggregate number of miles traveled by those who attended truly would make an impressive figure. Realizing that the Church established by Jesus held a Conference at Jerusalem, gives the Church authority for these yearly gatherings.

I was greatly impressed with the large number of young Brethren and Sisters who take such a splendid interest in Conference. Many times I thanked God for their interest and their loyalty to the Church, for, not many years hence, our Church leaders will have to come from the younger members of today.

We truly had a very nice business meeting. The Spirit of it was touching. It reminded the writer of the words of Jesus, "Wist ye not business. Those assembled in Conof the Master.

searching and soul convicting ser- into their homes.

ing" and a regeneration, strongly convinced to press harder for the prize promised us.

The management of the grounds attended to our every need. I was one of the last to leave the grounds on Thursday morning. He came to the car and told me that the Dunkard Brethren are welcome at Beulah Park anytime.

Besides the blessings of Conference, we had two added blessings given us of the Lord. The first was the beauties of nature as God created them. We viewed the Pacific. We drove through the Big Trees National Park. We were to Glacier Park, The Bad Lands, The Black Hills and many other National Parks. They were grand to behold. On our way we saw the waving wheat fields of Kansas, the beautiful corn fields of Iowa and Illinois. The citrus fruits of California. The roses of Oregon. Ever so many varied crops, native to their particular location.

But far surpassing the natural, was the spiritual blessings. were privileged to visit in every congregation of the Third and Fourth Districts. We worshiped in that I must be about my Master's most of the congregations and in a goodly number of them we worference were there in the interest shiped several times. It thrilled our hearts to travel from one congrega-The Spirit directed many heart-tion to another. Many invited us There to have mons. One could not be in the food, pray and talk Scripture. These services without receiving a "wash- are experiences we shall never forget. Our prayers ascend to the tality in all the congregations. More Father in behalf of every congre- than once tears flowed as good-byes gation and every member.

Something prompted us to go to Spokane, Washington. We never Cuba. Our hearts were greatly before visited in this home and were warmed there, also. We were privthere but a little bit, when we were ileged to worship with them several informed that an aged brother had times. It was our first service in fallen and was in the hospital. He the new church. It is a beautiful had called for the anointing. This church. We sang in English. Those was taken care of and then we that could, sang in Navajo. Bro. could see why the prompting.

One day we drove our car up a rather rugged mountain, near Santa Rosa. The farther we went, the more rugged the road. On the very baptized. They are studying the top we drove up to a "little mansion on the hill-top." There to give Bible study, to enable themselves us a very hearty welcome were to be helpful in carrying the Gospel Bro. and Sister Swallow. We will to their native people. May God never forget our visit there.

He took us to the little cabin, at the edge of the Mountain. There, none that attended Conference had through a large plate glass window, any difficulty in returning to their one could see for miles and miles. Near the window was Bro. Swallow's desk and typewriter, where, ence is history, but the memories Spirit directed, he prepares his sermons and his articles for the Monitor. Here was his workshop against Satan and sin.

Then they took us in to their living quarters. They gave us a drink of cold water. But before we left we had a very good drink of the "living water" and a meal of the "bread of life." Prayer by several concluded a very spiritual refreshing stop, one stop we shall never was held at the Beulah Park Nazaforget. We found the same hospi- rene Camp Grounds, 1200 El Ranch

were given.

We visited Torreon Mission, near David read the opening Scripture in Navajo. It was wonderful.

There we met the Navajo husband and wife who were recently Doctrine of the Church, in special bless them abundantly.

In conclusion, as far as we know. homes. None suffered harm, danger or illness. Yes, the 1967 Conferof it linger and provides much food for thought. May we, as a body of believers, labor together in love until Jesus comes!

> Bro. Paul R. Myers P.O. Box 117, Greentown, Ohio

EXCERPTS FROM GENERAL CONFERENCE

Our 1967 General Conference

Dr., Santa Cruz, Calif., from June Christ came, He brought Salvation 10-14th, inclusive. This was a very to all. tabernacle was located up-grade, across the highway. It was well lighted, and the acoustics were good. The dining hall was located served.

The weather being cool, the tabernacle, dining hall, and cabins were heated. To our knowledge, everyone was taken care of nicely. Our stay was made comfortable through the labors and efforts of the committee of arrangements, and also Mr. Lane, camp manager.

We are indeed grateful to our dear Heavenly Father for another opportunity to attend General Conference. Bro. Parker and I had never been to any of the meetings on the West Coast. It was a very inspiring experience, to meet with the members of the Fourth District, as well as the other members over the brotherhood. Our fellowship will never be forgotten.

In behalf of those who were unable to attend this Conference, we submit the following report:

Sat. eve, July 10th. Bro. Hayes Reed was moderator. Bro. Herbert Parker opened the meeting by reading the conversion of Paul in the 9th chapter of Acts. Bro. Wm. Bashor brought us the sermon. He read 2 Tim. 4:1-5 as the text for not believe in God. They are taught his subject.

Since Salvation includes nice church camp. The amply large everyone, what must we do to be saved? We must believe in the divinity of Christ, and have faith in the cleansing blood of Christ. We must repent and feel sorry for our down-grade and good meals were sins. We must be baptized. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:16. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5. We have the promise of the Spirit if we put on Christ through obedience and walk in the Light as He is in the Light. God's people are not like the world. God intends for us to live a separate life. If we have not the Spirit of Christ we are none of His. We are to be Christ-like.

We are not under any part of the old law. We are saved by Grace. That is God's part, but Grace alone saves no man. God accepts our faith by works, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15. We are to know what we believe and not be ashamed. We are to teach the doctrine of Christ. Men are not teaching the divinity of Christ today. Young people do to live for this life only. "Preach "The Plan of Salvation." When the Word; be instant in season, out

of season; reprove, rebuke, exhort and easy. We must flee to the with all longsuffering and doctrine," mountain of Humility. 2 Tim. 4:2.

Moderator Bro. Jacob Ness. Bro. Then we should flee to the Moun-Frank Shaffer opened the meeting tain of Peace. by reading Psa. 145. We should come with praise on our lips for the evil, brings about despair, drunkwonderful works of God. We can enness. We must flee to the Mounnot see God, without being Holy, tain of Hope. We must deny our-Someday we shall see that Glory, selves of the things of the world

ler. Matt. 24:3-28, using as his God's love. God made all the sactext the 16th verse, "Then let them rifice that we might be protected. which be in Judaea, flee into the Let us remember there is a place mountains." The word flee, means of safety in God's love. to get away quickly to safety, because of coming danger. Mountains Bro. Wm. Root. Text, Eph. 6:10are symbolical of safety as a place 20. Subject, "Standing in the Evil to hide from danger. What are Day." In the 13th verse of this some of the things Christians must flee away from?

- 1. Unbelief. What and how am I to believe? What is faith? Faith includes the Bible Doctrine. We must believe there is a God. That faith is a central mountain of safety. We must be active in faith.
- side is the mountain of God's love.
- 3. Disobedience and Violence. This disobedience to the laws of the land and the laws of God are caused by hate. We must flee to turn to a righteous government. the mountains of God's love.
- must flee false prophets.

- 7. Trouble. The devil is bringing Sunday morning, June 11th. trouble about us on every hand.
- 8. Desire. Desiring things of First sermon. Bro. Vern Hostet- so we can be on the Mountain of

Second speaker of the morning, chapter, we read, "Wherefore take unto you the whole armour of God. that ye may be able to withstand in the evil day, and having done all, to stand." We are living in an evil day almost equal to the days of Noah and Sodom and Gomorrah. "But the end of all things is at 2. Hate and Fear. On the other hand: be ve therefore sober, and watch unto prayer," 1 Peter 4:7. What do we pray for, and what should we pray for? We should pray for our Rulers, that they rewhich our forefathers established 4. Temptation. We must resist Many sins of immorality, birth conthe devil and he will flee from us. trol, adultery, fornication, stealing, 5. Spiritual Contamination. We lying, and wickedness of every description face America today. These 6. Pride creeps on us so slow sins caused the flames of Hell, but Lot escaped. "Be sober, be vigilant; because your adversary the devil. as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. We have sin in America today and sin is a reproach to any people.

What should we do as a church about the Ecumenical Movement? Shall we decide to go along with it? No, we cannot and dare not. We must take our stand and come out from among them. This is leading up to a world government. We cannot give up our standards and doctrines, but must stand foursquare on the Principles of Christ. Will we be able to stand in the evil day? Christ prayed for His followers in the 17th chapter of John, that they might be one in power, love, and unity. Christ was all powerful. He overcame the world.

Bro. Paul Myers closed the meeting. We have to flee from the desert of the world to the mountains and beauty of God. If our Lord needed to pray in the mountain, Luke 6:12, it certainly is needful for us to pray. When we come out of the world, we take our stand for Christ. Even with evil all about us, we can be the victor.

First message, Bro. Sherman Reed. Text, Romans 3:3; subject, "Unbelief." For what if some shall not believe? The greatest and blackest sin throughout the world today is unbelief. Belief is life and light. "All things are possible to him that believeth." Did we believe that God's will may be done here in this General Conference? We are not many in number, but great in purpose. How deep is our belief in the Word of God? What was our purpose in coming? We should reveal what is in our heart and write our reason to our editor. We should meditate on the greatness of God. In view of this greatness what manner of men should we be? Let us ask ourselves this question: Have we accomplished our part in this Conference? We want to exalt our standards to its noblest achievement.

Second speaker, Bro. Herbert Parker. Text, Romans 14:12; subject, "Our Appearing Before God." "So then every one of us shall give account of himself to God." There is no escape. We must all appear before God to give an account of our life and receive a sentence of everlasting happiness or everlasting misery. When Christ Sunday afternoon, Bro. Haves comes to judge the world He will Reed, Moderator. Bro. Clyde Shultz bring His holy angels with Him, opened the meeting by reading Psa. Matt. 25:31-32. We must all stand 147. God is worthy of all our before the judgment seat of Christ. praise. We praise Him because Rev. 6:15-17, "And the kings of He first loved us. We can look up the earth, and the great men, and for our redemption draweth nigh. the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?"

As we viewed the great mountains and rocks on our travels it would be hard for us to understand how men would desire, that these would fall upon them to hide them from the presence of God, yet so great and terrible is the fear of the wicked. Rev. 20:12, "And I saw the dead, small and great, stand before God and the books were opened: and another book was opened, which is the book of Life; and the dead were judged out of those things which were written in the books, according to their works."

This great experience will come to each of us here sooner or later, therefore it should give us the utmost desire to repent and live a holy life. When we have once accepted the counsel of God and accept Jesus Christ as our personal Saviour we become a new creature in Christ. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit," Rom. 8:1. "Nevertheless we, according to his promise, look for new heavens as they went through the cities, and a new earth, wherein dwelleth they delivered them the decrees for

righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," II Peter 3:13-14.

Friends, let us all prepare to meet God in peace, as we appear before the judgment seat of Christ, that we may hear those welcome words, found in the 34th verse of the 25th chapter of Matthew, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Closing, Bro. Paul Blocher. Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living faith." What will it be like for us to stand before God? All the wickedness, evil thoughts and deeds of the past, will unfold before us as a scroll. Indeed there is a solemn day before us.

Sunday evening. Bro. David Ebling opened the meeting. In John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." What a great day that will be when we shall reign with Christ in the great Home-Coming.

First speaker, Bro. Millard Haldeman; text, Acts 16:1-10; subject, "The Mission of the Church." "And

to keep, that were ordained of the manifests a love for lost souls. That apostles and elders which were at is the greatest responsibility. The Jerusalem. And so were the church- church takes no part in war, but is es established in the faith, and in-nonresistant. Christ is the Prince creased in number daily." What is of Peace. What are we doing with the church? God purchased the the message? church by the blood of His only gave his only begotten Son, that not perish, but have everlasting "And hath put all things under his over all things to the church, which is his body, the fulness of him that filleth all in all," Eph. 1:22-23.

The duty of the church is to proclaim the message of Salvation to the world. Sin is universal and there is only one means of justification. Man is hopeless to save himself. The church receives power through the Holy Ghost. "But ve shall receive power, after that the Holy Ghost is come upon you: and ve shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8.

Church members are partakers of the Divine Nature. A spirit filled church will rise above the world. world and is an example of the life rocks. of Christ, in honesty, simplicity and

Second speaker, Bro. Hayes begotten Son, Jesus Christ. "For Reed; text, Gen. 3:1-19; subject, God so loved the world, that he "Satan and Your Character." The Devil is the most successful saleswhosoever believeth in him should man, selling people. In the beginning the earth was without form life," John 3:16. Christ is the Head, and void. God created a system of order and beauty. God wanted felfeet, and gave him to be the head lowship so He created man a little lower than the angels. First he wanted them to have a beautiful home. No weeds, no insects, no heat or cold or no need of anything for this first home. They were happy in their fellowship and communication with God. Satan destroyed this fellowship, when he deceived Adam and Eve. His lies were half truth. He is deceitful. He likes to transform himself into an angel of light. Salesmanship is wonderful if it is used right, but a deadly evil is used wrongly.

What did Adam and Eve lose in their deal with Satan? In 1960 thirteen million were victims of broken homes. Young people, when you start out to make a home, be It took men of courage and faith to sure Christ will be the center of bring the Gospel down to us today. that home. If Christ is not the cen-The Church is the Light of the ter of that home, it will go on the

They not only lost their home, in all walks of life. The church but also their fellowship with God. Have you ever been lonely, dis-ficiating in the evening. couraged, or sick? Jesus can heal. No one can take away that loneliness, except Jesus. When death comes into the home, Jesus is the only one, who can go with you. The Devil will be no comfort to you, but will bring you down to destruction if you will permit him. (Bro. Reed told of many evils in our day and how and why we should abstain from them.)

In closing, Bro. Jacob Ness made this summary: "Young people, you have three responsibilities. First to yourself, second to others, and third to your God."

(To be continued.)

Sister Sylvia Parker R. 3, Troy Ohio 45373

NEWS ITEMS

SHREWSBURY, PA.

We are looking forward to a two week Revival Meeting which will start Sunday, August 20, and close Joab, who was the leader of David's September 3. Elder Melvin Roesch will be the evangelist. We invite all to pray for and attend these meetings.

were present at our last Lovefeast, especially the visiting ministers: 1. There is a refuge for us in James Kegerreis, Paul Hartz, Ray Christ Jesus. The cities of refuge Shank, Howard Surbey, Laverne all typed our Lord Jesus, as a Foster Shaffer, Joshua Rice, and Allen of refuge gave shelter and succor

Sister Fern Ness, Cor.

CURRENT ROSTER OF BOARDS

As soon as we receive the reorganization of all the various general Boards, we will have the Roster of Boards brought up to-date. Notice to all Secretaries, please give full names and addresses, including zip code.

-Editor

SEVEN BIBLE FOOLS

Part 7

"And the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou," 2 Sam. 3:33.

The story of the death of Abner is familiar to most of us. Abner was housed in one of Israel's cities of refuge. While there he was safe. armies, came along, and, feigning friendship for Abner, called him forth outside the city. Abner stepped out to speak with Joab, and We want to thank all those who Joab slew him there with a sword.

Herein is a lesson for us:

Shaffer, Frank Saviour of men. Just as the city Elder Frank Shaffer of-Ito those who entered, against any pursuer; just as the ark gave Noah Oh, depths of mercy can it be, and his household refuge from the ravages of the flood; so does Christ give refuge to those who fly to Him for help.

"Rock of ages cleft for me, Let me hide myself in Thee, Let the water and the blood, From Thy riven side which flowed, Be of sin a double cure, Save from wrath and make me pure."

- refuge there were, one outside the do not expect the baby to walk and city gates was wholly unsafe. What talk at once, but they do expect good is the salvation that there is him to grow. The family in which in Christ, unless one receives Him. the child is born into, determines "I am the Door, by Me if any man whether he is a Jew or a Greek or enter in, he shall be saved." But, some other nationality. However, we must enter in.
- one who has an enemy and refuses We grieve and worry if the child or neglect to enter into the refuge refuses to eat. is a fool. Abner stood without, and died. How many there are who family of God by faith, repentance die, as fools die. They knew that and baptism, God watches carefully Satan was close upon them, they knew that Jesus Christ was a shelter from Satan's wrath, and yet they entered not in.

The storm is raging, and just at hand is a shelter from the storm. then why not enter in?

"There is a gate that stands ajar," And, through its portals gleaming, A radiance from the land afar, A Saviour's love revealing,

That gate was left ajar for me." (The end.)

> Ray S. Shank 201 W. Coover St. Mechanicsburg, Pa.

LIFE WITH OUR FATHER

"As new born babes, desire the sincere milk of the word, that ye may grow thereby," 1 Pet. 2:2. When the new baby is born the parents watch carefully, to see if 2. No matter how many cities of he is developing normally. They how he grows depends upon what 3. The one who is pursued, the he is fed and if he eats well or not.

When a child is born into the to see that His child grows. God also grieves when His child refuses to feed on His Word. The growth of a child of God depends upon what he feeds upon. It is one thing to be born and another thing to grow into man-hood. It is one thing to be born again and another thing to grow, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of

the stature of the fulness of Christ," Eph. 4:13.

Becoming Christians growth. It is sad, but true, that many do not grow properly because Paul tells us in 1 Cor. 3:1-2, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ve were not able to bear it, neither yet now are ve able." "For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," Heb. 5:13-14.

Much is heard to day about delinguent fathers and delinguent children. There are good fathers and good children also. We need to let them know we are well pleased with them. Jesus said, Ye are the salt of the earth. What is wrong? We have the salt, have our salt- Jesus was baptized. God said, "Thou shakers become plugged, so that not enough salt is sifting through to make others thirsty for the Word? A good father watches over his father, will he give him a stone? little ones with great care. He provides well for them. When they fish give him a serpent? or if he go to school, how eagerly he waits ask an egg, will be offer him a for the report card to see how well scorpion? If ye then, being evil, his children are learning. The teach- know how to give good gifts to er, the parents and the children are your children, how much more will all happy when the reading, writing your Heavenly Father give the Holv and arithmetic are all learned well. Spirit to them that ask Him," Luke

God also is well pleased when His child learns his lessons. Add involves to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. 1:5-7. Jesus came from heaven to lay the pattern for us. In all things He was subject to His Father's Will. In like manner good children are taught by good parents to be obedient to them. We should praise our children when they do well, for even the rulers praise those who do good, Rom. 13:3.

Eph. 6:4 says, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." A good father and mother rejoice when their child accepts Jesus. They know then, that though death separate them for a little while, they can be together in eternity. There was joy in heaven when art my beloved Son, in whom I am well pleased. If a son shall ask bread of any of you that is a or if he ask a fish, will he for a

11:11-13. "Ask, and it shall be the book of life: and the dead were given you; seek and ye shall find; judged out of those things which knock and it shall be opened unto you," Luke 11:9.

God we can live as we want to, be- be glorified. cause when we are born again our reached full stature on the Isle of Patmos

Dear saints of all time, even to this present time, are getting ready for graduation:

Life is the school of education Each day brings forth a recitation Death ends the term without vacation

Then comes the great examination.

were written in the books, according to their works," Rev. 20:12. When we become children of If we pass the test, our Father will

Jesus said, Because I live, ve shall "want-er" is changed. We will now live also. At that day ye shall know want to do the Will of God. Jesus that I am in the Father in ye in said, Not my will, but Thine be me, and I in you. He that hath my done. The apostle Paul grew to commandments and keepeth them. the full stature of a man in Christ he it is that loveth me, and he that Jesus. He wrote, "I have fought a loveth me shall be loved of my good fight, I have finished my Father, and we will come unto him course, I have kept the faith; hence- and make our abode with him. How forth there is laid up for me a crown wonderful to know that He abides of righteousness, which the Lord, with us now. He shares the Father the righteous judge, shall give me with us. We become heirs and at that day: and not to me only, joint-heirs with Jesus Christ He but unto all them that love his ap-taught us to pray that wonderful pearing," 2 Tim. 4:7-8. John also prayer in Matthew 6:9-13. May we sincerely use this prayer during deep meditation.

> Sister Edvth Kline 11313 ElPomar Waterford, Cal. 95386

A CHARGE TO KEEP

When we read the book of Timothy we find some wonderful teachings. These were for Timothy and they are for us today. All through If at death we can turn in our the chapters we find Paul telling of test paper, proving that we have a charge to keep. We read of the done what we could; then we will danger of riches if not rightly used. pass to Glory or fail according to Timothy was told to warn the peowhat we have on our record. "And ple, "Charge them that are rich in the books were opened; and an-this world, that they be not highother book was opened, which is minded, nor trust in uncertain richus richly all things to enjoy," 1 Tim. 6:17.

Too many people today, when of their own selves? things are going well, when they have full and plenty, forget the Giver. It was true in ages past and is true today. Do we keep what kind which pleases the individual. God has put in our trust? What are we doing with our lives, that God gave us? Are we using them as God intended? "O Timothy, keep that which is committed to thy tion. People talk of the way we trust, avoiding profane and vain look, the way we act, the clothes babblings, and oppositions of science we wear, laughing at our old-fashfalsely so-called," 1 Tim. 6:20, joined ideas, as they call them. But How often do we hear profane we are not to turn back, we are to talk? Where we work, where we press onward towards shop, everywhere we hear words But continue thou in the things not fit to utter. Slang talk is all which thou hast learned and hast the rage, it is an everyday thing to been assured of, knowing of whom most people, but to the Christian thou hast learned them. it is just what it is, wicked and ungodly.

Paul tells Timothy to hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus. Thou therefore endure hardness as a good soldier of Jesus Christ. This know also, that in the last days perilous times shall come. Now does that not describe our day, in which we are living? For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. We see this about us every day. fully, and thinking about life hope-In the large cities people have been fully may be made to grow up in us known to stand and watch a mur-like any other habit.

es, but in the living God, who giveth der without giving any assistance, the reason, they do not want to get involved. Could it be they are lovers

> Again we find, "Lovers of pleasure more than lovers of God." Every one is seeking pleasure, yes any Every one is doing that, so we will do it too. Too many are trying to out-do their neighbor. The Christian will and does suffer persecu-

> How well Paul knew as he was inspired to write: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," 2 Tim. 4:3. Timothy had a charge to keep, how about us? Do we not have a charge to keep also?

> > Sister Viola Broadwater 12 Macy Dr. Lavale, Md. 21502

The habit of viewing things cheer-

WILT THOU BE MADE WHOLE?

JOHN 5:1-15

The pool of Bethesda lay quiet and still in the hot sunshine. Under the branches of an old twisted and gnarled Eucalyptus tree, lay a man whose frame was almost as twisted as the tree. He shaded his eyes with his hand as he looked out across the bright water. One more day had passed in useless waiting. Soon the men would come to carry him away to his dark and cheerless room where he would eat a little something and then try to sleep a few hours, if his aching limbs would permit him.

market place was almost deserted. Both the sellers of wares and the customers alike, sought relief in the adjoining court-yard and shady bowers. Still others rested in the shade of Solomon's Porch, whose graceful arches and stately columns made the synagogue so beautiful.

A sudden rustling of leaves near by caused the man to look once more toward the pool. Was that be healed, but only to go back home slight breeze caused from the gentle bitterly disappointed. He was starfanning of angel wings? No, there tled from his musing by the voice of ings to leave the cool courts of need. Heaven. Besides, if the angel would "When Jesus saw him lie, and

state it was impossible for him to reach the water without assistance. He looked around him and saw many others, who were blind, lame, crippled or diseased., Perhaps he was the only one there, who had no one to assist him. It was necessary to be the first one to step into the pool after the angel had troubled the water, for it was only the first one, who entered the water that was healed. Since it was said the angel only came down at certain seasons to trouble the water, the multitude of impotent folk waited from day to day and from season to season, each one hoping to be that favoured first one. There was not much thoughtfulness for others The heat was so intense that the shown. Each man rudely pushed and shoved his way past the others. that he might be first. He thought only of himself and was not concerned for his blind or crippled neighbor.

This particular impotent thought of this injustice. thought of the many long years he had come, still harboring in his heart a faint hope that he might was not a ripple on the smooth a stranger, who stood near him. surface of the pool. No doubt, it The stranger asked five words, but was too hot even for heavenly be- those five words covered all his

trouble the water, who would help knew that he had been now a long him into the pool? In his crippled time in that case he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked, and on the same day was the sabbath," John 5:6-9.

What joy it was for the man to arise on his feet, the first time for thirty-eight long years. He was so happy that the first place he thought of visiting, was the temple where, no doubt, he went to thank and "Afterward Jesus praise God. findeth him in the temple and said unto him. Behold, thou art made whole: sin no more lest a worse thing come unto thee," John 5:14. What a blessing to have his health restored and also his sins forgiven. The bitter feels he had against those, who had rudely treated him, were forgotten and he went on his way rejoicing.

Today many are disgusted with the selfishness of people. Every where about us people are concerned about their own families, their own business, their own troubles, whether it be physically or financially. Whichever the case might be, it is "self first"! Perhaps there are those today, who would say like the impotent man, Lord, there is no one to help us, no one to care of defeat itself.

or understand our need, for everyone is so busy looking out for themselves.

> Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio 45383

PLAIN DRESSING

A young Christian woman awhile ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked, "Why do you dress so plainly?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women dressing plainly, while he did not see any reason for doing so.

The young lady looked at him and said, "Why do you wear this special uniform?"

He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it."

"So do I," was her quick reply. "I have joined the church of Christ, and am in the service of my Master, who orders I must obey in my dress, according to I Tim. 2:9, where He states that women shall adorn themselves in modest apparel."

Let Christian women put on this uniform and save time, money, labor, strength, and even life itself.

Sel. by Jeanette Poorman

To expect defeat is nine-tenths of defeat itself.

JUSTIFICATION

In respect to the gifts of God's grace to man in the matter of our salvation and of our relationship to God, there are differences of opinion as to the proper order of the graces which God bestows upon the or things present, or things to come; believer. This we know, however. that salvation comes to us by grace and Christ is God's," I Cor. 3:21through our Lord Jesus Christ, 23. There is no doubt as to the Without the Saviour, it is not pos- fullness of the grace of God in supsible for men to come to God. "I plying for the believer all that beam the way, the truth, and the life: longs to salvation, both in this life no man cometh unto the Father, but and in the life to come. Any item by me." There is no salvation ex- of the gifts of grace that would be cept by faith in the work which lacking in any wise from the perfect was accomplished for our redemp- gift of salvation would make that tion and reconciliation to God. The salvation imperfect, and our salvawork of redemption was accom- tion uncertain. It is not the lack plished by the death of the Son of of understanding that would make God—the shedding of His blood on void our salvation, for "O the depth the cross of Calvary.

we are made to sit together with whom be glory for ever. Amen," 5-6. If we as believers in Christ lack of faith, or the lack of appro-

but the fact remains that all that we have in Christ is ours by reason of God's grace to us through His Son. "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death. all are yours; and ye are Christ's; of the riches, both of the wisdom In the atonement all of our re- and knowledge of God! how unlationships with God are accomp- searchable are his judgments, and lished. We cannot be born again his ways past finding out! For who without the crucifixion of Christ, hath known the mind of the Lord? for we are quickened by the power or who hath been his counsellor? that raised Jesus Christ from the Or who hath first given to him, and dead, Eph. 1, 2. Our fellowship it shall be recompensed unto him with God is made possible by the again? For of him, and through raising of Christ from the dead, for him, and to him, are all things: to Christ in heavenly places, Eph. 2: Rom. 11:33-36. It is rather the possess salvation, every grace that priation of the graces of God that belongs to salvation belongs to us. would make ineffective the blessing It may be possible to express the of salvation. "And you, that were stages or progress in salvation in sometime alienated and enemies in some theoretical or logical sequence, your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul was made a minister," Col. 1:21-23.

It is then not essential that we understand the perfect relation of all the parts of the matter of salvation: but it is a benefit to us if we appreciate in some manner the relationship of the graces of God to us, so that our understanding becomes enlightened and we may appreciate more fully all that belongs to us in Christ and why these things are so. It was for this purpose that Paul asked Timothy to read, study, and meditate, that his profiting might appear and that he might save himself and those that heard him, I Tim. 5:13-16. The Scriptures may be understood in their own light. The Gospels are understood as taught by the Lord. The Jews did not understand Christ because they interpreted Him in the light of their scribes rather than in the light of the law of Moses. For Christ quoted the law and explained His own works in the light of the law. Paul's teaching may be understood in the sense in which he also involves restoration of the betaught the Gospel of grace and sal-liever to a status of righteousness. vation. To Peter some of the things It overlooks the

which Paul taught were hard to be understood. It may be said of James and John that their teachings are best interpreted by themselves, but are understood also by their relation to the teachings of Christ and the apostles. It must be realized that there is a harmony in all of the teachings of the Scriptures and that there can be no contradictions in the Word of God.

The Place of Justification in Salvation

We have considered the subjects of faith, repentance, regeneration, obedience, and peace as doctrines showing relationships of man to God. This may not be the order in which these subjects should be considered. But as the work of salvation includes all of these they might be considered in almost any order. Thus justification might be considered as in place before obedience or before peace. In fact we are justified by faith in order to have peace with God, Rom. 5:1. But Paul was discussing the subject of faith rather than justification as it was related to Abraham and his acceptance with God. Justification has primarily to do with a legal relationship with God. It involves man's guilt owing to transgressions of the law, and a restoration to a condition of peace based on the forgiveness of his transgressions. This justification transgressions

against the law and considers the of Christian doctrines. The subject individual as having no transgressions. He is justified before God and the law of God. This implies too that he is no longer under the condemnation of death and is restored to a condition of peace and of fellowship with God with whom he had offended and before whom he was guilty. Justification does not imply that the individual had never sinned. The angels in heaven need no justification because they are just. Only sinners need justification.

Justification in salvation is not a grace that is repeated continually stant. It is as constant as faith and tle says, "Being justified by faith, of the believer. The justification gives access into grace "wherein we stand." We should understand that justification does not imply faultlessness in the life, nor does it imply that the believer may not fail in righteousness while he enjoys justification. As we are born again by the Spirit and are in constant need of an advocate with the Father, so our justification needs a constant medium upon which our righteousness may depend.

Various Views Concerning Justification

There are a number of views or judgment with thy servant: for in ideas held by even eminent teachers thy sight shall no man living be

has been frequently and earnestly discussed publicly and privately. and groups of believers have been divided because of their considered vital teachings concerning justification. The Roman Church believes that justification cannot be maintained without prescribed workseven such as are designated by the church. Martin Luther repudiated the requirements by the Roman Church as essential to justification and turned away from his penance to claim justification by faith. This doctrine he maintained in the light of Romans 5:1. Others believe that but is a grace which remains con-justification must be fulfilled by works else it is vain. But these regeneration and peace. The apos- works must be works of righteousness according to the Word of God. we have peace." Both justification In such a case justification is lost and peace are constant in the life if righteousness is not fulfilled. There is some basis of truth in all of these teachings, but it is evident that they cannot be altogether correct, differing as they do.

God's Basis for Justification

God saw the need of some other means for justifying man and bringing him into a relationship with Himself other than requiring man's works of righteousness. David saw his own need for justification: "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into justified," Psalm 143:1-2. On the conciliation, and peace for those other hand, Job trusted in his own who offended in righteousness. God righteousness. "Behold now, I have provided through offerings and sacordered my cause; I know that I rifices for the justification of the shall be justified," Job 13:18. We know that Job's claims failed. But the one and only means of justifiboth men desired to be justified by all offences are against His law. of Moses," Acts 13:39. It is seen in His own body on the tree, taktion must revert to God whose law to dictate terms of reconciliation and the basis for justification.

When God gave the law it was His standard of righteousness and the basis for fellowship with Him. But "not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. 2:13. We must not forget that the standards of righteousness which could not be kept were only a part of the law. The other part of the to perceive the faults of others, and law provided for forgiveness, re- to forget his own.

sinner. These offerings pointed to cation with God. John 3:16 is God's God. Men must recognize the fact provision for all men. "Who was that only God can justify because delivered for our offences, and was raised again for our justification," "And by him all that believe are Rom. 4:25. Let us note here the justified from all things, from which fact of the death and resurrection ye could not be justified by the law of the justifier. Christ bore our sins that man cannot be justified with- ing away the judgment of sin due out the approval of God. Man's us. But He was raised also for our opinions and man's conscience can-justification and thus becomes a not be accepted by the Lord on living justifier. This fact makes it account of their weakness and error, possible for the believer to have a "He that justifieth the wicked, and continual justification. If death is he that condemneth the just, even required for every transgression, they both are abomination to the then must Christ die often for each Lord," Prov. 17:15. In the light of us Because He died once, that of human transgression and error death must atone for all sins, past, and inability, the means of justifica-present and future, and because He lives He makes possible the continis offended and who has the right ual benefit of that one death. "Seeing he ever liveth to make intercession for them," Heb. 7:25.

> It is noble to forgive an injury and sensible to forget it.

> Worry is both unprofitable and ungodly—it is unbelief parading in disguise!

It is a peculiar quality of a fool

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PROVIDENCE OF GOD

work together for good to them that love God," Rom. 8:28. In all His that we have known the "riches of wisdom and power, God provides and prepares for His plans of the future This passage of Scripture has enabled many of God's children, down through the ages of time, to confidently depend upon the wisdom and loving-kindness of God.

creation groaneth and travaileth in preme Creator and Ruler of the only they, but ourselves also, which centage of the inhabitants of the have the firstfruits of the Spirit, ourselves, waiting for the adoption.

providence of God spurs each true follower of Christ to faithfully con-"And we know that all things tinue in His Word unto the end. Yes, how thankful we should be His glory." Praise the Lord, I do not need to be born a Jew, an American or even a white person to have the glorious hope of the Providence of God.

It is astonishing to learn of the multitudes who have little or no "For we know that the whole faith in Almighty God, as the Supain together until now And not Universe. No doubt a great perearth, either scorn or take very even we ourselves groan within lightly the fact that there is anything in the Providence of God. to wit, the redemption of our body," "And they say, How doth God Rom. 8:22-23. "And that he might know? and is there knowledge in make known the riches of his glory the most High?" Psa. 73:11. "Be on the vessels of mercy, which he not thou therefore ashamed of the had afore prepared unto glory, even testimony of our Lord, nor of me us, whom he hath called, not of the his prisoner: but be thou partaker Jews only, but also of the Gentiles," of the afflictions of the gospel ac-Rom. 9:23-24. Work, trials, problemed to the power of God; Who lems and even severe persecution is hath saved us, and called us with not so severe and is overcome by an holy calling, not according to us, if we have faith in a reason or our works, but according to his own reward for so doing. The divine purpose and grace, which was given us in Christ Jesus before the world as taught in the New Testament; began," 2 Tim. 1:8-9.

Many, many times God has tried to warn humanity of His supreme being and His power to control all things. We find this in periods of drouth, floods, earthquakes, storms and many pestilences. Pharaoh of Egypt did not believe in the Providence of God. "And Pharaoh said. Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go," Ex. 5:2. Nebuchadnezzar did not believe in the Providence until God's severe persecution had made him to suffer much; then we find a changed man, "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored his children, so the Lord pitieth him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. 4:34-35.

Those who have enjoyed the teaching of God, learning to know Him through prayer or have learned the sweet fellowship of those of 103:13-18. like-precious faith, through the observance of the various ordinances convince us that God's decrees are

know of the wonderful, glorious Providence of God. "For in him we live, and move, and have our being; as certain also of your own poets have said. For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent," Acts 17:28-30.

God is not only the manager of the great and mighty things of the earth, but also the smallest of the working out of our daily life. God is even very near to each of His faithful followers in their trials and problems. "Like as a father pitieth them that fear him For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them," Psai

steadfast and sure, even though they and encouraged to a more diligent according to our way of thinking. that sinners may flee the wrath to We must admire and therefore pat- come and be saved. We wish to tern after one with so vast experi- study such topics as: the ages of ence as the apostle Paul. "Not that the world, Dispensations of man on I speak in respect of want: for I the earth, God's everlasting kinghave learned, in whatsoever state dom, His eternal purpose for man, I am, therewith to be content," Phil. both Jew and Gentile, as well as 4:11. Actually do we feel we have the destiny of both the saved and any greater satisfaction and joy in the unsaved. Also such topics as our life than the apostle had? Does God's Covenant's with man, who contentment inspire one to stead- are Christ's Elect, etc. fastness, hope, comfort and satisfaction, or does it lead away from Ages. It is the revelation of the these pillars of attainment? "Put Triune God. The Father, the Son on therefore, as the elect of God, and the Holy Spirit. Three in perholy and beloved, bowels of mercies, son and one in unity. It is a revelakindness. meekness, longsuffering, forbearing and plan for man, in all the ages one another, and forgiving one an- and dispensations of the world. We other, if any man have a quarrel believe the ages to be three and the against any: even as Christ forgave dispensations seven. you, so also do ye," Col. 3:12-13.

"DISPENSATIONAL TRUTH," THE BIBLE MADE PLAIN

Part 1

It is the purpose of the author nate which is meant. of this work, to make plain some of the leading topics of the Holy Bible. of man as consisting of six, while If the Bible Monitor staff will see living in his mortal flesh, and one fit to publish this article and the (the seventh) while living in his following articles, it will be a medi-resurrected state, or in his spiritual um whereby some of the most ex- body, the immortal state of the tensive research of the Holy Scrip-righteous, for 1000 years, while the tures may go forth with our earnest wicked live not again until the thou-

seem impossible or much delayed search of God's Holy Word, and

First, the Bible is the Book of the humbleness of mind, tion also of God's eternal purpose When Bible speaks of the world or this world, it usually means the people, or population of the earth, however, in many places it means the earth itself, or this planet, on which we live. A careful study of the context, in each instance, will desig-

We designate the Dispensations prayer that saints may be edified sand years be finished. Also we

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Hayes Reed, Modesto, Calif. 95351, Associate Editor.

designate them as follows: (1) pensation of law," (6) "Dispensation of Grace." The seventh dispensation of Rest, or Christ's mil-throne. lennium dispensation, Christ reignages, a righteous and sinless dispensation.

are three. (1) "The Antediluvian this is true The Holy Spirit of. Age," (2) "The Present, or Legal God "moved on the face of the with eternity to follow, which con- the Holy Spirit was there at the earth," and the "new city." Let us This is shown also in verse 26, order.

First, "The Edenic Dispensation" or dispensation of innocence. We turn now to the first chapter and the first verse of the Bible. Gen. 1:1-2, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the waters." Note: "In the beginning of what?" The beginning of the creation of all things, so far as man has knowledge. These verses tell what God did, just a statement thus far, and tells nothing, as to how nor when God did this, except as the following verses reveal.

The "earth was without form." "Edenic," (2) "Antediluvian," (3) meaning it was just dust or dirt, "Post-diluvian, or of human gov- without any formation, when He ernment," (4) "Patriarchal, or dis-created it. "Darkness was upon the pensation of the family," (5) "Dis- face of the deep," or prevailed over waters, which surrounded God's throne in high heaven, we believe pensation, we believe to be the Dis- the third heaven, which is His

From our study of the Word, we ing with all His redeemed of all find that waters are around God's throne, which is the place of abode of the Creator. Our proof texts, Also that the ages of the world Scriptural backings, will show that Age," (3) "The Millennial Age," deep" (waters) This shows that sists of "the new heaven," the "new first Creation and had a part in it. now study these Dispensations in God said "Let us make man, etc.," speaking as we believe to Christ, the Word, and the Holy Spirit, the ness He called night." Then the "us" reveals as much. This is also proven in Ino. 1:1-3, "In the beginning was the Word and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." "The same was in the beginning with God." Also in verse 14, "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." These verses show that the "Word," Christ, was Creator, with the Father God, and with God, the Holy Spirit.

The Triune God then proceeded to make a "day for man," a creation day. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day," Gen. 1:3-5. When we think of our day, we think of from day-light until ament and waters above the firmadark. Not so, a full day takes in ment" and "God called the firma-God.

called the light day and the dark- was so. And God called the firma-

Inspired Word tells us, that this was the first day, "evening and morning" or night and day was the result of the first day of Creation. Hence in the succeeding verses of this first chapter of the Bible, is told just what God did, that which He created, in each of the other six days of His Creation. God "ended His work on the seventh day and rested the seventh day," from all His work, which He had created and made.

On the second day of God's Creation. He made heaven (or the heavens above us) by dividing the "waters from the waters," etc. On the third day of God's Creation, He made the earth (formed it or fashioned it) out of the dust, or earth which He had created, verse 1. He also made the vegetation upon the earth, verses 9 through 13.

Apparently, when God first created earth, it being "without form and void," was just a volume of dirt or dust, so to speak, and that there were "waters under the firmthe night, the evening, darkness or ment heaven." "And God said, Let night comes first and the light last, there be a firmament in the midst or the morning of a full day, with of the waters and let it divide the waters from the waters. And God Here again, these verses tell what made the firmament, and divided God did. He made a day for man. the waters which were under the That day consisted of light and firmament from the waters which darkness, which He made, and "He were above the firmament: and it ment heaven. And the evening and in the firmament of heaven"; they the morning was the second day," Gen. 1:6-8.

At the dividing of the waters of the heaven, God gathered the waters together unto one place, and the dry earth, which He had created, appeared. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: And God saw that it was good," verses 9-10. If that dry land (earth) which appeared, which was void, had ever been inhabited by man, or any other living creature, or living spirit, man has no knowledge of it, and to theorize upon it, would be the utmost folly.

In verses 9 through 13, "And God said, Let the earth bring forth grass, and herb yielding seed, after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." Hence we see, that as far as man will ever know in this life, that God formed the earth, on which we live, and which He had created, and named it, in the third day of creation.

Verses 14 through 20, gives the account of the fourth day's crea- God created "the living creature tion, which is the "sun," "moon," after his kind, cattle, creeping thing, and the "stars." These are "lights and beast of the earth," and it was

have their purpose, that is to "divide the day from the night." Also "for signs and for seasons, and for days, and years." They were also for the purpose of being "lights in the firmament of the heaven to give light upon the earth," "and it was so." Verse 16, "And God made two great lights (sun and moon); the greater light (the sun) to rule the day, and the lesser light (moon) to rule the night: he made the stars also. Verses 17 through 19 explain for us how these great lights function, let us note them carefully.

We come now to the fifth day's creation, which is that of the living creatures, consisting of: fish, whales, winged-fowl, etc. Gen. 1:20-23, The waters brought forth abundantly, of "moving creature that hath life, fowl that fly above the earth in the open firmament of heaven." Great "whales, and every living creature that moveth in the waters (seas). all these creatures of the waters. as well as every wing-fowl brought forth after his kind" and multiplied. "And God saw that it was good. and God blessed them, saying, be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth." And the evening and the morning were the fifth day." and and the same of

In the sixth day of God's creation

good," Gen. 1:24-25. Also in the good." "And the evening and the sixth day, "And God said, Let us morning were the sixth day." make man in our image, after our likeness: and let them have domin- Moses, did not say when God blesion over the fish of the sea, and the cattle, and over all the earth, "to multiply and replenish the and over every creeping thing earth." Whether He gave them this that creepeth upon the earth. God created man in his created he him; male and female fall, when they were driven from created he them." Although, as we the garden. Hence, we do not know believe, God did not create the wom- if Eden was populated with any an at the time he created man, yet other people of God's creation, or He includes the woman as man, or whether children were born unto in man, this because He took the them before they left the garden, rib of man and made the woman. or while they possessed the garden. Hence, the woman came out of man, We think no children were born to or became one with the man, of one them, while in the garden, because flesh. Yet it seems He created the of what God said to Eve in Gen. woman the sixth day. "And God 3:16. However, we will leave this blessed them, and God said unto for our next chapter. them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." It is interesting to study and to know that, in God's creation of man, He made him in his own likeness, as a three-fold being, spirit, soul and body, 1 Thess. 5:23.

The remaining verses of Genesis one, reveal how God gave to man the herbs, the fruit of the tree, and every herb, for his meat, his physical efforts that we may be strengthened food. God then reviewed His work. in these evil days. "And God saw everything that he

"And God saw that it was had made, and, behold, it was very

Note: Divine Inspiration, sed Adam and Eve and told them So command at the time He made own them, he placed them into the garin the image of God den, or whether it was after man's

(To be continued.)

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

NEWS ITEMS

ELDORADO, OHIO

The Lord willing, the Eldorado congregation plans their Revival meetings from August 20-27, with Bro. Eldon Flory of Hart, Mich., as our evangelist. Pray for these

Sister Mary Gibbel, Cor.

ASTORIA, ILL.

The Lord willing, the South Fulton congregation plans our Love-Bible Monitor from the years 1923 feast Sept. 2. Services at 2 P. M. and Communion at 7:30, all-day services on Sunday. Make plans to enjoy these meetings with us. If you cannot come, remember us in your prayers.

Sister Martha I. Harman, Cor.

LITITZ, PA.

The Northern Lancaster County congregation had our Lovefeast at Lititz on May 21. Ministers present throughout the day were: Eldon Flory from Michigan; David Ebling, James Kegerreis and Paul Hartz from Bethel; Ray Shank! from Mechanicsburg; Jacob Ness from Shrewsbury and Foster Shaffer from Mountain Dale. In the evening 102 surrounded the Lord's tables with Bro. Eldon Flory officiating.

On June 18, Bro. Paul Hartz came here for a two-week Revival. He labored faithfully from night to night to bring forth the Word of God. We were made to rejoice when ten souls stood for Christ. On Sunday afternoon, July 9, the four girls and six boys received Christian baptism with the largest at- hand, it should be a great concern tendance we ever had for baptizing. We thank all the brethren and sis- dren, so that they will be able to ters for coming from far and near, and invite them all back again.

OLD MONITORS

If anyone has any copies of the to 1935, which they will part with, please drop me a card.

> Grant L. Shadle, Jr. 329 Nectarine St. Harrisburg, Pa. 17104

LOVEFEASTS DATES

Ridge, W. Va.—Aug. 19. Swallow Falls, Md.—Aug. 26. Dallas Center, Ia.—Aug. 26. South Fulton, Ill.—Sept. 2. Mt. Dale, Md.—Sept. 24. Walnut Grove, Md.—Oct. 1. Waynesboro, Pa.—Oct. 8. N. Lancaster, Pa.—Oct. 15. Dayton, Va.-Oct. 21. Englewood, Ohio-Oct. 28. Bethel, Pa.—Oct. 29. Shrewsbury, Pa.—Nov. 5. Goshen, Ind.—Nov. 11.

EXCERPTS FROM GENERAL CONFERENCE

Part 2

Monday, June 12; Morning Worship; Bro. David Skiles, Psa. 127. God has shown us the way. It should inspire us to present this way, by precept and example, to our children. With sin on every for us to guide and mold our chilcarry the Gospel to future generations.

Sister Susanna B. Johns, Cor. | Bible Study Teacher, Newton

Jamison; Subject: 2 Kings 25, The Destruction of Jerusalem; Moderator, Bro. Ray Reed; First Speaker, Bro. Foster Shaffer; Subject, A Living Faith; Text, 2 Peter 1. Faith is one of the components of the doctrine of Christ. Faith is not enough, it takes hope, and diligence. We must have strength and faith to produce the righteousness which is by the Holy Ghost. Since we are the only Bible the careless world will read, our conduct must show to the world the life of Christ. If we will study to show ourselves approved unto God, we will have a love and concern for others, that we will put to use. When Christ comes into our heart we apply this knowledge in the proper way. When we are right with God we have this wisdom. Temperance is the proper and moderate use of things that are necessary, in meekness and humbleness. Love is a cardinal virtue. Patience—Tribulation worketh patience. We must have faith and text, Rev. 3:5; subject, "He That courage to endure, what is put before us, even enduring insults from about the work of the church? We false brethren. Godliness-God is need a greater zeal and love for one pure and perfect. We must have another and lost souls in these evil reverence to God. Once we have days. Let us pray together that God in our hearts, we see God in our fellowship here, will be a means everything. Purity is the greatest of strengthening one another and attainment we can come to. Broth- will help us overcome the adversary erly kindness - Seeking out the of our souls. The greatest hindrance good for others. Concern for one is carnality. "I beseech you thereanother. Charity-I Cor. 13: "Now fore, brethren, by the mercies of abideth Faith, Hope, and Charity, God, that ye present your bodies a

Charity is the driving force that compels us to help others. Are we redeeming the time, using the Tenements of Faith? Closing by Bro. Daniel Skiles-"If ye are risen with Christ, seek those things which are above." Our faith must be alive. We should make a total commitment unto the Lord.

Monday P. M.; Moderator, Bro. Harley Flory; Opening, Bro. Daniel Skiles, 1 Peter 2:11-25. Jesus said, I do always those things that please the Father. We want to magnify the life of Christ. He is so precious to us. "For there is none other name under Heaven given among men, whereby we must be saved," Acts 4:12. If Christ lives in us we think and act as He would. We will have the forgiving spirit, which He manifested on the cross, when He said "Father forgive them for they know not what they do."

First speaker, Bro. Ray Reed; Overcometh." Are we concerned but the greatest of these is charity." living sacrifice, holy, acceptable

service," Rom. 12:1. Are we presenting ourselves in a fashion and manner that the Lord is able to use us? "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12:1-2.

His Holy Will, there will be power non-resistance set us apart from the world. There is room for more consistency in keeping these doctrines. Are we keeping the rules and regubrethren, who do not take up arms. sink. May we rise above the things of When stress and trials come, then the flesh and be a peace-loving we need to put out the anchor. church. Where is our love? Is it Young and old alike become overfor the carnal things we left at whelmed by the trials of life. In home? Are we self-esteemed and times of sickness and discourageall wrapped up in ourselves? Are ment, we need faith. Many people we daily denying self and its lusts? take dope to escape the reality of Are we sons and daughters of life. What a false anchor they

unto God, which is your reasonable Christ? "He that overcometh shall inherit all things: and I will be his God and he shall be my son," Rev. 21:7. "These things I have spoken unto you that in me, ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," John 16:33. May we take courage, be of good cheer, and be over-comers. Second speaker, Bro. Joseph Flora; text, Heb. 6:19; subject. "Hope, the Anchor of the Soul." "Which hope we have an anchor of the soul, both sure and stedfast, and which entereth into that within the vail." I have a subject this af-If we will work together and do ternoon that we ought to be interested in. We are Christ's represenin the church. Non-conformity and tatives of the Gospel, and the Christian life is a journey. We encounter many unpleasant things, but God has promised never to leave us nor forsake us. This hope is an anchor lations of the church so we may for the soul. God's promise is true, return home with more zeal and because God cannot lie. We must greater determination to carry out keep our eyes on Jesus and we will the teachings of Christ and the arrive at our destination in safety. church? If we believe in non-re- If we continue to look at the evil sistance we will return good for around us we will become fearful evil. We are thankful for our young like the apostle Peter, and begin to

have. Are we seeking for an an- Noah, men are rejecting God and chor? Are we shopping around as preaching fables. The people of if we were buying a piece of furni- God should seek out those who are ture or a tool? Let us seek the children of God. Be not unequally best, the Solid Rock Christ Jesus.

our journey we must make progress. We are seeking a harbor. The light want to walk in our own way. Vioabove is shining, but if the light lence is filling the land today, as below has gone out there will be in the days of Noah. People made shipwreck. Let's keep the lower fun of Noah for building the ark. light burning and guide souls to the Today people make fun of us, beway of Christ.

Monday evening; opening, Bro. Paul Myers: text, Luke 8:22-36. ed him to do. So God calls us to We are sailing on the sea of life. The devil causes storms of life to come upon us. It takes Jesus in our life to take us out of danger, ness. Men are filled with evil into the bosom of God. When Jesus thoughts. One out of every two came to the country of the Gada- marriages ends in divorce. Unrenes he met a man possessed with an evil spirit. After Jesus had ment, is prevalent today. In the cleansed this man, the people saw the same man sitting at the feet man was great so God destroyed of Jesus, clothed and in his right the people of the earth. Today, we mind. Many people today are possessed with devils and are going The Lord has told us to stand in around almost naked. They need this day of apostasy. Sin is on every to be clothed and sit at the feet of hand. "And if the righteous scarce-Jesus. Every soul that is led and ly be saved, where shall the ungodly possessed by the Devil is hell bound. and the sinner appear?" I Peter Oh, may we be clothed with righteousness!

text, Gen. 6, Matt. 24:37; subject, Saviour. "Noah, A Preacher of Righteousness." But as the days of Noe were, plogle; text, Gen. 2:7, 16-17; subso shall also the coming of the Son ject, "Responsibility." "And the of man be." As in the days of Lord God formed man of the dust

yoked together. Can two walk to-Closing, Bro. Galen Litfin. In gether except they be agreed? Noah walked with God. We too often cause we believe in Christ's coming. Noah did what God commandwalk with Him and do his commandments

The world is filled with wickedfaithfulness in home and governtime of Noah, the wickedness of Christians are the salt of the earth. 4:18. If we have not made our peace with God, let us do it now, First sermon, Bro. Clyde Shultz; and He will be our God and

Second speaker, Bro. George Re-

of the ground and breathed into his disciples. At Stephen's death Jesus nostrils the breath of life, and man stood at the right hand of God. To became a living soul." "And the me this is the evidence that God's Lord God commanded the man, say- Word is true. "In Him is no variing, of every tree of the garden ableness nor shadow of turning." thou mayest freely eat: But of the There is a responsibility in evtree of the knowledge of good and erything worthwhile. Civil laws evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This is and the church. There is a responwhere responsibility first started. They were given the choice of obeying God; but they shunned that responsibility. God gave this responsibility to the children of Israel. When they obeyed they were in favor with God.

God gave His Son the greatest responsibility that was ever given mitted and broken homes are the to anyone. He was to bring salva- result. Women are to be keepers tion to the children of men. As we follow Christ's life, we find him about His Father's business at the age of twelve. As He taught the people it was His desire, that all people would come to the knowledge of the truth. "And he that sent me is with me: The Father hath not left me alone; for I do always those things that please him," John 8:29. We will never know what Jesus went through in Ezra 8 and first 8 chapters of the garden and on the cross. He felt the responsibility. What if the Litfin; text, John 9; subject, "An plan of salvation would be a failure? He suffered pain and ridicule that thus spoken he spat on the ground, we too might have the Glory that and made clay of the spittle, and He had with the Father before the he anointed the eyes of the blind sus raised His hand and blessed the him. Go wash in the pool of Siloam,

which are ordained of God must be obeyed. God established the home sibility for each one. What is wrong? Why are people shunning responsibility? Fathers stop for a drink before they reach home. Mothers work away from home and hire babysitters, thus avoiding responsibility. Women work in nightclubs and soon adultery is comat home. Do we feel our responsibility as being a follower of the Lord Jesus Christ?

Closing, Bro. Harry Gunderman. The wise man said "Fear God and keep his commandments." If we do this, there will never be a wall between us and God.

Tuesday morning. Bible Study Teacher, Bro. Foster Shaffer: subject, "Rebuilding the City"; text, Neh. First speaker, Bro. Galen Effort Demanded." "When he had world began. At the ascension Je- man with the clay, and said unto

which is by interpretation, sent. and sustainer, that we might be He went his way therefore, and one in the Lord and go forth with washed, and came seeing. Before a zeal to work harder than ever a blessing could be received, an before. Let us pray for every memeffort must be put forth. How much effort is being put forth that be strengthened. we might receive a blessing? "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able."

Those in the athletic field put forth great effort to win the prize. So we are running the Christian race. We must not stop running till 1:29. What seek ye? What imwe have reached the goal and received the prize. If the people of the nation, homes, and church those with whom you come in conwould put forth the effort demanded, there would not be the evil and Is that what we are seeking for? separation in the world and homes The disciples made a decisive act. today. The Elders, ministers, dea- If it is our decision to walk closer cons, and lay-members must all to Jesus, God will help us seek work together in effort to save the those things which are necessary to lost. Paul, after conversion, put follow Him more closely. forth a great effort to promote the Andrew had a zeal and desired cause of Christ. Paul said in his to seek a little deeper. The church letter to Timothy, "I have fought needs more Andrews. Jesus said a good fight, I have finished my to Philip, "Follow me." His obedicourse, I have kept the faith: ence was prompt. He knew what Henceforth there is laid up for me he was seeking for. Nathaniel was a crown of righteousness, which told to come and see. If you have the Lord, the righteous judge, shall a skeptical thought you must seek. give me at that day: and not to me Just as Jesus saw Nathaniel comonly, but unto all them also that ing, so He knows our desires and love his appearing," II Tim. 4:7-8. thoughts afar off. God help us to

Ray Reed; text, Eph. 3. We are living. concerned that we might be one Second speaker, Bro. David family in Christ Jesus May the Skiles; text, Rom. 12:9. (Writing

ber of the church that we might

First speaker, Bro. Harley Flory; text, John 1:35-51. "What seek ye?" Why are we here assembled? "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the world," John pression are you going to take home with you? Will your neighbors and tact, see the results of this meeting?

Tuesday P. M. Opening, Bro. be consistent in all our Christian

Holy Spirit be our guide, teacher, his own article for the Bible

Monitor.)

Paul Myers; text, Jude 23; sub-need the family altar. We need to ject, "Pulling Them Out of the contribute our time, talents, and Fire." "Mercy unto you, and peace, money for the Lord's work. What and love, be multiplied," Jude 2. if we are more interested in the May we earnestly contend for the things of this world? Television. faith that was once delivered unto nude pictures, card playing and the saints. We have accepted that such evils have no part in our faith. May we keep ourselves in homes. We are going to give an the love of God. It was the great account when this life is over. love of God that prompted Him to There must be unity in the church. send His only begotten Son into There cannot be divisions, or jealthe world to redeem man. After ousy behind the pulpit. We should tion by His death on the cross, He that attend our services. We should knew that some would not walk the in every walk of life exemplify the narrow way. Man would sin and true Christian way of life. Are you continue to live in a sinful state. living in such a manner as to bring pent. John preached that men if we come before the judge of all out in Eden and has been spreading everlasting fire? ever since. There are times when Closing, Bro. Millard Haldeman. a sinner is not aware of his sin. You cannot save yourselves. Come There must be a rescue from this to Jesus, He is able to save you. state of sin. It is the duty of the There is a great responsibility of church to pull them out of the fire. the shepherds of the flock today. "And others save with fear, pulling We dare not add to or take from them out of the fire; hating even the Word of God. Wait for the inthe garment spotted by the flesh." Jude 23.

Ministers of the Gospel are to— Preach the Word. I trust we are inventory of our lives, and rekindle true to our calling and are imparting this Gospel to a dving world. Personal evangelism is very important too. We can all be missionaries by being a true witness. We are to be living epistles read and

known of all men. Our homes can Tuesday evening. Speaker, Bro. be a testimony for the Lord. We Jesus paid the price of our redemp- show love towards the strangers Jesus preached that men should re-Isouls to Christ? What will it mean should repent. The fires of sin broke the earth and are cast out into

> filling of the Holy Spirit, then we can go forth as "witnesses" for the Lord Jesus Christ. Let us take an the missionary spirit within us.

> Our closing song was, "Have Thine Own Way Lord."

> > Sister Sylvia Parker 5290 West St., Rt. 718 Trov. Ohio 45373

THE ANSWERED CALL

Have we answered the greatest and most important call of life's pathway, which is extended to each of us? Have we truly accepted the call from God? Noah answered the call of God unto salvation, for life upon the earth. Abraham was faithful to the call of God, was abundantly blessed and became the father of a great nation. Moses answered the call of God to lead the children of Israel to the land of Canaan and failed in the task.

"Then call thou, and I will answer:: or let me speak, and answer thou me," Job. 13:22. Job would not turn away from God, but command with Him. Today if we ask God in faith, believing, our needs will be fulfilled. The psalmist David said, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him," Psa. 91:15. David believed in being true and giving high tribute unto God. His heart was filled and over-flowed with thanksgiving and praise to his Maker. Daniel did not fail to render his service to God, even at the threat of being cast into the lion's den. He prayed unto God and had protection. I Peter 3:15. We could refer to other men of the The heavenly call desires for all old dispensation, who were always to come to the knowledge of the

hesitate to answer the call of Jesus. armour of God that will strengthen

fishers of men, among those that answered were twelve fishermen who became His chosen disciples. They helped Him and continued in the great work of salvation for the perishing. To answer this call to go with Him and inherit eternal glory, is still our call today. Have we truly answered His call? We have many promises in God's Word for those who faithfully take up the Cross of Christ and follow Him. Many are called but few are chosen.

Peter answered the call to the narrow way and was at one time a close follower of Christ, but because of fear of the cruelty of men, he failed to follow close to His Lord. This lead to his denial of Christ. Later he repented and became a strong soldier of the Cross of Christ. The voice of Jesus says, Follow me and some faithfully follow Him. Many follow Him only for the loaves and the fishes. Have we truly answered the call of Jesus? Is His example living within us? Christ is still calling today. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear,"

loyal and true unto God's call. truth. It is the true Christians de-Some fishermen of old did not sire. Have we taken on the whole He said He would make them us, to be able to stand against the

wiles of the Devil? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," I Pet. 2:9. Have we received and answered the Divine call to repentance? Throughout all ages the Divine call has been and even now is rejected by many.

"For whosoever shall call upon the name of the Lord shall be saved," Rom. 10:13. The call from God says, Draw nigh unto me and I will draw nigh unto thee. We call upon Him in prayer, but perhaps our prayers are not always answered as we think, because we may not that His will be done. His thoughts and ways are far above ours and earth. We call for daily bread and we are abundantly blessed with earthly needs and spiritual things. We call asking to be forgiven for our short-comings and not to be led into temptation but to be delivered from evil.

If we are true and faithful to His call He will always be with us and never forsake us. He will even go with us through the valley and shadow of death. As Noah answered powerful voice. the call of old and built an Ark of salvation, so we should answer the await the call to a better place. call to a christian life through Christ Many are called from time to eter-

Jesus our Ark of salvation. We must accept the call of time to be fortunate enough to receive the final call to eternal salvation. Jesus said, Come unto me, all that are weary and heavy laden and I will give you rest for your souls. Only through the call of Christ will we receive the answer, Well done thou good and faithful servant, enter now the joys of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things.

Those who do not answer the call of Jesus will hear the summons, Depart, and will go into everlasting punishment. The apostle Paul did not fail in his obligation be living and communing as close as to render his service unto the high we should with God. We address calling of Jesus. Christ is calling Him as our Father, then we ask today, turn away from the dark way of sin and folly, the threat of death did not hinder faithful men they cannot be fully realized on this of God from being true to the high calling of God through Christ Jesus. While He was here on earth, His presence and calling made many whole from the infirmities of the flesh. We have His call to repentance, baptism and a life true to the teachings of Christ. This only will make us free and whole from the infirmities of sin. When He was here upon the earth the dead even came out of the graves at His

True christians are called and

nity, daily. Today children are called upon to obey their parents in the may be near the time when God Lord, honor them and be obedient to all God's commands. Thus our actions become constructive and are destructive towards others. "Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am," Isa. 58: 9. We have His words calling us unto righteousness and holiness. Have we been cleansed from the infirmities of sin as commanded in His Holy Word? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matt. 7:7. Do we have faith in God and our prayers; are we whole-heartedly depending upon Him? "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. and they spake the word of God with boldness," Acts 4:31.

God hears and answers prayers, the prayer of a righteous man availeth much. Christ is the chief Shepherd, His sheep hear His voice and live true to His commandments. If we live true to the high calling of God in Christ Jesus, we will never regret it. If our prayers are in accord with God's Will we will be blessed. Is our trust and faith in God above the perishing things of this world? Is our greatest concern for the riches of God? Christ cal- poison, you take it to the man but led upon God to answer according he refuses to take it. Although you to His Will. Is this the way we plead with him to take it, he con-

bring our petitions unto God? We will call and end to the opportunity of salvation, are we ready for the final call?

> Bro J. F. Marks Rt. 3, York, Penna.

A NURSE ASKS

Do you think that God would send me to hell because of the little things that I do, asked a lovely young hospital Nurse the other day. The things referred to would not be considered very bad for unsaved people, she spent most of her time reading magazines and funny books, when she was off-duty she went to see a movie occasionally and she had a sweet kind disposition that you would take her for a real christian, if you did not know better. She was a church member too and had been active in Sunday School and young people's work but she had never been born again and she knew it (John 3:3.)

After thinking over her question a little I said, your approach to this question is from an improper angle. how the matter really stands between you and God. Let us suppose that a man is brought into the hospital who has taken a deadly poison by mistake, the doctor prepares an antidote which will neutralize the

who is to blame. The man is to blame, she replied. You are right and that is a perfect illustration of just how the matter stands between God and you. For you have been poisoned by sin. Unless you are born again, according to Jesus Christ, you will die a sinner.

Iesus has referred several times, in illustrations and parables, that if we die in our sins we cannot come where He is. Therefore there is no other place to go but to hell. However God has prepared a wonderful antidote for sin and His instructions will completely neutralize your sin. All of your sins will be forgiven, cleansed and covered forever. Yes, Jesus Christ and His plan of salvation is the antidote for sin. He left heaven's glories and came into this world for the purpose of putting away sin by the substitute of His blood, "For all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:11-12.

However if you refuse to take God's remedy you cannot blame Him if you are lost forever. For by refusing to take His antidote for sin, you are sending yourself to hell.

tinues to refuse. If the man dies just that she understood that you send vourself to hell. Yes, the little things you do may not seem very serious in your estimation, but if you are going to let them keep you from Christ and thus keep you out of heaven, they are serious and big things to me at least.

How foolish people are to let a few trifling things of this world, keep them out of heaven. Everyone must agree that Judas Iscariot made a bad bargain, when he sold the Lord Jesus for only 30 pieces of silver. However many people today are selling Him for much less than that. Would God send me to hell because of a few little things that I do? The question may be asked very innocently, but it is really a subtle attack upon the character of God. Satan wants people to blame God for their lost condition. when actually there is no one to blame but themselves. Satan is very subtle and he would like for people to think that God is hard, cruel and unjust: when in reality He is kind, loving and merciful. He has done everything in His power to save you, dear friend. He will not force you to be saved against your free will.

When God offers us an adequate remedy for our condition of sin and we refuse to take it, then the You could not help being born in blame is entirely upon us. If you sin but when you refuse to take the have doubts about God's love for wonderful remedy which God has you, then look at the circumstances provided for you, then you are to surrounding the crucifixion upon blame. Gravely, she acknowledged the cross. Why did the eternal Son

of God lay aside His glory and come into this world, for the purpose of suffering and dying for our sins, if He did not love us? This is the full proof of His love. His great sacrifice at Calvary is a complete and sufficient antidote for all our sins. When we accept His plan of salvation, His sacrifice is personnally for us. Will you not come to Him, dear friend, and receive Him as your Saviour and Lord. Yes, when you can be freed from the fatal consequences of your sins? Will you refuse God's remedy for sin and thus plunge yourself into a lost and hopeless eternity? He has done all that He could to save you, if you will only look unto Him and definitely trust Him as your saviour.

Sel. by Sister Rebecca Beck.

TRUE LOVE OF GOD

"He that loveth not knoweth not God; for God is love," I John 4:8. True love is from God and is far reaching in the results it brings us. What God has done for mankind is so great that it cannot be defined and yet it is not fully realized, appreciated or understood. "God is is true, even in his Son Jesus Christ. love; and he that dwelleth in love dwelleth in God, and God in him," I John 4:16. "For this is the love th in the doctrine of Christ, he hath of God, that we keep his command-both the Father and the Son," 2 ments: and his commandments are John 9. "Walk in love, as Christ not grievous" I John 5:3.

we should believe on the name of rifice to God for a sweetsmelling

His Son, Jesus Christ, and love one another as He gave us commandment. Hereby perceive we the love of God, because the Lord laid down His life for us. Let us not love in word or tongue, but in deed and in truth. Whosoever denieth the Son, the same hath not the Father. Who is a liar, but he that denieth that Jesus is the Christ.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," John 2:15. So there are two kinds of love, a true love and a deceptive love. If any man love the world, he abides in darkness. If we walk in the light (Christ Jesus), we have fellowship one with another and the blood of Jesus Christ, His son, cleanseth us from all sin. If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness.

"We know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that This is the true God, and eternal life," I John 5:20. "He that abidealso hath loved us, and hath given This is His commandment, that himself for us an offering and a sacsavour," Eph. 5:2. "But now in Christ Jesus ve who sometimes were far off are made nigh by the blood of Christ," Eph. 2:13.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that's good, and acceptable, and perfect, will of God." Rom. 12:2. Man is imperfect, subject to correction, wanting, incomplete, faulty and unreliable. However man is a free moral agent and can accept the goodness of God or reject the terms of salvation. God's message to man is, Ye must be born again. Will I yield my stubborn will and accept God's love or will I still follow my stubborn, uncertain will and suffer the consequences?

Shall I die without a Saviour? Shall I lose my precious soul? Still refusing Him to enter And miss your brighter goal.

Shall I gain a home in heaven Or shall I live in sin below? Lose my crown, my soul, my mansion

And go to endless woe.

Shall I die without a Saviour Perish though I see the light? Still refusing Him to enter Shut myself from mercy's door.

Shall I gain a home in heaven Or shall I live in sin below? Lose my crown, soul and mansion And go to that endless woe?

INFLUENCE OF HOME ON CHILDREN

Not all the children of Godly homes follow in the footsteps of their parents. It is generally true, however, that if you "train up a child in the way he should go: and when he is old, he will not depart from it."

Often you hear men say they got a distaste for religion because unwise parents tried to force it on them when they were little children. Did you ever hear a man say that he was estranged from religion because his parents were Christlike in their lives? Little folks, who only hear half of what is said to them, see all that goes on around them. The example of parents is more powerful than any precepts that fall from their lips.

THE DAY THAT JESUS TOOK MY DRIVERS TEST FOR ME

I had visited my optometrist and had been assured that the California highway patrol would have three strikes against me before I went to bat, my age and my eyes were so bad that I must not let them see me without my glasses on. This made me very nervous, so I decided to go at once and have the drivers test over with, since I was being tortured with fear. We started for by the late William N. Kinsley the city, shaky and nervous, think-

ing, "Well, if I do fail, we will he had finished he lit up and looked know just where we stand on this straight at me and said, "You have question, and even that will bring relief." So Ann and I decided that we would go just as we would go to church, Ann was very pretty in her plain but neat dress. She also wore a nice prayer veil that covered her head neatly. I wore my test." (O, dear.) My Ann was full beard and my standing collar now in the office. As I drove away coat. I felt that to these people we with the examiner at my side with must have looked quite ancient, pencil and score card in hand, I However, the day that we were couldn't but think that if this exbaptized just sixty years ago, we aminer was my Jesus, would He made a vow and promised to live pass me? I was at the stakes now faithful until death. In Eccl. 5:4 and backed in reasonably well. My we read: "When thou vowest a Ann told me afterwards that the vow unto God, defer not to pay it; officer that had examined my eyes for he hath no pleasure in fools: went to the door and watched me Pay that which thou hast vowed. back between the stakes, and was Better is it that thou shouldest not happy as he said, "He is in now. vow than that thou shouldst vow He will make it the rest of the and not pay." To say the least, to way." As it was Fair time, the conform to the teachings of the town was a madhouse of traffic. By Bible has always proved a blessing now I was fully aware that there

office and was really shaking inwardly. But the first person to bumper boulevard, the examiner greet me was a nice clerk sitting at the counter and she gave me a made it!" pleasant "Good morning" with a smile. Next a fine young officer ingly helpful? I don't know unless met me at the counter pleasantly, it was that we went to prayer many and handed me some papers to fill times, and also we were not ashamout. I did so, and handed them ed of the teachings of Jesus Christ back to him. Again he gave me a in our appearance. Maybe I was pleasant look. "Now you will have too old-foggish in appearance, but to take off your glasses as I must Jesus made the difference. Glory! give you the naked eve test." When Rejoicing, we started for home,

wonderful eyes, you don't need glasses to drive with." My heart was going pitter pat, pitter pat. I could scarcely believe my ears (which are a bit faulty anyhow), "Next you will take the drivers was someone in the car besides the I walked into the traffic patrol examiner and me. When we made the last turn off of the bumper-towas happy to say, "Pop, you have

Why was the entire crew so lov-

but stopped at friend's homes and pentance, Acts 2:38, using Matt. found them in a prayer meeting. They all joined us in thanksgiving for the victory. We made another stop and found the lady ready for good old Matt. 28:19 Baptism. Then this note arrived in our mail which read: "Dear Father and Mrs. Swallow, I hope you won't take offense at 'Father' here, I use it joints and marrow, and is a disnot in the Roman or Anglican sense. but more like a parent. I feel you both are like parents to so many of us." So we had a wonderful day in the Lord. At least the Master has not counted us out yet.

May I say, brethren, we have been made responsible for the torch of God — His Word. Let us keep it burning brightly. Hold it high as it is the only way to light the way for lost souls to come to Christ. We are assured that "God's word is a lamp unto my feet and a light unto my path," Psalms 119:105. This is our day in which to shine because the darkness is great. Thank you all for sharing this experience with us. May God richly bless all of you.

Postscript No. 1

on our way home, we visited a lady do you? Our youngest son, who that asked for baptism the good old had never shown much interest in Gospel way. The following Sunday religion, now is reading the Moniat 3 P. M. found us at the baptismal tor and says so. We got a letter waters; the lady with two others from our baby sister, thanking us were ready. I preached a sermon for sending her the Monitor. She on Faith, Heb. 11:6, and on Re-Isays it is just what we need in this

6:14-15 to explain what repentance really meant. These mighty Scriptures took us to Heb. 4:12, which reads as follows. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the cerner of the thoughts and intents of the heart. The mighty Word of God bore witness, as five more accepted Christ on the terms of the Gospel, making eight in all. I had had a vision in the night and knew that a great battle was raging, among the group that were coming to the baptism. So Ann and I fasted and praved, until after the work of the day was finished. What a privilege.

Postscript No. 2

For the past few years we have tried to keep the Bible Monitor in the homes of all our children. eight boys and three girls. What an investment this has proven to be. In so doing we have been aided by all the writers to the Monitor, which has proven to be invaluable. I said in the enclosed article, that You don't mind being helpful now wicked time. Already we have gotten many lovely letters, asking that we never stop writing. These letters warm our hearts, and moisten our eyes when we read them, God bless them. Sure we have a few critics, but we need them and thank God for them, as it is the snipers that makes us watchful. We forgive them and ask God to bless them.

We thank God for a wonderful editorial staff, who are standing solidly together. In the directives that God has given them to carry out, may you always be aware of God's presence in the work of the Bible Monitor.

Elder and Mrs. James F. Swallow 6560 Sonoma Mountain Rd. Santa Rosa, Calif. 95404

"Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left," Gen. 13:9. Unselfishness, even in its smallest acts and manifestations. costs some sacrifice. Work for others which costs us nothing is scarcely worth doing. It takes heart's blood to heal hearts. It is those who sow in tears that shall reap in joy. Take the easy work, if you will, work that costs you nothing; give only what you will not miss; spare yourself from self-denial and waste and sacrifice! but be not sur-

prised if your hands are empty in the harvest-time.

If this moral decay, of our day, is to be stopped there must be a Revival of faith in Almighty God and the Gospel practice of teachings in our daily life.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1967

PRIMARY LESSONS

Sept. 3—Big Sister Miriam. James 1:22-25; Exodus 2:1-10.

Sept. 10—When Jesus Was Twelve. Psa. 122; Luke 2:40-52.

Sept. 17—The Good Samaritan. Eph. 4:31, 5:2; Luke 10:25-37.

Sept. 24—As Timothy Grew. II Tim. 1:1-5; Acts 16:1-5; I Cor. 4:17.

ADULT LESSONS

Sept. 3—Jesus Raises Lazarus from the Dead. John 11:23-46.

1—Why did Jesus raise Lazarus from the grave?

2—Was this one occasion when the Christ experienced the sorrow and cheartaches we have on the earth?

Sept 10—Healing the Sick. Matt. 8:1-34.

1—How many people today have enough faith to seek the Lord for healing?

2—When we approach Christ for the purpose of healing is it necessary for us to have faith and humility?

Sept. 17-The Touch of His Garment. Matt. 9:20-38.

1—How did Christ know that the woman had touched His garment?

2—Can the word of God have the same effect on lost souls contact with as the mere Christ's garment had on the woman?

Sept. 24—The Blind and Dumb Made to See and Hear. Matt. 12:22-50.

1—Do we sometimes fail to give Christ the credit for the things He does for us?

2—Can one who has never known Christ blaspheme the Holy Ghost?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER, 1967

PRIDE REJECTED IN THE EYES OF GOD

Memory verse, Psa. 101:5, "Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer."

Fri. 1—Job 35:1-16.

Sat. 2—Psa. 10:1-11.

Memory verse, Job 33:17, "That Tues. 26—Zephaniah 2:1-15. he may withdraw man from his Wed. 27-I Tim. 3:1-10. purpose, and hide pride from Thurs. 28—I John 2:9-17. man."

Sun. 3—Psa. 31:13-24.

Mon. 4—Psa. 59:1-17.

Tues. 5—Prov. 8:1-13.

Wed. 6-Isa. 13:1-11.

Thurs. 7—Jer. 13:1-15.

Fri. 8—I Peter 5:1-10.

Sat. 9—James 4:1-17.

Memory verse, Psa. 36:11, "Let not the foot of pride come against me, and let not the hand of the wicked remove me."

Sun. 10-Lev. 26:14-22.

Mon. 11—Psa. 73:1-12.

Tues. 12—Prov. 11:1-12.

Wed. 13—II Tim. 3:1-9.

Thurs. 14—I Tim. 6:1-10.

Fri. 15-Rom. 1:21-32.

Sat. 16—Mal. 4:1-6.

Memory verse, Psa. 119:21, "Thou hast rebuked the proud that are cursed, which do err from thy commandments."

Sun. 17—Prov. 15:21-33.

Mon. 18—Mal. 3:7-15.

Tues. 19-Jer. 50:29-36.

Wed. 20-Ezek. 16:45-56.

Thurs. 21—Dan. 4:28-37.

Fri. 22—Dan. 5:17-24.

Sat. 23—Prov. 21:1-11.

Memory verse, Prov. 6:17, "A proud look, a lying tongue, and hands that shed innocent blood."

Sun. 24—Prov. 21:11-31.

Mon. 25-Obadiah 1:1-14.

Fri. 29-Psa. 17:1-13.

Sat. 30—Psa. 94:1-17.

BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ETERNAL LIFE

power over all flesh, that he should follower of Christ. He not only had give eternal life to as many as thou power to give eternal life but that hast given him. And this is life was His mission to mankind. He eternal, that they might know thee was willing to suffer all kinds of the only true God, and Jesus Christ whom thou hast sent," John 17: might complete the plan of salva-2-3. Life eternal is something that we learn from the Holy Bible to the words which thou gavest me; be of great value. This is man's and they have received them, and goal of life. A goal so priceless have known surely that I came out that all other things are secondary. from thee, and they have believed So priceless that we should make that thou didst send me," John 17:8. certain that it is ours, regardless | Christ left us many thoughts of of what else we attain to in our life- the nature of life eternal. If we are time. "For what is a man profited, not overjoyed with the salvation if he shall gain the whole world, which He has promised us, it is and lose his own soul? or what shall because we are faithless, neither bea man give in exchange for his lieve His words nor consider our soul?" Matt. 16:26.

superior to all the incidents manifested by Christ's disciples. What "As thou hast given him (Christ) glorious news we find for the true hardships, trials and abuses that He tion. "For I have given unto them

eternal destiny. Most glorious of Again we learn here that the Son all is the fact, not hope or supposihas power to give eternal life to tion or idea, but fact that the Son whom He will. Many individuals has truly shown us the way of etermarveled at this or that power nal life. "Jesus saith unto him, I which the disciples of Christ had, am the way, the truth, and the life: Their power was often desired and no man cometh unto the Father, but even large sums of money was of- by me," John 14:6. Our text tells fered several times for this power. us how simple it is to have this However, here we find power far eternal life: "that they might know Christ whom thou has sent."

Dear reader, it all ties together beautifully, Christ spent about two and one-half years teaching and preaching here upon the earth. Teaching and preaching about what or who? exclusively about God and His plan of salvation. Yes, He was very busy in this short time and the followers of His and the Holy Spirit was busy also; recording these wonderful teachings. They are so wonderful, so detailed, so explicit and exacting that our entire Son honoureth not the Father which lifetime cannot gather the beauty hath sent him," John 5:23. The and the understanding of all these Father and the Son are so near one truths. "O the depth of the riches that we cannot truly know One both of the wisdom and knowledge without knowing the other. The of God! how unsearchable are his closer fellowship we have in God's judgments, and his ways past finding out," Rom. 11:33.

How may we know the Father? The words which Christ and the apostles left reveal Him, therefore the better we know and understand them, the better we will know God. "One God and Father of all, who is above all, and through all, and in you all," Eph. 4:6. "For there is one God, and one mediator between God and men, the man Christ Jesus," 1 Tim. 2:5. How thankful we can be that we have a Heavenly Father, who we may worship as means of covering our transgresour God. As we worship and fellowship in His teachings, we learn our blessed Saviour. This knowlto know Him. As we experience edge brings hope, confidence and the many, many blessings, which satisfaction that we know our God can come only from One so high and our Saviour.

thee the only true God, and Jesus and mighty, we learn to know Him. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God," 1 Thess. 1:9. As we realize the terrible sins we have been guilty of and how abominable they are in the sight of God; we learn to appreciate His forgiving spirit and His concern for mankind. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Holy Word, the better we know both the Father and the Son. The more we understand and follow the Holy Bible, the better we understand God's plan of creation, His plan of salvation and His many, many blessings for mankind, the

> As we learn to know God as a righteous judge, we become very much alarmed of our shortcomings and transgressions. Therefore we long for a Redeemer, some definite sions and we strive to better know

> better we will know both the Fath-

er and the Son.

A VISION AS IT WAS SEEN BY ELD. JAMES F. **SWALLOW, JULY 14, 1967**

I saw in a vision of the night a lamp burning in the sky; it was burning dimly, its fading light was being eclipsed, intermittently by fleecy clouds. Then in the same vision, the figure of forty-two came to me and its interpretation made clear.

I awakened weeping, Could it be? Could it be? That God would reveal so great a warning to one so unworthy and humble as I? The is perfect converting the soul: the thought staggered me, and kept me testimony of the Lord is sure, makin tears, as I searched my own ing wise the simple, the statutes of heart for the answer. I then turned the Lord are right, rejoicing the to God, in the name of His dear heart: the commandment of the Son, for a true revelation, as in- Lord is pure enlightening the eyes, terpretations belong to God. Gen. 40:8.

Visions are of God. Where there is no vision the people perish, Prov. 29:18. This is the fulfillment of God's promise to His people as in Joel 2:28-29; and verified in Acts 2:17-18. God is warning the people of this generation, that time is running out, and that we are nearing the finishing line of the opportunity to be saved, once the door is closed, it will never be opened again, Luke 23-30. There shall be God's word, "Which is perfect." weeping and gnashing of teeth. Remember God's Spirit shall not al- interpretation's given to the Word ways strive with man, Gen. 6:3. by religion, each religion interprets Watch therefore: for ye know not the Bible, to make it fit their tenets, what hour your Lord doth come, as in Mark 7:9. Full well ye reject

Matt. 24:42. This vision may be our last warning.

The Lamp in the Sky . . . is the word of God. Thy word is a lamp unto my feet, and a light unto my path, Psa. 119:105. This "lamp" in the sky was all that David said that it was, before man put shutters on it to dim its light, but will yet shine forth in the hearts and lives of the family of God. And as Jesus says, Heaven and earth shall pass away but my words shall not pass away.

David says, the law of the Lord the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether, more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb, moreover by them is they servant warned: and in the keeping of them is great reward, Psa. 19:7-11. In this vision, God is warning the people not to be deceived by false teachers, who are really obscuring the real light of

Fleecy clouds . . . are the false

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the commandment of God, that ye may keep your own tradition. And so the lamp of God, "the Bible," in most cases has lost the power given to it by God as in Heb. 4:12. The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. What more could we ask? But we change the truth of God into a lie, Rom. 1:25. And teach for doctrines the commandments of men. Matt. 15:9

But, alas, we want to discard the Word of God altogether. By saying that God is dead. By its being out- Not a famine of bread, nor a thirst lawed from our schools, and evolu- for water, but of hearing the words tion being taught instead. By pray- of the Lord: And they shall waner being forbidden in our schools der from sea to sea, and from the

"by the supreme court." By churches with a total of nine hundred million members, which have discarded the Bible as the inspired Word of God and are only tolerating the conservative members of their number, who refuse to give up the Bible.

The greatest dimming tragedy of our time is: the loss of the family altar. Television, social functions, the desire to live by agreement, "shame"; the theater, sports, outings in general, home work from school, all add up to no time for God or the Bible in the home. There are also those that are making merchandise out of the use of the Bible, as a way to collect large sums of money from the unawares, while they promise them liberty, and they themselves are the servants of corruption, 2 Pet. 2:19. Living and faring sumptuously while the bread lines grow, and riots increase.

The figure 42 in the vision leaves me breathless, I am scared. Fortytwo put into months adds up to three and a half years. Yes, in three and a half years the influence of the Bible as the inspired Word of God. will be almost extinct. We can best let Amos the Prophet describe the total disapperance of the Word of God from the entire earth. "Behold the days come, saith the Lord God, that I will send a famine in the land.

north even to the east. They shall to talk back, and refuse to take run to and fro to seek the word of orders; his threat of starvation and the Lord, and shall not find it," Amos 8:11-12. You will notice that the above prophecy covers the entire universe, the whole world. The word of prophecy in Rev. 13:16 has as complete a coverage as does Amos 8:11-12. Let us read: And Psa. 23:4. God will even set a table He causeth all both small and great, before us in the presence of our rich and poor, free and bond, to receive a mark in their right hand, fire, the den of lions, or under the or in their foreheads: and that no lash of the devil's whip. Who cares? man might buy or sell, save he that Who cares? as long as we can have had the mark or the name of the Jesus with us. beast, or the number of his name. This means that the devil is demanding a complete break with God, or take the consequences, there are no exceptions to those out of kingdom are given a free hand to Christ.

side of the remnant. nezzar was quite sure of himself, when he commanded that all people, nations, and languages fall down shall never perish. Neither shall and worship his image, OR be cast any man pluck them out of my into the fiery furnace. But Nebu- hand. My father which gave them chadnezzar had overlooked a minor me, is greater than all; and no man detail, and that was God had a is able to pluck them out of my remnant in that crowd, that dared Father's hand, I and my Father are to talk back and defy his orders, one, that is one team that the devil by trusting God supremely, Dan. will never beat, John 10:28-30. 3:16-18. Who could doubt God's ability and willingness to stick with sheep will hear His voice, and will the boys. Just take a look into that come at His call. Like Mary Magold furnace, Dan. 3:25. Glory. And dalene when Jesus said, Mary: she so it will be with the beast and his knew His voice and it was so sweet. mark, of "or" there will be a rem- When Jesus calls us, we too will nant in that crowd, that will dare know His voice and will come when

civil abuse will be ignored. Like David: Yea, though we walk through the valley of the shadow of death, "tribulation," we will fear no evil: for thou art with us: thy rod and thy staff they comfort us, enemies, "the beast," through the

So when the devil disinherits us, by denying us the right to buy or sell, or even declaring an open season, when all the subjects of his abuse, plunder, smite, rob. We will But here we take a look at the be in good hands; let us read what Nebuchad- Jesus says, My sheep hear my voice, and I know them, and I give unto them eternal life; and they

The shepherd will call and His

He calls: from the house top, from cal. We won't need doctors, hospitals the field, from the bed, woman at the mill, or from wherever we are. He will be our shepherd, O how glad we will be to see Him. How we love Him. We know that there will be troubled times ahead, but we are determined to go through with our Jesus, and let the devils weep. The vision said that the Bible will become extinct in three and a half years. This will only be to those who have taken the mark of the beast. The remnant, the people of God, will have every precious word of it, not in book form, but in their hearts and in their inwards.

In John 14:26 we read, But the comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. So if they burn the Bible they can never take it from the saints of God. The Prophet Jeremiah blesses our hungry hearts, in Jer. 31:33. This shall be the covenant that I will make with the house of Israel, God's people, Matt. 3:9. After those days, saith the Lord, I will put my law in their inward parts; and will be their God. and they shall be my people. So during the troubled times we will have every precious word of God in our hearts, as put there by the Holy taken care of: spiritually and physi-priest, and without law," II Chron.

or medicare, wheelchair or crutches.

So all their dimmers, shutters, or blinds cannot shut out the light from us. For by faith, we will never lose sight of our Jesus, or our inheritance. So lead on dear Jesus, we will follow you through to the end.

We'll never pay rent for our mansion.

The taxes will never come due, Our garments will never grow threadbare,

But always be fadeless and new: We'll never be hungry nor thirsty, Nor languish in poverty there, For all the rich bounties of heaven. His sanctified children will share.

Even so Come, Lord Jesus, Rev. 22:20. Amen.

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TAKE COURAGE

"And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long Ghost. We will also have full pro- season Israel hath been without the tection, and all our needs will be true God, and without a teaching

15:1-3. "And when Asa heard these words, and the prophecy of Oded to Israel. In 1948, when Palestine the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the tion of those in the Bible. We see Lord, II Chron. 15:8.

days perilous times shall come. For men shall be lovers of their own again to Israel? Because the church selves, covetous, boasters, proud, blasphemers, disobedient to par- was when God turned from her to ents, unthankful, unholy, without the Gentiles, Rom. 11:20-23. natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, that Israel had gotten herself into traitors, heady, highminded, lovers which we should beware of and of pleasures more than lovers of avoid: God: having a form of godliness, but denying the power thereof: from leaven of the Pharisees, which is such turn away," II Tim. 3:1-5. We are certainly living in those days just described where the church has degenerated to a form without the Holy Spirit. We must be as Asa and take courage and turn away.

Let us take Israel as our example. When Jesus came they rejected Him and crucified Him, so God cut them off to be trodden down of the Gentiles until the time of the Gentiles be fulfilled. Luke happened to Israel, until the fulness Abishai said to David, "Let me go of the Gentiles be come in. And so take off his head," but David said all Israel shall be saved," Romans no. There was no pride, no re-11:25-26.

Today we see God turning again was given back to them, many mighty miracles protected them from their bitter enemies. recent victories have been proclaimed by man to be the greatest ever recorded in history, with the excepnumerous prophecies being fulfilled "This know also, that in the last in this little nation. Why is this happening? Why is God turning is in the same condition that Israel

Our Lord and Saviour warns us of three leavens or sinful conditions

The first of these leavens is the hypocrisy and self-righteousness. Luke 12:1, which corresponds to the first condition of verse 3 of the opening scripture, "they were without the true God." The only way we can have God is to cast away all our own righteousness and take our place as a sinner, for Christ came to save sinners. We see David after his sin was confessed, as he was fleeing from the city and Shimei came and threw stones and dirt "That blindness in part is and called him a bloody man and taliation, no self-defense, for David

knew he was a bloody man. Confession that does not cost humiliation is worthless. If we are letting Abishai "flesh" have his way in our lives it is because we are too proud to really take the sinners place.

Another thing that was foremost in the mind of the Pharisee was his rules and regulations. We like to trace our church history back and demand that the ideas of our grandfathers and church founders be adhered to, we like to teach for doctrine the commandments of men. The reason we do this is because we are too proud to trace that history back to the book of Acts, the book of the action of the Holv Spirit; this is being guilty of replacing the Holy Spirit with religious ceremony, from such turn away.

The second of these leavens is the leaven of the Sadducees, Matt. 16:6. The Sadducees didn't believe in the resurrection; this represents to us, wresting the Word of God, corrupting the Word of God, false doctrine, false teachers; which corresponds to the second condition of verse 3 of the opening scripture, "they were without a teaching priest." Again this teaching priest is the Holy Spirit. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," John 16:13A. The Word of God is spiritually discerned, the Holy Spirit compares spiritual things with spir-

upon line, Isa, 28:9-10. Today there are teachers in the church who have itching ears, they go to the Greek, to the commentaries, to the different Bible translations, to seminaries, to archaeology, etc., but if we have the anointing of the Spirit we need not that any man teach us, 1 Cor. 2:27. All this is done in an effort to explain away the doctrines which they are too proud and unwilling to do, for Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7:17. Man's wisdom makes him too proud for the Holy Spirit, from such turn away.

The last leaven that Christ warns us about is the leaven of Herod. and this represents worldliness and corresponds to the last condition of verse 3 of the opening scripture, "Israel was without law." God gave Israel laws to show them how to live in this evil and ungodly world, and likewise we are also to be separate from the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world. the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," 1 John 2:15-16. Jesus said. "If the world hate you, ye know that it hated me before it hated you." "Yea, and all that will live itual things, 1 Cor. 2:13, and line godly in Christ Jesus shall suffer persecution," II Tim. 3:12. The church, from such turn away. reason so many church people are so friendly with the world, is because they are of the world, for the world loveth its own. We are not prevail against it; it is known as to be conformed to this world in the wise virgins. But if we want its fashions and pleasures, in its God with us, we must be with Him, habits and hobbies, but we are to be and take courage as Asa did and a peculiar people, a gazing stock. cast these leavens out of our lives, The god of this world blinds us to for a little leaven leaveneth the spiritual things, II Cor. 4:4, and whole lump. We must renew the lives. Matt. 13:22.

One of the names of the antichrist is "the lawless one" and the closer we get to his appearing the ye me" and Asa heard. Let not more lawlessness we will see. In your ears be dull from hearings the world today crime is so bad that these words or you will not hear people in cities are afraid to go out the trumpet when Jesus comes for on the streets, and it is getting His bride. If you will not suffer worse though there are more laws now you will not be caught up to on the books than there have ever meet Jesus in the air, but you will been. The same lawlessness is also have to remain and go into the great in the church. We do not speak tribulation and face the greatest sufof church polity or church creeds fering ever to come on the face of (tables of stone written with ink) the earth. Yes, and you will want but we speak of the new heart that death but it won't come, Rev. 9:6, God gives the born again believer it will be a living hell and only a Spirit of God, II Cor. 3:3), that will cause us to walk in His statutes glory, save in the cross of our Lord and judgments, Ezekiel 36:26-27. Jesus Christ, by whom the world is "Therefore if any man be in Christ, crucified unto me, and I unto the he is a new creature: old things are world," Gal. 6:14. Are we crucipassed away; behold, all things are fied with Christ? Is Jesus living become new," II Cor. 5:17. So in us? If not we are not His disagain we see that the ink form has ciples. In His love, denied the Holy Spirit and allowed the world and unbelievers into the

Let us not be fooled, Jesus has a pure and holy Church and He said that the gates of hell would not the cares and riches of this world altar of the Lord in our lives. which choke the Word of God out of our is the cross of Jesus Christ, and purge out the old leaven, and be a new lump.

The prophet said to Asa, "Hear (the fleshly heart written on by the few will find victory, Rev. 15:2-3.

"But God forbid that I should

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DISPENSATIONAL TRUTH, in. Hence, seven seems to be a THE BIBLE MADE PLAIN

Part 2

In part one of this series we were studying the first Dispensation of the world, the "Edenic Dispensation" or the Dispensation of innocence. God created "man" in His own image and likeness, without sin, hence man was innocent of any transgression, until his fall and he was banished from the garden of Eden.

on the seventh day from all his God blessed the seventh day, and all that in them is, and rested the sanctified it: because that in it he seventh day: wherefore the Lord had rested from all his work which God created and made." These after the Sabbath day was given to verses tell only what God did and His people), and hallowed it." there was no commandment to man given in them. Sabbatarians claim this second verse gives authority for keeping the seventh day as a day of worship. However, the sev-Israel on Mount Sinai in the Law of Moses, many years after the God's seventh day of rest. Now Creation. Nevertheless, Moses says the first day of the week is the day here that the Lord set the seventh to meet for worshiping the Lord, day apart, or sanctified and hallow- one day in seven. We see that the

perfect number in the Word of God.

In the first chapter of Genesis we have the full account of the creation, showing what God did, while in the second chapter we have the record of how He created. Gen. 2:4-6, "These are the generations of the heavens and of the earth when they were created in the day (time or days) that the Lord God made the earth and the heavens."

Evidently Moses, who wrote the book of Gensis as well as the book Let us now proceed with our of the Exodus, had in mind when study of this first Dispensation. We he recorded the "day" that the Lord turn to Gen. 2:1-3, "Thus the heav- God made the earth and the heavens and the earth were finished, and ens, that he was referring to the six all the host of them." And on the days of the creation, else he would seventh day God ended his work be contradicting himself in writing which he had made; and he rested Exod. 20:11, which reads as follows, "For in six days the Lord work which he had made. And made heaven and earth, the sea, and blessed the sabbath day (that is

Let us not forget the Sabbath day was instituted or commanded long after this creation of the seventh day, recorded here in the Genesis. The Sabbath day, after enth day Sabbath was given to there was a Sabbath day, was a rest day or a day of rest, symbolized by ed it, because He had rested there- time it took God to make all His

creation was six days, just as outlined in the first chapter of Genesis, in which account we have seen that the length of each day is, "light and darkness, our "night and day." Therefore, when this Word speaks of the day of Creation, we think it is not speaking of the "day of the Lord," a day known only to the Lord, a day as a thousand years, or a thousand years as one day, 2 Pet. 3:8; Zech. 14:6-7.

If it would take the Lord 6000 years, or more or less, to make His ited it into the "Edenic" earth. creation, then He would have rested 1000 years, more or less, as the seventh day. We think that this is not true, but that the length of those but how do men know this? They six days were just as recorded above, six days of "darkness and light," six creation days, as it were 24 hours each. There have been many theories of men advanced. concerning the Creation. Shall we believe the Inspired Word of God, or shall we believe the theories of men? Let us look at the meaning of the word theory. What is it? It is the opposite of a fact. "It is a doctrine (teaching) or scheme of things, which terminate in speculation or contemplation, without view to practice." What is a fact? A quote Gen. 1:3 and Gen. 2:3. We fact is, "Anything done, an act or are sure that the Apostle Peter was deed, reality, truth, actuality or a not referring to a pre-Edenic or a true account." We can surely rely pre-existing, original earth in the upon the Holy Scriptures for ac-references given above, but was tuality or truth, concerning God's speaking of the present earth, when Creation. Moses said it took God the world was destroyed by water.

the sea, and all that in them is."

Philosophers of so-called science come to us with the theory, that this did not mean six days (as we count time) darkness and light. night and day, but that it means a period of time, extending perhaps thousands or millions of years. Hence, they advance the theory that God created three earths. That the first created earth was destroyed, or became chaotic or void, and then God re-created it, that He re-inhab-They call this original, first mentioned, earth (as they say) "alpha," the beginning of the "creative ages," do not. It is only their substitution. supposition and guess work, based only upon inference or theory and does not harmonize with the Holv Bible.

For proof of their pre-Edenic, or what they call the original earth, they mis-apply two Scriptural references to fit their theory, Gen. 1: 1: 2 Pet. 3:6-7. For proof of what they call the second (chaotic) earth, they quote Gen. 1:2. For proof of the creation of this present earth, or what they call a re-stored earth, they six days to make "heaven and earth, I "standing out of the water and in

the water," at the "flood" or "de- or the system on which natural efluge." We are likewise sure that fects are explained; a particular the other references has no reference to any such theory, as mentioned above. Therefore we cannot accept the "philosophers" theory, concerning the creation of the earth. Let us note: What is philosophy? It is literally the love of wisdom. There are two kinds of wisdom, true "wisdom" which God gives us, and worldly wisdom, the wisdom of men, which will come to naught and pass away, which is of Satan and is "sensual and devilish," 1 Cor. 2:4-7.

In modern acceptation "philosophy" may be defined as, "that which is accepted by man, as: the universal science, which aims at the explanation of all the phenomena of the universe by ultimate causes; the knowledge of phenomena as explained by, and resolved into causes and reasons, powers and laws." These "causes, reasons, powers and laws" are supplied by man's wisdom, which make them, many times, more theory than fact. "Philosophy," when applied to any particular department of knowledge, denotes the Jews) and which both are included collection of general laws and prin- in the Church. See Gal. 3:29. Paul ciples, under which all the subordi- says there is no difference between nate phenomena or facts relating to the two, as pertaining to the inthat subject are comprehended. heritance of the "Father's," if we So we see, those laws and prin-belong to Christ. ciples must be supplied by facts. and not built upon theory, before to his "seed" will be fully fulfilled it can be applied to true knowledge. in Christ and His Church. We un-

philosophical system or theory. So, we believe the Holy Bible begins the origin, or Creation, at the beginning of the first day God created, Gen: 1:1-3. Therefore, the first two chapters of the book of Genesis give a true and accurate account of the full creation of all things, as described in our Part One. And man was given dominion over them all.

Before we go farther in our study of the "Edenic Dispensation," which in time extends from the "creation" to the "fall," let us note the following: There are three places of abode mentioned in the Bible. "heaven, earth and hell." In addition to the "Triune God," there is another specific person or spirit mentioned, which is the devil or satan. Hence, we have four superior spirits. Commentators point out, that there are three classes of people mentioned in the Bible. They say "Jews, Gentiles and Church." We consider only two, "Gentiles and Israelites" (which compose

God's promise to Abraham and Further, "philosophy" is hypothesis derstand that the Church is the first

stage, or period, of the kingdom of Gen. 1:27, commentators God (kingdom of heaven) existing here on the earth throughout the Church age before the earth's renovation by fire at Christ's Second Coming. We are discussing the first "age," as well as the first "Dispensation" of the world, at the beginning (the creation), the beginning of the "Edenic Dispensation" or man's innocence, before his disobedience and "fall."

We believe the first "age" extended from the creation and "fall of man" to the deluge or flood. We understand that this first Dispensation covers the time the first man and woman lived in the garden of "Eden." Just how long the man and the woman lived in the garden, is not known to man. We read in Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This verse tells how God created (made) man, the when, was in the sixth creation day, as shown above. Also we learned from chapter 1:27, that God created "female" (woman) including her as man (or mankind). The verse there in chapter one, only recorded the "creation." and did not tell how she was created. Also we read, "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed," Gen. 2:8.

Now, because of what is stated in will greatly multiply thy sorrow and

have theorizes, that children were born to Adam and Eve, while they lived in the garden, as it is stated there, in the account of the sixth day's creation, that God "blessed" them and said to them "Be fruitful, and multiply, and replenish the earth, and subdue it." Some say that the word replenish indicates that the earth, or some other earth, had been previously populated. Why so? We understand that there were only two people populating the Edenic earth, that is all we know of, by any authority. See also our account of this in Part One, concerning children being born in the garden.

Who knows what God's plan was? "For man and woman to bear children" and to procreate (populate) or replenish the whole earth, outside the garden of Eden even at the time He first formed them? Paul says, "For who hath known the mind of the Lord? or who hath been his counsellor?" Again, "For who hath know the mind of the Lord, that he may instruct him? But we have the mind of Christ," Rom. 11:34; 1 Cor. 2:16. We think that the full account of the context in Genesis does not indicate children being born unto them, while they were in the garden. Why? Because, God did not pronounce child-bearing upon the woman until after her disobedience and "fall." Gen. 3: 16, "Unto the woman he said, I

thy conception; in sorrow thou shalt bring forth children." If the woman "conceived" while in the garden, we have no account of it.

Men have theorized here, perhaps, because they have stumbled at the word "replenish." What does Mr. Webster "replenish" mean? gives more than one usage of this word. Note: While it does mean, "to fill again after having been emptied, or diminished," it also means, "to fill completely; to stock with numbers or abundance." By the context, as stated by Moses. we believe the latter meaning to be the one used by the "Eternal," to populate, to fill the earth completely, to procreate, after leaving the garden.

Another argument for children being born in the garden, before the "fall," pointed out by commentators, is because of what it says in Gen. 3:20, "And Adam called his wife's

sense, of all living creatures, and not necessarily that she had been the mother of children, previous to the time the curse was pronounced upon her.

Going forward, in Gen. 2:9-14 we have a description of the beautiful garden of "Eden" and its boundaries, a Paradise indeed. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it, v. 15. Then God made His first covenant with man. Gen. 2:16-17, "And the Lord God commanded the man, saving. Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This was God's covenant with man, life or death to man if he did not keep covenant.

In Gen. 2:18-25 we have God's creation of the woman, the naming name Eve; because she was the of the animals and living creatures mother of all living." Please re- by Adam. Also how God had formmember, Adam had not yet named ed them. Let us picture this beau-Eve, previous to their "fall." Yet tiful garden of Eden. In our own he had named the other creatures imagination we can see the waters of God's creation, and had accepted swarming with all kinds of fish, the the woman as "bone of his bone, fowls flying and swarming to and and flesh of his flesh." They were fro, the earth filled with fragrance accepted as man and wife, but she from fruits and flowers; it must inhad not yet been named, until after deed have been beautiful. There the curse was pronounced upon God brought the woman to the them. We understand that, when man whom He had placed in the Moses said, "because she was the garden, "to dress and to keep it." mother of all living," that she was He had made the woman out of the "female" or mother, in a creative "rib" of man. We have said that

this first Dispensation of the world gation just closed a ten-day Revival was the Dispensation of "innocence," this is proven by the words in verse 25, "And they were both naked, the man and his wife, and were not ashamed." How different from many today, Adam and Eve were naked in their innocence and did not know it, while some today dress semi-naked and are aware of it. because of conscience, yet persist in it.

In our next article we will discuss the "Second Dispensation," the "fall" and after the "fall," Gen. 3.

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NEWS ITEMS

LOVEFEAST DATES Mt. Dale, Md.—Sept. 24. Walnut Grove, Md.—Oct. 1. Waynesboro, Pa.—Oct. 14. N. Lancaster, Pa.—Oct. 15. Dayton, Va.—Oct. 21. Englewood, Ohio-Oct. 28. Bethel, Pa.—Oct. 29. Shrewsbury, Pa.—Nov. 5. Goshen, Ind.—Nov. 11.

WAUSEON, OHIO

The Lord willing, the Harvest meeting at West Fulton will be on Sunday, Sept. 10. You are welcome to come and worship with us.

Sister Leola Beck, Cor.

SAVAGE RIVER, MD The Broadwater Chapel congre-

meeting, with Elder Jacob Ness of York, Pa., as the evangelist. Bro. Ness preached the Word with power. We feel we are more responsible than we were before he came. May the Lord bless the seed that was sown, so that it will take root in our hearts and become active in our lives.

As a result of hearing the true Gospel preached, three precious souls were added to the church by Christian baptism. We ask an interest in your prayers that they will hold out faithful unto the end.

Saturday afternoon we met for examination service and Communion in the evening. Eld. Paul Myers officiated at the Communion. Visiting ministers present during the afternoon and evening were: our presiding Elder, James Kegerreis, Paul Myers, Frank Shaffer and Carl Broadwater. We want to thank all the visitors for coming and invite you back again.

We were happy that Sister Ness and children and Sister Mabel Ness could be with us for part of the meetings. We pray the Lord will richly bless Bro. Ness and family with health and strength as they go into other fields of labor. We would also ask the Lord to pour out His blessings upon Elder and Sister Kegerreis for the untiring efforts they are putting forth at this place.

Sister Bertha Dorsey, Cor.

BROOKVILLE, OHIO

The Englewood Dunkard Brethren church has enjoyed another revival meeting. Bro. John Peffer from Springfield, W. Va., was our evangelist. He preached with power and demonstration of the Spirit. Although there was no additions to the church we feel the good seed has been sown, trusting for the harvest in due season. We were glad for the good attendance nightly, for visitors and for brethren and sisters from other congregations. A hearty invitation is given to come worship with us. May the Lord richly bless Bro. Peffer as he goes into other fields of labor.

Sister Della Klepinger, Ass't. Cor.

WAYNESBORO, PA.

The Waynesboro congregation held their regular Council July 29. Hymn No. 739 was sung, Bro. Frank Shaffer opened the meeting by reading 2 John and led in prayer. Our Elder, Howard Surbey, then took charge. Several items of business came before the church and church officers were elected for another year.

The time of our Lovefeast has been changed to Saturday. The fall services will be Saturday, Oct. 14, the second Saturday of October instead of the second Sunday, starting at 2 P. M. and Communion services in the evening.

made to rejoice when a young sister Byron and Ethel Naas, each have

was received into the church by Christian baptism. We pray that she will hold out faithful to her vows.

The Lord willing, the Waynesboro congregation will hold a twoweek's Revival from Nov. 6 to 19. Bro. John Peffer of Springfield, W. Va., will be our Evangelist. Come and pray for these meetings.

Sister Elizabeth Wisler, Cor.

OBITUARY

ANANIAS JOHN BASHORE

The oldest son of Samuel S. and Sarah Peck F. Bashore was born Nov. 2, 1879, near Hummelstown. Pa. He departed this life July 13. 1967, at his home in Beaumont, Cal. In 1899 he was united with the Brethren Church at Hanover, Pa. He came to California in 1907. March 12, 1912, he and Isabelle Benner were united in marriage in Los Angeles, where they lived fifteen years as he was a carpenter there. In 1927 they moved to Millersville, Pa. After his mother passed on, his father lived in their home till death claimed him. No children were born in this home.

After his wife was taken by death, he returned to California in 1955. He located in Modesto, Cal., where he and Grace S. Blosser were married Oct. 18, 1955. In former years both had attended the same church in Since our last report we were Los Angeles. The Blosser children: three children; Hazel Blosser taught school for ten years near Whittier, Cal. These children loved to visit in their grandparents home. Grandpa was laid to rest in Desert Lawn Memorial Park, Calimesa, Cal., July 17, 1967. Instead of flowers a memo-fund of \$60 by friends, was sent to the Crippled Children's Orphanage, a Christian Mission in the Holy Land.

Funeral services were held in Weaver Undertaking parlor, with Brethren Ora Skiles and Paul Byfield of Ceres church officiating. Written by Grace Bashore's sister.

THE CITY FOURSOUARE REV. 21

John was one of the twelve apostles, who followed close by Jesus in all His ministry here on earth. He is spoken of as the beloved disciple and it was he who leaned on Jesus' breast at the Last Supper, ordinance of feet washing and the communion of the bread and cup.

resurrected, the Christian church was severely persecuted. Some of the apostles were put in prison, some were beheaded and others scattered abroad. John was banishlived in exile many years.

with the Lord. He was so devout and sincere, that God allowed him to have visions of Heaven and revealed many of the wonders of the world to come, after this life is over. Some of these visions God did allow him to write about so that other Christians, years and years afterward, would be able to read about them and find much hope. comfort and consolation.

The vision that has meant the most to Christians everywhere, is the last vision of John recorded in the twenty-first chapter of Revelation. It was the vision of the New Jerusalem coming down from God out of Heaven.

John said that this city was foursquare, which meant that it was just as wide as it was long, and just as long as it was high. It had a wall great and high, which had twelve foundations made of precious stones. Each foundation was named for one of the twelve apostles. The city when Jesus taught his disciples the also had twelve gates made of pearl, were inscribed with the which names of the twelve tribes of the After Iesus was crucified and children of Israel. An angel stood at each one of these gates. The wall of the city was Jasper and the city was pure gold, clear as glass. The whole city shone like unto a stone most precious. There was no ed to the Isle of Patmos, where he need of a sun, moon, or star to shine, for the glory of God shone so While John was living alone, on bright and glorious that the whole the Isle of Patmos, he spent much city was lighted by it. Since there time in meditation and communion is no night there, the gates are never closed, but are open wide all the plan of salvation and keep the comtime.

ditions which had to be met before anyone could enter this beautiful city. No one of a wicked nature was allowed inside the pearly gates. Those who didn't believe God's Word, or who were afraid to live a Christian life for fear someone would make fun of them, or those who believed in witchcraft, or those who broke up homes and remarried, or worshiped idols, or let anything come between them and the worship of God. Even those who were liars were forbidden to enter. All these wicked people were cast into the lake, which burneth with fire and brimstone forever and forever.

The only people, who were allowed to enter this wonderful city, were those who had their names written in the Lamb's Book of Life. Those who had accepted the plan of salvation and lived a Christian life here on earth. These were God's people and God Himself said that He would come down and dwell with them and be their God. He promised to wipe all tears from the tighter fetters of modern days." their eyes and they wouldn't have joy and gladness forevermore.

so close to God, that God would

mandments of God's Word, may John said there were certain con- have the right to enjoy a home in the Heavenly City throughout all eternity.

> Sister Maxine Surbey 7440 Reisert Dr. West Milton, O. 45383

TOO BUSY FOR BIBLE READING

"The Bible is a book to be read. It is not a mysterious, impractical something which man reveres but from which he receives no help." It will bring rich blessings if thoughtfully and prayerfully read.

Richard Green Moulton writes. "Whatever other uses men may wish to make of the Bible, our first and permanent duty is to read it!" Julian Price Love in his book, How to Read the Bible, comments, "It is not enough to have freed the Bible from the fetters of the Middle Ages and to have secured the right to read it for ourselves. We must read it in such a way and with such an object in view as to free it from

One wonders sometimes when he any more sorrow or pain, but have hears of the millions of copies that have been printed and distributed It was wonderful that John lived in so many languages and dialects why the Bible has not had more inreveal these wonders to him. The fluence in the world. Even among greatest blessing of all, should be Christian peoples it is a question the fact that God is no respecter of whether the Bible is read as often persons: Whosoever will accept the and as prayerfully as it should be.

The only answer one can give is must produce life and it must help that the Bible is being purchased and placed in our libraries or on our living-room tables for purposes other than reading.

We are not to worship the Bible; we are to read it. Our worship and faith are for God only. The worship of a physical book is idolatry. The Bible is not some sort of charm or tailsman which if kept on our living-room tables, in the office, or in the bedroom, will keep away the enemy-goblins of the soul. The rich gold and red edges, the black grained leather, and the gold letters, "Holy Bible," stamped beautifully on the cover give the Word of God an awesome appearance. But beautifully and artistically bound book is of no value unless it is read.

The advice of the Apostle Paul to Timothy was, "Give heed to reading." The Bible is a book to be read. It is not a mysterious, impractical something which man reveres but from which he receives no help. The Bible is an open book; it is a book that reveals the Word of God; it is a book that shows how the Word of God through the Holv Spirit transforms lives.

But just to read the Bible is not sufficient. One may read through the Bible many times a year; he may have developed the habit of reading with a pencil, making all kinds of notes; he may have mem-

us in our relationships to God, to members of the home, and to the people with whom we work in shop and office. Unless we learn to know and fellowship with Him, reading the Bible is fruitless. Life in its richest meaning is the issue of such a fellowship. "This is life eternal, that they should know the only true God, and him whom thou didst send, even Jesus Christ."

Reasons for Bible Reading

We shall give some of the important reasons for Bible reading, starting with the less important. Certainly it is true that no one is really educated unless he knows something about both the Old and New Testaments. In books, newspapers, magazines, and daily conversation, who has not heard such allusions to the Bible as the following: "Am I my brother's keeper?" "He sold his birthright for a mess of pottage." "The man is a perfect Gallio."

A young private soldier wrote to his pastor and said, "In my company, and indeed in the whole regiment, I am regarded as the final authority in the history and geography of Egypt and Palestine. And I owe it all to the lessons in Bible class. I am often thankful for what I learned. It makes these countries very interesting." The Bible may well be the only source of history orized long and difficult passages. of such peoples and countries as the But to be successful our reading Medes and Persians. Egypt. Assyria, and Babylon.

It was indeed providential that the Authorized Version was made and published during the golden age of the English language. Professor Saintsbury comments that the Bible was "for three centuries the school and training ground of every man and woman of English speech in the noblest uses of the English tongue." It would not be difficult to compile a list of the greatest writers, from Bunyan to Ruskin, who owe their chief debt to the Bible. No boy or girl, man or woman, with a taste for noble English can fail to appreciate the langauge of the English Bible.

The ideas now threatening governments and civilization are utterly and we can say: "I live in hopes opposed to the ideals and morals of the Bible. The moral standards of the Bible are true and permanent. For an individual or a nation to violate them will mean deterioration. Professor Powicke of Oxford writes: "I have read many books about political philosophy, but I have not found in any of them, not even in the work of Hobbes, anything but variations, though sometimes perverted, of the Golden Rule, 'Do unto others as you would have them do unto you'; and in some of them I have found the higher form of the same rule, 'Thou shalt love thy neighbour as thyself'."

votional Use of the Bible, arranges Bible stories in four classes to show how the Bible throws light on our personal problems. (1) As we read some of the Bible stories, we can say, "I know that this is true, for God has treated me in just the same way." (2) Of a greater number we can say, "I know that this is true, for it is just the way He treated So-and-so whom I know." (3) Of many stories we can say. "I know this is true, for though I do not think I ever met a case quite like it, I think I know enough of God and human nature to see that that is how things would have happened." (4) Then there are the stories which we cannot understand of meeting something in real life which will help me understand the matter. If not in this world, then I am sure I will understand in the world to come."

The Bible will interpret life for us if we allow it. It will help us to understand life in its reality. It is the best practical handbook of psychology ever written.

The main purpose of the Bible is to make us "wise unto salvation" and prepare us for the world to come. It also in a wonderful way prepares us to live now. A man wrote to his friend as follows: "I have as you know an incurable Today there is much talk about habit of reading my Bible, which I psychology and psychoanalysis. learned from my dear mother, and Peter Green in his book, The De-have never been able to lose." Later

a bishop commented to his friend about this man, "Do you know him? I wish I could tell you what it has meant to us all these years to have such a man in his position. It is not merely that he is a loval churchman and not afraid to show it. But there is a sanity about him. We all came to trust his judgment. times of crisis or danger we felt he would take the wise right line."

The most important reason for Bible reading is that we may grow in the knowledge of God. Knowledge about God is very different from knowledge of God. The former is informational while the latter is possessive. This knowledge, which the Apostle John calls "life eternal." is a gift. There is perhaps no means of grace that prepares us better for that gift than the prayerful study of Holy Scripture.

Concerning Methods of Bible Reading

How shall each of us approach the methods of Bible reading? First of all, in one sense, the Bible is not a book, it is a compact library of books in one volume. "Bible" comes from the Greek word Biblia, which meant "payrus scrolls." If we follow the method of reading through the Bible from beginning to end it unless he does use some mechanical is much like reading through a small device such as number of verses or library of books, beginning with the first book on the shelf and reading not reading it at all. But it must through to the last one. Thus as be remembered that the Bible yields we read one book after another we its treasures not to the hasty, carefind books on history, biography, less, mechanical reader, but to the poetry, oratory, prophecy, letters, honest, sincere, and patient seeker

and so on.

It is said that John Ruskin's mother required him to read the Bible through when he was three vears of age. He pored over its difficult phrases and spelled out the hard words. Ruskin later testifies that this early experience provided a basic source for his wonderful literary style. We must remember that there was only one John Ruskin. Even adults today might feel it a chore to try to read through the Bible. This approach to Bible reading may not be practical for most of us since it sometimes becomes mechanical, has as its sole aim reading through the Bible, and perhaps does not provide us with the passage which we need for the time in which we read it.

Peter Green has even suggested that one should not read a "chapter a day" or "so many verses daily." As good as these two plans might be, their motivation is mechanical. Too often we feel that after we have read the chapter or certain number of verses we have fulfilled our obligation and salved our conscience.

If one will not read the Bible chapters, this would be better than of truth.

When we read the Bible we should read it slowly. Peter Green wrote as follows: "When we read the Bible, God's grace falls on us like rain from heaven. If it sinks in, it softens and enriches our hearts like rain which sinks into the ground. But rain which simply rushes off the surface, leaves it harder, more stony, than before. There are few things which bring greater blessing than Holy Scripture when we read it slowly, when we 'read, mark, learn and inwardly digest' it. Read hurriedly, it can have a curiously hardening effect."

Bible reading should be done when one can be sure that he will not be interrupted. One should feel, "Well! There is no need to hurry. I can take as long as I like over my Bible reading today." The feeling of being hurried and the desire to get on to the next duty spoil the results of Bible reading. Avoil hurry; take your time; let your mind be at ease; then Bible reading will become blessed.

Another suggestion for Bible reading is to memorize portions which you feel will meet the problems that face you in the daily routine of life. Learn verses by heart -make them a heart experience and you will never forget them. If you love music, you will know that you have not learned to appreciate child a deep and abiding faith in a composition or a song until you God, it can be his strength and his have memorized it completely. How light when all else fails.

the words take on new meaning! How the notes open up new values and appreciation for harmony and melody! The true musician sings or plays by heart.

As with music so it is with Bible passages, perhaps much more so. A leading philosopher in England once said, "I am sure I could say the 176 verses of the one hundred nineteenth Psalm by heart, and a good many other passages which I learned when a boy." If one were to lose his eyesight, then he would realize more fully how valuable and helpful it would be to draw on the rich treasures of the Word of God stored permanently in the memory. There are many times and circumstances during the day or night which might be appropriated to Bible meditation if helpful passages can be recalled from memory. The Psalmist must have meant just this when he said, "In his law doth he meditate day and night."

(To be continued.)

No nation is stronger, nor weaker, than its family life.

Teach your child to love God and to love his fellow man. Don't send your child to a place of worship, take him there. Children learn from example. Telling him something is not teaching him. If you give your

GROWING OLD

A little more tired at close of day; A little less anxious to have our wav:

A little less ready to scold and blame:

A little more care for a brother's

And so we are nearing the journey's end.

Where time and eternity meet and blend.

A little less care for bonds and gold; A little more rest than in days of old:

A broader view and a saner mind. And a little more love for all mankind:

A little more careful of what we say: And so we are faring a-down the way.

A little more leisure to sit and dream:

A little more real the things unseen; A little bit nearer to those ahead, With visions of those long loved and dead:

And so we are going where all must go.

To the place the living may never know.

A little more laughter, a few more And keep, Lord, this vessel from tears.

And we shall have told our increasing years;

The book is closed and the prayers Conformed to Thy Word, are said.

And we are a part of the countless dead.

Except that translation may take us home,

And we cease forever on earth to roam.

Thrice happy, then, if some soul can say,

"I live because he has passed my way."

Sel. by Montez Sigler

THY VESSEL

Dear Lord, be my "Potter" today: Just wield me and mold me like clay. Please sift out the dross: I welcome the loss

Of those things that stand in Thy wav.

Thy vessel, dear Lord, make of me: I care not how humble it be. Though some may deride. And others may chide— Just so I am pleasing to Thee.

Then Lord, take this vessel of Thine And fill it with Thy love divine. And then let me labor To help out my neighbor, Or stranger, or brother of mine.

sin:

Not tarnished without nor within. A clean vessel, Lord.

That others to Thee I may win.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKFULNESS

"And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would," John 6:11. We have record of a number of times when Jesus gave thanks to the Heavenly Father. As far as His natural life is concerned we must admit that Jesus had comparatively few things to be thankful for. On this particular occasion of our text, the blessings of life seemingly provided for the occasion was very meager. In fact the food offered was so little compared to the need for the occasion, that even the disciples barely mentioned what was available.

However Jesus had faith in the Heavenly Father and He was even thankful for the very little that was found to fill the needs of the multitude. Did you notice that He gave thanks just as usual? He also be- have fallen to the level of little progan to pass out the little food, just fit. What effect has this had upon as though He had a large wagon christian people in general? Have load. Alas, the very small supply they been very thankful? Yes,

never diminished, but He continued to pass out until the very large multitude was fed. Are we true followers of Jesus? Do we give thanks even when very very few blessings are apparently available? "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," Psa. 37:25. If we are daily striving to be servants of Christ and a very thankful people, how do we give thanks when we are abundantly blessed?

At least in this part of the Country we have been abundantly blessed this year. We have had peace, joy and the pursuit of happiness: we have had an abundance of rainfall throughout the growing season, we have had temperate weather and very few storms, hail or floods; most of the crops are so abundant that crop storage bureau's have warned the producers to not rush their crops upon the markets, lest the markets fall and in fact some

Christ was thankful even when the HOW ARE WE BUILDING? necessary supply was very short. Are we living better lives of devotion unto our Lord? Are we pushing the cause of Christ in any way that we possibly can, with the blessings which He has given us?

Without question the greatest need of thankfulness should be for our Lord and Saviour. "Thanks be unto God for his unspeakable gift." 2 Cor. 9:15. Perhaps the next item. is for His Holy Word, which contains the glorious plan of Salvation. Then we have the guidance of the Holy Spirit, Religious liberty, the right use of mind and body, food, shelter, clothing, etc. Perhaps none of us can really enumerate our many blessings. What effect has it had upon our Christian living? Just how faithfully and carefully and devotedly are we serving our Heavenly King? If we are serving our Saviour with all the talents which have been provided us, we certainly should be winning others into His service, by our zealous example. Is this true of my faithfulness? Could it be that we are not thankful, in comparison to our blessings, and those reading our lives notice our lack of gratitude? If we claim to be faithful servants of our Lord and Master, and are not, will our daily living draw others toward faith in Almighty God and His plan of salvation, or turn them away from even any belief in the Christian religion.

Near the close of the Sermon on the Mount, Jesus says, a time shall come when those who have done evil shall be separated from His presence. What a terrible disappointment to those who shall hear the words, "I never knew you: depart from me, ye that work iniquity," Matt. 7:23. Surely there is no one who would want to hear these words! How then may we avoid hearing these words?

In the parable of the builders. Jesus is speaking of two classes of people: those who hear and do, and those who hear and do not. Notice that in both cases, the parable concerns those that hear. How fortunate we are that we may hear as God speaks to us, through the written word or through the spoken word. It isn't sufficient, however, to be only hearers of the word; we must be doers of the word. "For not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. 2:13. If we are hearers only, we are deceiving ourselves. "But be ye doers of the word, and not hearers only deceiving your own selves," James 1:22.

If we are doers of the word, then there are duties we must perform. There are also things we must not do. We dare not forget God's "Thou shalt nots." Neither is it sufficient to hear and to think about the word.

word, we must hear and do the in our spiritual building that we word. James says, "For if any be do not try to cut corners. There is a hearer of the word, and not a no bargain except that which is doer, he is like unto a man behold-built to last. ing his natural face in a glass: For he beholdeth himself, and goeth his foundation, it is very important that way, and straightway forgetteth what manner of man he was," Jas. 1:23-24.

Each one of us is building whether we are hearers only or hearers there, or space the studding too far and doers. When we are building a house in the temporal sense, we shingles on the roof. How disapput forth much effort and build the the best we know how. We start sagged or the roof leaked. It is up with a good foundation that is deep enough and strong enough to with- to whether we "build upon this stand the freezing, the rains, and know that the house can be no stronger than its foundation. Men take so much care in building in the that the rains shall descend, and the temporal sense, how much more floods shall come, and the winds important it is that we build our spiritual house, our hope of heaven, on a sure foundation.

We have a Rock provided for "Now our building foundation, therefore ve are no more strangers and foreigners, but fellow citizens shall be revealed by fire; and the with the saints, and of the household of God; and are built upon what sort it is," 1 Cor. 3:13. the foundation of the apostles and prophets, Jesus Christ himself be-builders comes at the close of the

or to hear and to talk about the beat the competition. Let us beware

As we start to build on this we continue the erection of our building in an approved manner. In the building of a house, we wouldn't leave out a joist here and apart, or be careless in putting the pointed we would be if the floors to us in our spiritual building as foundation gold, silver, precious the winds, that are inevitable. We stones, wood, hav stubble," 1 Cor. 3:12.

> Dear reader, we may be assured shall blow. In the spiritual application, this testing could take various forms, perhaps even that of tribulation or persecution. "Every man's work shall be made manifest: for the day shall declare it, because it fire shall try every man's work of

We notice that this parable of the ing the chief corner stone," Eph. Sermon on the Mount. This leads 2:19-20. We live in a day when us to believe that it is necessary there is much cheap construction, for us to observe and obey Jesus' in which men "cut corners" in try- teachings if we are to have a house ing to make an easy dollar, and to that will stand, and whereby we

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iniquity," Matt. 7:23.

How sad it is that there are so many building upon the sand. How failing to have an understanding of many there are who are trying to the Will of God. "cut corners" feeling that this, that, us follow the "blueprint." Let us amine our own hearts to see if we not try to cheapen our building. have the right motive for what we storms come, when the time of ber, the meaning of mission here is: testing is upon us, we have a shelter a task or service which we render to take refuge in. The foolish man to God). Our motives might be in the parable had no refuge when wrong. For instance, to be a great he needed it most, neither had he benefactor of mankind, to want an time to build another house. Let outlet for the Churches money, to us build not only for time, but also do relief work, for excitement, etc. for eternity.

> Bro. Walter W. Bird R. 1, Box 93-A.

A REALISTIC LOOK AT MISSIONS

For some time, it has been our desire that the Lord might help us to have a clear understanding of the work he has called us to perform. As a church an individual in the church and as a public citizen. We would cry with the Psalmist, "-Show me thy ways, O Lord." Certainly, what should give us greater concern than that of the assignment the Lord has given to His people. All of us should want to be at the center of His will. Or in other words, to carry out the mission we have been commissioned with. In shall not hear "I never knew you: this generation as never before, men depart from me, ye that work are researching how to better the human race and seem to be striving for a Utopia, but at the same time

Missionary Motivation: It would or the other is not necessary. Let be well for us to sit down and ex-Let us build such that when the feel is our mission in life. (Remem-(Needless to say, missionary work can be more than one bargained for in this respect.) These, though per-Converse, Ind. 46919 haps having some merit, alone are

not a sound scriptural basis for do- all men unto me," John 12:32. Of ing missionary work. It is natural course, this was literally done as for us to want to see souls saved but this is not a proper motive of has a harmonious spiritual appliitself for we are not to boast of good works. So we would learn from the ing and baptizing commission of word that as stewards of the manifold Grace of God, it is our duty to tell others of this Grace. But remem- does that himself. The Holy Spirit bering that salvation is of the Lord and that God will save whom He lifts up Christ. will.

Mission work should be as natural to a child of God as eating and sleeping. In other words, we should do mission work as though we cannot help ourselves. "This is the to the laying down of life. It was for Lords doing: it is marvelous in our eyes," Psa. 118:23. We would emphasize that the Church is commis-see home or loved ones again. And sioned to do mission work regardless of whether there is abundant fires of faith had not God interceded fruit or not. You and I must be a witness for the Lord even if we never see one soul saved by it. As a devoted, dedicated child of God we faithful early Church to thank that can do nothing else. You show me a person who either neglects mission work or does not believe in it and there you will see a very self centered or family centered individual.

taining to our subject, "A Realistic is day: the night cometh, when no Look at Missions," namely: 1. The man can work," John 9:4. I realise Mission, 2. The Missionary, 3. The that missionary campaigns are being Recipients.

Christ was crucified, however, this cation with that of the going, teach-Matthew 28:19. We do not think in terms of drawing men to Christ. He does the wooing. The Church rather She holds forth Christ that He might be seen and known to the lost. Yes, we must be living epistles, known and read of all men. It was for this holy mission that the early Church sacrificed even this that many of the early Christians set out on a mission never to Satan would have destroyed all the and firmly established the faith in different parts of the world. You and I have the mission work of the we can have salvation's joyful sound ringing in our ears. Will future generations be so fortunate? Jesus predicted that the time would come when it would be impossible to do the Lords work. "I must work the We have now three channels per- works of him that sent me, while it conducted as never before, but only The Mission: Jesus said speak- God knows how much is a full gosing of his death, "And I, if I be pel work. It has been our observalifted up from the earth, will draw tion that much of the missionary

work of today is being conducted by cecrated native Christian workers. false cults. "But if our gospel be hid, it is hid to them that are lost." 11 Cor. 4:3. So our mission is not just an outlet for resources and talent but rather that Christ might be made known to the lost.

The Missionary: The missionary is the one or ones which performs the task and renders the service to God as before explained. It is a sound Bible teaching that every missionary. Each one has a story to tell or a job to do for the Lord. The master calleth and we must go.

the patience of Job, the wisdom of is a great temptation to offer the Solomon, the love of Christ, and the experience and determination of Paul. But few ever do, so about all. they can hope for is to be under Gods continual help.

greatest handicap might be to a missionary, there might be many. I can think of none more devastating than discouragement. If Satan can a spiritual darkness as ever. get one of Gods servants to become great care must be taken that madiscouraged he has won a great vic- terial assistance is given only when tory. So our daily outlook must be, there is a genuine need. even though we are disappointed, never to allow ourselves to become the traditional religion of the peodiscouraged. A missionary's motto ple prior to the introduction of could well be "Disappointed, but Never Discouraged," for in becoming discouraged, one loses his use-the old way is wrong would only fulness.

missionary would certainly be con- are not intelligent, therefore they

Without, many fine competent men and women might feel that their work is in vain. Needless to say, one of the greatest tasks is to train native workers. It is quite natural to be influenced and enthused by the excitement of missionary work but when the excitement goes away, one would rather have the perseverance of Noah.

The Recipients are the people born again believer is in a sense a that are on the receiving end of the missionary's labors. However, I would like to emphasize here the importance of putting the main em-The missionary desires to possess phasis on a spiritual ministry. It people much material help and the end result is that they become more dependent on welfare aid. Through experience and many heart aches we would say that as little as can You might wonder what the be done materially the better. It is very possible that much could be done materially but in the end the people would be in just as great

Consideration must be given to Christianity. To merely teach that Christianity is the true religion and antagonize. Even though the people One of the greatest assets to the are illiterate does not mean they

will deserve an intelligent answer to their questions as to why they should accept Christianity. Just to say it is the only true way will not suffice. They want to know the hows and whys of Christianity.

Also, special consideration must be given to the cultural differences of the people and the missionary. Respect for ancient customs is of great importance. For the native church, the missionary must be careful not to impose upon it customs that would be offensive. For instance, the white man puts flowers on a loved ones grave while the Indian buries useful articles with the dead. The white man says "why do you waste your money and do that, the dead can't use it." So the Indian answers and says, "Do you think that your dead loved one can smell these flowers you put on top of the grave?" One way is as inconsistent as the other.

This is by no means to say that we must sacrifice Christian principles to reach the heathen. On the contrary, Christian principles must be upheld and practiced among the heathen just as sincerely as we should among our own people. But if being a missionary means sitting cross legged on a dirt floor or to live in a tent, that is nothing. We can do those things for the cause of Christ.

As we would strive to be more realistic in our missionary outlook, these bones live?" The prophet

things to remember:

The Value of Time.

The Pleasure of Working.

The Dignity of Simplicity.

The Worth of Character.

The Power of Kindness.

The Influence of Example.

The Obligation of Duty.

The Wisdom of Economy.

The Virtue of Patience.

The Improvement of Talent.

Humbly submitted, in Brotherly Love. David L. Skiles Box 188.

Cuba, New Mexico 87013.

DRY BONES

Ezekiel's vision of the bones" is well known as the house of Israel. But first I would like to think on the death. Dan. 9:24 says that, "Seventy weeks are determined upon thy people and upon thy holy city". Never more to be a nation for a good many years. This nation became dead, the bones dried up.

Our elder brother Ezekiel says that the hand of the Lord was upon me. And said, Prophesy upon the bones. O ye dry bones, hear the word of the Lord. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

In answer to the question: "Can we would submit the following says, "O Lord God, thou knowest:"

Again it says "Our bones are dried up, and our hope is lost, we are clean cut off." But God announces that he will open their graves and bring them home into the land of Israel. This will be followed by a new spiritual relationship with God.

Then the prophet sees the realization step by step; there was a noise and a rattling and the bones came together. Next the muscles and flesh formed over the bones and skin covered them; finally the bodies began breathing and lived.

Again the dry bones are an apt of the Tewish nation before they returned to their land. It is here indicated that there will be successive and distant stages of development. There is a preliminary organization and gradual implementation over a span of time. It often seems that great historic events appear abrupt- ed and speaks only of the estably on the scene. As a matter of fact, lishment "in" Palestine of "A" the underlying causes are usually at national home. This concept, enwork over a period of time. Again, the events of 1967 are significant in pointing toward the fulfillment and climax of human history.

Let us look into history for a little. In 1873 the first agricultural settlement was established in Palestine by a group of Russian Jews called Lovers of Zion. The first Zionist congress was convened in 1897. The actual growth of the Jewish settlements in Palestine was due to the practical Zionists who moved to Palestine in small numbers and established settlements. By 1914 there petus to Zionism and also stirred

were about 90,000 Jews in Palestine. The political Zionists insisted that the granting of a charter was an essential prerequisite for colonization. The opportunity came with World War I and the Balfour Declaration.

This was a letter written by Arthur J. Balfour, British foreign secretary, to Lord Rothschild, on November 2, 1917, declaring that: "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people. And will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-lews in any other country".

This declaration is carefully worddorsed by the Allied powers and confirmed at San Remo in 1920, became the instrument of British and international policy.

As a result, 300,000 Jews had settled in Palestine by the end of 1935. The Arabs bitterly resisted Zionism and several times rose in revolt. especially in the period from 1936 through 1939. To reduce the strife, the British finally issued the White Paper of May 17, 1939, limiting immigration.

World War II gave renewed int-

people without a country. At the thrills my heart to see these things same time, the Arab nationalists intensified their demands for Arab rights in the area. Britian turned the problem over to the United Nations and on November 29, 1947, the U. N. called for partition of the territory into a Jewish and Arab state, linked in an economic union. Jerusalem was to be an international enclave under U. N. control.

The plan was rejected by the Arabs, and six months of confusion followed. The British mandate over the territory terminated May 15, 1948, but the Jews proclaimed the establishment of a sovereign Iewish State the previous day. Battles flared between furious Arabs and the Israelites, and U.N. mediation brought an uneasy armistice. Israel was admitted to U. N. membership on May 11, 1949.

Unrest increased once again in 1952 and tension increased. In 1956 Israel. Britain and France invaded Egypt in the famous "100 hour war." The Israeli objective was to destroy the raiding bases, to open sea communications through the Gulf of Agaba and to pressure Egypt into serious peace negotiations. Britain and France sought the "fall," nothing like that, "Innocontrol of the Suez Canal, which Egypt had taken over, but United Nations pressure forced an end to hostilities. This was the uneasy peace that lasted until 1967.

Just think most of this brief his- til the curse of sin is removed from

the sympathy of the world for the tory has happened in our time. It and how God's Word is being fulfilled before our eyes. These dead dry bones shall live again, and the times of the Gentiles has come to and end. Remember June 5, 1967.

> Bro. George Throne Torreon Navajo Mission Cuba, N. M. 87013

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

Part 3

"The Antediluvian Dispensation." The second dispensation of the world, the Dispensation of Conscience. Adam and Eve were unconscious of sin, before their disobedience. Before we discuss the Dispensation, we want to show their disobedience and its consequences, whereby God's first covenant with man was broken, by man. God never breaks covenant with man. Gen. 3 records the "fall."

By briefly summing up the Dispensation of "Innocence," before man's "fall," we have stated, that Dispensation was characterized by the "absence of sin," man lived in the "presence of God." Because of cence," will ever come again to the human race, until the "Tabernacle of God" is with men, Rev. 21:3. God can never deal with man again on the basis of his "innocence," unthe earth, by our Lord and Saviour I was afraid (why afraid?), belesus Christ.

Man is now under condemnation. Jno. 3:18, those who refuse to believe in Christ. This second Dispensation of the world, extends from the "fall" of man to the "deluge" (flood), and still is in the first age of the world. We have said that this is the dispensation of "conscience," man's conscience is the knowledge of good and evil. That conscience may be exercised, either for good or for evil, it is not a safe guide, under all circumstances, for it can be "seared."

Note: When man first became conscious. Gen. 3:7-8, "And the eyes of them both were opened, and they knew that they were naked." (They did not know it before their temptation and disobedience.) Gen. 2:25, when they were not ashamed. Upon their knowing and being ashamed, see what they did? "and they sewed fig leaves together, and made themselves aprons." Why? Because they now had a conscience, their "eyes were opened" to that fact.

Reading from Gen. 3:8-12, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord

cause I was naked; and I hid myself. (He was now conscious of his disobedience and sin, his nakedness before God.) And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree. and I did eat." Although the woman had been tempted by the serpent. she undoubtedly knew God's commandment for she repeated it to the serpent, concerning their eating of that tree. Therefore she was guilty of transgression and she must reap the penalty the same as Adam.

The man also was guilty, he knew better than to eat of that tree, her transgression did not remove the guilt of the man nor his penalty. It was to him that God had given "His Covenant," and had told him the consequences for disobedience in keeping that Covenant. Look at those consequences, not only to them, Adam and Eve, but to their posterity, to all men. Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

How did all this come about? Gen. 3:1-6, "Now the serpent was more subtle than any beast of the called unto Adam, and said unto field which the Lord God had made. him, Where art thou? And he said, And he said unto the woman, Yea I heard thy voice in the garden, and hath God said, Ye shall not eat of every tree of the garden? And the row shalt thou bring forth children; woman said unto the serpent, We and thy desire shall be to thy husmay eat of the fruit of the trees of band, and he shall rule over thee." the garden: But of the fruit of the Also the curse upon man. "And tree which is in the midst of the unto Adam he said, Because thou garden, God hath said. Ye shall not hast hearkened unto the voice of eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the the ground for thy sake; in sorrow day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Because of the breaking of God's commandment, they were banished from the garden, with a curse placed upon them, from God. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Then God placed a curse upon the serpent. "And the Lord God said unto the serpent, Because thou hast done this, thou are cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shall thou eat all the days of thy life."

God then pronounced a curse upon the woman. "Unto the woman man and the woman, and the whole he said, I will greatly multiply thy world, whom He has created, He sorrow, and thy conception; in sor-loffers a "Redeemer" and "Saviour,"

thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is shalt thou eat of it all the days of thy life," verse 18.

Disobedience to God nakedness of sin, and sorrow to both man and woman, all sin must be atoned for and repented of, before man can be reconciled to God. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herd of the field; In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: For dust thou art, and unto dust shalt thou return." The curse of physical death, was placed upon the human race, by man's transgression, also spiritual death. Eternal death also awaits those who refuse God's great plan of redemption, through our Lord and Saviour Jesus Christ. To accept Him and His terms of grace, restores man's soul and gives him eternal life, with God in heaven, throughout all eternity. This is man's only hope.

Because of God's love for the

through the "seed" of the woman. Verse 15, "And I will put enmity between thee (the serpent) and between thy seed and her seed; it bruise his heel." "Unto Adams also and to his wife did the Lord God make coats of skins, and clothed them," verse 21. Divine inspiration has revealed to us through the Bible, that without the "shedding of blood, there is no remission of sins." Hence, it took the shedding of the blood of an animal, to provide "skins" to cover man's nakedness, from God.

"And the Lord God said, Behold, the man is become one of us (the Trinity, the serpent had told Eve a half truth only.) to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Something had to be done. And God did it, He banished them from the garden, from "Paradise." Hence the Lord cast them for h from the garden of Eden to "till the ground from whence he was taken," as we believe, they were then to begin "to multiply and replenish the earth." So He drove out the man and the woman; and He placed at the east of the garden of Eden Cherubins Abel and his offering. But unto (living creatures, living spirits), and a flaming sword which turn-respect," Gen. 4. Because of this, ed every way, to keep the way of Cain became angry and slew his the tree of life." Man and wom-brother. We see in Abel's offering, an, will never go back to, or enter an offering of blood, by the shed-

of the Cross, of the shed blood, of the Son of God. Their sojourn in Eden, may have been very short.

We come now, to the affairs of shall bruise thy head, and thou shalt man, as they lived in second dispensation of the world, the "Antediluvian," in the Dispensation of Conscience. They were driven out of the garden, "To stock, or populate with numbers, to fill completely, to finish, to complete, to consumate," to "replenish" earth. It has been said, that this second Dispensation of Conscience extended for 1656 years, from the "fall" to the "flood." Early in this Dispensation, we find the shedding of man's blood, by man, in the account of Cain and Abel. After the death of Abel, Adam's son, whom Cain slew, we learn of another son born to Adam and Eve, whom they named "Seth."

We believe the cause for Abel's death was jealousy, a horrible sin, because Cain's offering was not respected, or acceptable, unto the Lord God, as Abel's was. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Cain and to his offering he had not into "Paradise," except by the way ding of the blood of animals, which

"Without the shedding of blood there is no remission of sins." Cain's offering was not of blood.

In our following articles of this work, we hope to bring a whole chapter, perhaps, on "sacrifices for sin." Let us note: The result of these offerings. The result, to Abel was, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it being dead yet speaketh," Heb. 11:4. We see by this that "faith" won God's respect by Abel; while perhaps lack of faith, as well as jealousy, was responsible for Cain's offering being rejected. In this account of Adam's family, we are made to wonder if Abel was Adam and Eve's second child, or whether there were children born unto them in between.

In the fourth chapter of Genesis, we find that, after the murderer Cain slew his brother, that he, Cain, went out from the presence of the Lord "and builded a city" a civilization, apart from God. He went to "Nod" east of "Eden." There in Nod he "knew his wife, and she conceived and bare a son and they called his name Enoch." We do not understand that Cain got his wife shall not henceforth yield unto thee in Nod, but he knew her there. her strength; a fugitive and a vaga-Before we pass on from the account bond shalt thou be in the earth." of Cain and Abel, let us pause and Now note: Cain had a conscious-

reminds us that the "Word" says in the Dispensation of Conscience, their attitude toward righteousness, and their justification of faith in God. Then, remember the many years that they lived without any written law, from God, so far as the Bible has recorded for us.

Cain's lack of faith and seemingly unrighteousness, so to speak; should be taken into account at this point. Note: Gen. 4:9-14, "And the Lord said unto Cain, Where is Abel thy brother- And he said, I know not: Am I my brother's keeper?" We believe that Cain had a conscience, but that he was here, exercising it for evil. Surely it was the spirit of the "Old Serpent," which lied to his mother Eve. which prompted Cain to tell this lie also. He lied, not to man but to God. He did know what had happened to his brother.

Note the following verses, "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." God asked Cain the same question He asked Eve, when her sin was made naked before Him, "What hast thou done?" "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it

notice how men and women lived ness, of his sin and the penalty

(curse), which God placed upon "Moreover the law entered, that Cain said unto the Lord, my punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and I shall be a fugitive and a now note: verse 14, "Nevertheless come to pass, that every one that even over them that had not sinfindeth me shall slay me." With all ned after the similitude of Adam's of Cain's consciousness of suffer- transgression (through disobediing placed upon him, here on earth, ence), who is the figure of him he also was conscious of his banishment from the face of God.

those who were not, we think it gression. Therefore it is of faith, timely, to take account of the in- that it might be by grace; to the struction given to us by the Apostle end the promise might be sure to Paul in the book of Romans. First, all the seed; not to that only which Rom. 5:12-14, "Wherefore, as by is of the law, but to that also which one man sin entered into the world, is of the faith of Abraham; who is and death by sin; and so death the father of us all." passed upon all men, for that all In summing up this article, conhave sinned. (For until the law sin cerning the "Antediluvian" dispenwas in the world: but sin is not sation, we offer for the reader's imputed when there is no law.)" We remember there is no account Apostle Peter. The apostle writing of any written law, until the law to the Church, says to us: 1 Pet. given to Moses. God simply com- 4:5-6, "Who shall give account to manded, His Word was Law. Those him that is ready to judge the quick who obeyed and had faith were and the dead. For, for this cause counted righteous.

him. A Dispensation of Conscience, the offense might abound. But revealed here. Verses 13-14, "And where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ and from thy face shall I be hid; our Lord." Considering these verses. vagabond in the earth: and it shall death reigned from Adam to Moses. that was to come (that is Christ)."

Now turn to Rom. 4:14-16, "For At this point in our study of this if they which are of the law be Dispensation, concerning those of heirs, faith is made void, and the the human race, those who had faith promise made of none effect: Bein God and those who did not, those cause the law worketh wrath: for who were counted righteous and where no law is, there is no trans-

consideration, some accounts of the was the gospel preached also to Note also verses 20 and 21 before them that are dead, that they might we study verse 14 of this chapter. be judged according to men in the

flesh, but live according to God in the spirit." Also, Peter says, in speaking of Christ, 1 Pet. 3:18-20, "being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah (this Antediluvian Dispensation), while the ark was a preparing, wherein few that is, eight souls were saved by water." God has had His plan for saving souls in all dispensations of the world.

(To be continued.) Bro, Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

NEWS ITEMS

MAILING LIST

The Mailing List has been revised and all Subscription Renewals corrected up to Sept. 1. Should any of your address labels still be incorrect, we would appreciate if you would advise the Editor. Any time any issue is missed, we will send you another if you tell us which issue or issues you have missed, as long as the supply lasts. When renewing your subscription please include the correct Zip Code with to their home. We want to thank your address. Again we urge that you advise us, at least four weeks and friends, who attended this reahead, of a change of address.

Editor.

NORTH CANTON, OHIO

The Orion Congregation wishes to announce their Revival meetings from October 1 to 8, with Bro. Harley Flory as Evangelist. Lovefeast Saturday Oct. 7 with services beginning at 2 P. M. Come and worship with us in these services.

Bro, Alvin Silknitter, Cor.

LITTLESTOWN, PA.

The Walnut Grove congregation plans their Lovefeast, the Lord willing, on October 1. All-day services with Communion in the evening. Sunday-school at 9:30. If you can, come and enjoy these services with us and remember us in prayer.

Sister Ruthanna Sauerwein, Cor.

BETHEL, PA.

The Bethel congregation privileged once again to hold a twoweek's Revival. Bro. Eldon Flory of Hart, Mich., was our evangelist. He brought us soul-stirring messages from night to night. May we all strive to live closer to God's Word in these last and trying days. We were made to rejoice when four young girls came forward and gave their hearts to the Lord.

We were happy to have Bro. and Sister Flory and family with us during these meetings. May we remember them in prayer as they return all the visiting Brethren and Sisters vival and invite them all back again.

Sister Darlene Longenecker, Cor.

WOULD THAT YE WOULD BEAR WITH ME A LITTLE IN MY FOLLY

Last Summer simple Simeon went to the Holy Land. For many years it had been the desire of his heart to see the places where his Master walked and worked. His dear wife, exhausted after much traveling, in her love urged him to travel alone before his new work started, while she stayed and cared for her old parents. So simple Simon set out with the Bible in his hand, no coat, only sandals and a round trip ticket to Haifa in his pocket.

It was a wonderful trip. As the train moved between the majestic snow Covered mountains of Austria, the heart of simple Simeon was filled with awe before his Creator. The train slowly passed the plains of Yugoslavia, while the Yugoslavians patiently stood at their work discussions about Jesus with peocheerily greeting the passerby. The beautiful landscape gradually became more hilly as the train approached the Greek border. The Logos, not only "word," but "reaagitated little Greek custom officer addressed simple Simeon as "Makarios" (blest), but he quickly changed it to "Castro" (Fidel?).

Early next morning when the train climbed the lofty mountains many people, a policeman came and near the Olymp with its marvelous scenery, Simeon felt translated in-Simple Simeon earnestly told him to the very presence of the Eternal. that he would have to render an ac-While Simeon had to wait for his count of rejecting the Gospel of

and Athens and was bored by all the old ruins. At Aeropolis simple Simeon walked on the way of the Apostle Paul, but he felt so miserable not being able to witness about his Saviour as his big brother did. But Jesus listened to the groaning of Simeon's heart and at once brought him into contact with a Christian tract society which gave him all the Gospel tracts in Greek he desired. With his hand filled with these scriptures simple Simeon then went out on the streets of Athens crying with a loud voice in Greek: "The Gospel of Jesus Christ." People came in swarms all desiring the Word of God. As he could not distribute it quickly enough, he just held both hands full of tracts out to the people, and hundreds of hands each took a tract and did not drop one on the ground. So he worked for several days and had interesting ple in the streets. In the burning sunshine a wise man spoke with him for hours about the real meaning of son, harmony and Spirit." This he illustrated with such alertness of mind in vivid examples so that even simple Simeon could understand it.

One day as he gave out tracts to got a tract which he tore to pieces. boat to Haifa, he visited Corinth Jesus. The policeman promptly took him to the police station, where he was brought into a room where several officals were sitting. They cried out to Simeon, "What are you doing here in Athens?"

beautiful picture Now a Jesus was hanging behind them. Simple Simeon pointed toward the picture answering, "I witness about Him!" Then they all laughed. They all wanted to have his tracts, so all the policemen sat around reading the Gospel of Jesus. Although, some prohibited him to give out any more tracts, simple Simeon left the police station with rejoicing., went a couple of blocks away and continued his mission undisturbed. But one night as he witnessed about his Saviour in the slums, the police got hold of him again and took him to another station. Again they prohibited him to distribute tracts. They wanted his passport. Poor Simeon had for gotten it where he lodged. So they let him go, and the next day he went on board his boat for Haifa.

One morning when simple Simeon awoke on his bench on the deck he saw land. As the ship slid into the harbor of Haifa his heart wept for joy, as he surveyed the beautiful plain of Jezreel overshadowed by the mighty range of Mount Carmel. With his Hebrew Bible in hand meet, the poor pilgrim meditated he walked up upon the mountain shepherd riding on an ass spoke In Nazareth Simeon stayed till with him in Hebrew complaining his feet were healed then he marched

about Israel. Simeon told him that God had given this country as an inheritance to the children of Israel. He got exceedingly angry and drove his ass ahead. But Simeon, swift on foot, soon overtook him and spoke to him about Jesus, and that there is no difference between Jew, Arab, and gentile, we must all repent. That the Arab liked to hear.

Since simple Simeon was hungry, he ate some unripe olives which burned in his throat like sulpher. So he ran headlong down the steep slope of Mount Carmal to Yokneam to get something to cool his throat. His feet were cut by sharp stones, and his skin was whipped by thorns and thistles. Simple Simeon later heard that exactly here Elijah cast down the prophets of Baal.

A jew invited him to stay over night in his house. They studied the Hebrew Bible passages which speak about the Messiah, and read from 1Zechariah how Israel wil weep bitterly when they see Him whom they have pierced. Yokneam Simeon went to Megiddo, saw the ruins, and from there he marched to Nazareth on his swollen feet. High up in the mountains lies the city of Jesus. In this lovely city on the roof of the world. where heaven and earth seem to on the great mystery of how God dreaming about Elijah. An Arab became flesh. How great Thou Art!

to Mount Tabor. The Franciscan monks living there keep so many gladly filled his belly, while people doves, that simple Simeon felt as stood above and cried and waved if he was overshadowed by the divine presence.

As simple Simeon walked along the shore of the beautiful lake of Galilee thinking of Jesus and His disciples, he felt so poor and unable to serve his admired Master. But Jesus listened to the desire of Simeon's heart, and that same day He brought him into contact with Christians who gave him as many Hebrew New Testaments as he wanted. Simple Simeon took all he could get without thinking of how he should carry that heavy load. The Lord reminded him of His words; Verily I say to you, ye shall not have completed the cities of Israel until the Son of Man be come. Then Simeon asked for old bags, filled them with the Word of God and sent them ahead to great cities he was going to visit, and then he continued his pilgrimage on foot to Capernaum.

Simeon hoped to find a restaurant at Capernaum to quench his thirst after the long march in the glowing sunheat, but there was nothing but ruins. Then he marched through thistles and brambles till he came to a wonderful vineyard remembering that Scripture says. "When thou gatherest the grapes of the vineyard, thou shalt not glean officers and soldiers when they it afterwards; it shall be for the fight against Israel at Armageddon. stranger, for the fatherless, and for At Ako, Simeon met an humble

the widow." So simple Simeon their hands at him. A little later he was told that this place was the Mount of Beatitudes. Indeed Jesus prepares a wonderful feast for the poor in spirit.

On the map simple Simeon found the name of Mahanaim, which reminded him of the beautiful dance of the bride in the song of Solomon. When he arrived there, he was warmly welcomed in a modern kibbutz. Big, fat lizards ran up and down the walls and a hart visited him at night in the tent. In spite of his romantic experiences there, simple Simeon learned that this was not the biblical Mahanaim.

From there he marched to the ancient site of Hazor. The Bible tells that forever it shall be a dwelling place of dragons and serpents, and so it is. But although simple Simeon walked in open sandals, he never felt nor saw a serpent or a scorpion on all his marches through the wilderness. "Thou shalt tread upon serpents and scorpions."

High up in the mountains at Safad Simeon saw many great vultures gathering at a place where rubbish was burnt in an everlasting fire. This reminded him of the great supper of God when the vultures shall eat the flesh of kings and

brother in the Lord whom the orthodox Tews hate and persecute because of his burning witness about Jesus. Although the Jews had stoned him and broken his skull, the Lord had raised him up again to be a witness to his people whom he loves dearly. He is a plumber and said to simple Simeon, "You must become as humble and obedient in the hand of Jesus as this pair of tongs pulling out the rusty nails." Through the testimony of this faithful witness groups of Christians were gathered and these assemblies welcomed Simeon warmly in the Name of Jesus to partake in the Lord's Supper, which they celebrate exactly like the first Christians. Such love warmed the heart of simple Simeon.

Both in this and other cities Simeon picked up the bags with New Testaments in Hebrew which had arrived by mail. These New Testaments he gave to such Jews who promised to read them. Many kissed the Holy Word of God, and with tears in their eyes they told that they also believe in Jesus as their Messiah. But others, mostly orthodox Jews, flew in a rage and did what they could to disturb the preaching of the Gospel. On a street corner in Haifa simple Simeon spoke to many poor Jews about Jesus. A few went away and fetched a policeman. Simple Simeon saw the policeman coming and realized what awaited him. He gave a coin

to a shoe polisher at his side, sat down on the pavement and gave him his sandals. When the policeman came, he looked around and said, "What is going on here?" The Jew pointed toward Simeon. The policeman asked, "What are you doing here?" Simple Simeon answered the policeman with a smile, "That you can see, Mr. Policeman, I am having my shoes polished?" The constable shook his head and went his way. When the sandals were polished simple Simeon continued his mission.

From Haifa Simeon walked to Jaffa where he fetched new packages of New Testaments which he brought to Jerusalem. Never had he imagined that Jerusalem is so beautiful. High up in the mountains lies the city of the great King. The panoramic night is indescrible, you must see it yourself! In Jerusalem Simeon met dear Christians who showed him much hospitality. They showed him the holy city and as many of its ancient sites as can be seen on the Israelite side of the border. O, how Simeon loved to stay there.

orthodox Jews, flew in a rage and did what they could to disturb the preaching of the Gospel. On a street corner in Haifa simple Simeon spoke to many poor Jews about Jesus. A few went away and fetched a policeman. Simple Simeon saw the policeman coming and realized filled with the Holy Spirit, fell on what awaited him. He gave a coin his knees and praised Jesus. Then

he was told that according to tra- cried out, "Yes, my Jesus has come. dition this was the place where Jesus but you crucified Him. And He celebrated the last supper with His disciples, and where the Holy Spirit fell upon the praying disciples at Pentecost.

Next day simple Simeon, against the warnings of many Christians, went with two big bags full of Hebrew New Testaments into Mea Shearim, the center of orthodox lews. There he went down the streets offering the sacred book to the poor. A few accepted it gladly, but many sneered at him and shook their heads. Walking into a shop simple Simeon offered the Gospel of Jesus; the shop-keeper took a long stick with an iron point and aimed a blow at Simeon, but he jumped aside. Then a big band of young orthodox Jews came against simple Simeon. They surrounded him and said, "Come let us destroy all the books!" Simple Simeon snatched the two heavy bags and with a jump he was outside of their circle and ran off, and they rushed after him to catch him. But simple Simeon ran quicker than they, and they gave up the pursuit. Turning around simple Simeon winked at that you know your Bible so well?" them with a smile; "O, my dear Brethren, what will you do when you see your crucified Messiah?"

tinued all the day, witnessing about mentally to "chew" each passage Jesus in Jerusalem. Many Jews and turn it over and over again in asked him, "Has the Messiah come, our minds and draw from it every or will He come?" Simple Simeon vitamin and calorie of spiritual

will soon come again to save you!"

At this point I will stop my story about simple Simeon, because he seems to be a little too foolish. But I ask you, my dear Brethren, to bear a little with him-he is simply a fool, I can't help!

This summer simple N. B. Simeon and his wife are going into Communist countries with the Gospel of Jesus. Brethren, pray that souls may be set free by the Blood of Tesus!

This is a true story of the experience of a very dear missionary for Jesus, who, for special reasons. does not want his name revealed.

> M. Gravbill R. 5, Box 288 Goshen, Ind. 46526

TOO BUSY FOR BIBLE READING

(Continued from last Issue)

How strong is your spiritual digestive system? A Scotch laird once said to an old farmer, one of his tenants. "How is it, Donald. The man in homely language replied, "I just take it, a mouthfull at a time, and chew it like my In this way simple Simeon con-beasts." We need spiritually and nourishment. The Holy Spirit will reading time becomes a looked-forguide you in the search for rich food of eternal truth.

What Method Shall I Choose?

Perhaps you are asking the question, Well, what method of Bible reading shall I follow? or, How can I develop the habit of Bible reading so that I don't need to drive myself to it? In other words your questions imply another question, How can I have the same hunger and appetite for the Word of God in a spiritual sense as one has for three meals a day in a physical sense?

It seems to me that here is a secret to Bible reading that has not been explored to a great extent. If ignore the verse and chapter divisyou are following a special system in Bible reading, as book by book, it has already been mechanically at random decided just what portion you are going to read for today. Sometimes one does not appreciate being restricted in his Bible reading in that way. When Bible reading time comes, you should examine your spiritual hunger. What problems will you face today or tomorrow? Or, What problems did you face today, and did you solve them on the basis of one's spiritual need according to the light of truth in in the light of the problems in his Cod's Word? Then a passage im- own life and experience presumes mediately suggests itself and with an extensive knowledge of the Bible. eager and deep interest you will It is remarkable, however, how turn to these passages—read them rapidly one becomes acquainted with over and over and in as many ver- the Word of God when this method sions as you have at hand. Then is used. He'll not forget the location comes meditation and prayer. Bible- of the passage any more than he

ward-to time, a time of definite spiritual refreshing and enlightening.

Or perhaps you wonder how Christ may have handled certain human relationship problems which you have faced. You may wonder how to have more wisdom for daily living — in common terms, more judgment, more common sense, more discretion in the difficulties requiring decisions. Then you would turn to the Book of James.

Occasionally you may want the thrill and experience of reading biography. If you choose the biography of Joseph, you will need to ions and read it as you would any other biography.

As a Christian you are vitally interested in Christian growth. What is your spiritual stature and maturity? You may then want to turn to Ephesians or passages in Hebrews. Or for learning about the mind of Christ, Philippians would be the book to read. For devotional reading, you will turn to the Psalms.

This method of reading the Bible

will forget the location of his dining room table, or the grocery store, or the doctor's office, or the pastor's home. One by one the location of the sources of spiritual food and inspiration are learned. And you will find that you will oftentimes be returning to the same passage, perhaps day after day, seeking courage, strength, and faith. After all, the depth and resources of the Word of God are unfathomable.

"Ho, every one that thirsteth. come ye to the waters, and he that hath no money; come ve. buy, and eat; yea, come, buy wine and milk without money and without price," Isa. 55:1.

Sel. the Christian Monitor.

IN THE BEGINNING

Genesis 1

world was formed, light and darkness, and land and sea were all mixed up in one huge mass. Suddenly God spoke and a great transformation took place. God made companion. something beautiful out of this vast mass of ugliness.

The first day God said, "Let there be light!" so the light was separated from the darkness and by just speaking the word.

sky and heavens to be formed. The fied as a day of rest for all His third day God separated the land creation. from the waters and called the dry.

land, Earth and the waters, Seas. The earth was bare, brown, and ugly, so God created a carpet of green grass to cover the earth. He also created beautiful shade trees, fruit trees, flowers and shrubs to grow on the earth. The fourth day God caused lights to shine in the sky. The greater light, the sun, to shine in the day, and the moon and stars to shine at night. The fifth day God created living creatures. He created the fish that swim in the sea and the fowl that fly in the air.

The sixth day God made all the many types of beasts, cattle, and animals, which we have today, but God was not finished with His creation. He wanted to create a being, which would have a soul and worship and serve Him as his creator, so God created man in His own image. God formed man from A long, long time ago, before the the dust of the earth and breathed into him the breath of life. He then caused a deep sleep to fall upon the man and took a rib from his side and created a woman to be his

God saw that His creation was very good. He blessed man and gave him dominion over the fish of the sea, and over the fowl of the air and over everything that moved day and night were created by God, upon the earth. The seventh day God rested from his work. This The second day God caused the special day God blessed and sancti-

Maxine E. Surbey

SPIRITUAL CLEANSING

"Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble," Jas. 4:5-6. There is no use in trying to put on new garments till you get the old body cleansed. Nor must the cleansing stop with the skin; it must reach the heart and the very marrow of the bones. There is no use in filtering the water with the most improved methods so long as that old dead horse is up in yonder reservoir. So God comes to the deep secret of all our troubles, this fallen nature, this dead heart, the "lusts that war in our members."

Sel. by Sister Jeanette Poorman

LIFE

Life is never a dog's life for any but dogs. Of course, there is drudgery in it, but to surrender to that drudgery is to increase it. There is monotonous toil in it, but to see only the monotony is to be blind. The dog leads a dog's life because it has never dreamed of being anything more than a dog; but for a man, born in the image of God, there is the promise of better days and higher life. Man was created to walk upon two feet in order that his eyes might be occupied with vast thoughts of God and eternity.

Give your spirit a rest by thinking for a time on God's greatness.

SUNDAY SCHOOL LESSONS FOR OCTOBER 1967

PRIMARY LESSONS

- Oct. 1—The Children's Best Friend. Matt. 19:13-15; Mark 10:13-16.
- Oct. 8—God Made The Beautiful World. Gen. 1:1-2:9.
- Oct. 15—Enjoying God's Beautiful World. Gen. 2:7-14.
- Oct. 22—Samuel's Happy Family. 1 Sam. 1:1-20.
- Oct. 29—God Gives Happy Days and Quiet Nights. Gen. 28: 10-16, 29:13.

ADULT LESSONS

- Oct. 1—Jesus Feeds Five Thousand. Matt. 14:13-36.
 - 1—Did the disciples fail to realize the power of Christ?
 - 2—Is the manifestation of compassion a key factor in gaining souls for Christ?
- Oct. 8—Healing Syrophoenician's Daughter, and Feeding Four Thousand. Matt. 15:21-39.
 - 1—Why did the Christ delay healing the woman's daughter?
 - 2—Was Christ referring to the nationality of the women when he spoke of dogs?
- Oct. 15—The Epileptic Boy Cured. Matt. 17:14-27.
 - 1—Why did the disciples not realize their lack of faith?

2—How can we be in unbelief and not realize it?

Oct. 22—Jesus Heals a Demoniac. Mark 1:23-45.

1—What is the difference between casting out devils and casting out an unclean spirit?

2—How can men refuse to fear when even the unclean spirits acknowledge Christ?

Oct. 29—Jesus Heals A Palsied Man. Mark 2:1-28.

1—How many times are we found Tues. 17—I Cor. 2:1-9. reasoning in our hearts as the scribes reasoned against Jesus? Thurs. 19-Eph. 1:3-14.

2-What does the new cloth and the old garment represent?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER 1967

WISDOM, A GIFT FROM GOD

Memory verse, Psa. 37:30, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."

Sun. 1-Exo. 31:1-11.

Mon. 2—I Kings 4:25-34.

Tues. 3—II Chron. 1:7-17.

Wed. 4—I Chron. 22:6-16.

Thurs. 5—Job 33:14-33.

Fri. 6-Prov. 1:1-13.

Sat. 7-Prov. 2:1-13.

Memory verse, Psa. 51:6, "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to Sun. 29-Rom. 11:26-36. know wisdom."

Sun. 8-Daniel 2:19-30.

Mon. 9-Matthew 13:53-58.

Tues. 10-Luke 1:5-17.

Wed. 11-Luke 2:36-40.

Thurs. 12-Luke 11:39-50.

Fri. 13-Luke 21:8-19.

Sat. 14—Acts 6:1-7.

Memory verse, Psa. 90:12, "So teach us to number our days. that we may apply our hearts unto wisdom."

Sun. 15—Acts 7:1-12.

Mon. 16-ICor. 1:18-31.

Wed. 18—II Cor. .1:1-15.

Fri. 20-Eph. 3:1-12.

Sat. 21-Col. 1:1-14.

Memory verse, Prov. 8:14, "Counsel is mine, and sound wisdom: I am understanding; I have strength."

Sun. 22-Col. 3:5-17.

Mon. 23—James 1:1-12.

Tues. 24—II Peter 3:10-18.

Wed. 25-Rev. 5:8-12.

Thurs. 26—Rev. 7:4 17.

Fri. 27-Rev. 8-18.

Sat. 28-I Cor. 12:1-11.

Memory verse, Ecc. 2:26. "For God giveth to a mar that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit."

Mon. 30—Psa. 111:1-10.

Tues. 31—Prov. 9:1-18.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OVERCOMING DOUBT

"Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed," John 20: 27-29. Anyone who does what Christ has said will have faith and not doubt. The more careful one is to do what Christ has said. the more faith he will have.

Faith (taking God at His Word) is the best remedy for doubt. Faith is developed upon something sound, something certain, something which there can be no doubt. Paul told the Romans in Rom. 10:17 how to develop faith, "So then faith cometh by hearing, and hearing by life is not as we think it should be. the word of God." "But if our Depending upon our own ability gospel be hid, it is hid to them that alone can cause doubt. If our aims are lost; in whom the god of this in life are set according to our own world hath blinded the minds of standards, many disappointments

light of the glorious gospel of Christ, who is the image of God. should shine unto them," 2 Cor. 4:3-4. How certain are you of yourself? Dare you allow the "god of this world to blind your mind"? Dear reader, we are each a part of the highest creation of God; a free, intelligent, highly developed creation of Almighty God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4:6. Should any of us be a doubtful, discouraged, wondering and a lost being?

What is the cause of doubt? Definitely, the influence of Satan, who makes inroads upon our mind whenever it is not occupied with the many blessings of God. People and conditions around us may cause doubt; especially when our lot in them which believe not, lest the may come and cause us to doubt.

Paul advises man to "hold the your renewed obedience will be a mystery of the faith in a pure conscience," 1 Tim. 3:9. An impure conscience is a very poor guide. If we have sought honor from men. which is not lasting, we may be led to doubt. "How can ye believe, which receive honour one of ancometh from God only?" John 5:44. God cannot be pleased with those who are so perverse in their ways, as to refuse the way of faith which believes that God is and that He is a rewarder of them that diligently seek Him.

Evidences of God's greatness and His many blessings for mankind, come before us every day and there is danger for our soul when we will not accept these facts. There is danger in not trying to cultivate faith. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7:16-17. "For I am not ashamed of the gospel of Christ: for it is the every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

The holiest life you are able to live you know. will be a disperser of doubts and

most certain guide to faith and happiness. "What is truth?" Obedience, honesty, gentleness and mercy will build your faith in your Lord and Saviour. As a result you will be so busy in His service that you will not have time to doubt. Do other, and seek not the honour that that much of the Will of God, which is plain to you, and you will have found a new and living faith.

THE DEVIL

Rev. 12:9, "And the great dragon was cast out, that old serpent, called the Devil. and Satan."

There can be no mistake in the caption, regarding whom the Spirit is speaking. But really, who is he? Isaiah says that he is Lucifer, son of the morning! No one on this earth knows just when this morning was, since eternity is not measured by time, but by cycles. If we measure it by time we would find that according to II Peter 3:8, "One day is with the Lord as a thousand years, and a thousand years as one day." So we have but power of God unto salvation to little light on just when the morning of Isaiah 14:12 was. All that we know is that the serpent, "the Devil." Rev. 12:9, was more subtle To get rid of your doubts, part than any beast of the field, also with your sin. Put away intemper- more artful and crafty. So the son ance, dishonesty, unlawful ways of of the morning just moved in and getting ahead, sensuality, falsehood. took over and the rest of the story

From as far back as we know,

Satan's ambition has been to over-churches and those who refuse to throw God. I quote Isa. 14:12-15. "How art thou fallen from Heaven?" Rev. 12:13, "O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations? For thou hast lest the light of the glorious gospel said in thine heart 'I will ascend above the heights or the clouds; I will be like the most High.' Yet thou shalt be brought down to hell, to the sides of the pit." We can see here that the devil was out to give throw all the saints right out of God all the competition that he could, and he made a strong bid for all who were willing to break with failed in this attempt, he himself God. Then, as now, men or angels, any that were willing to defect, be- made the devil furious and he decame his subjects. What God said about Lucifer's being brought down was kicking who out of Heaven. to hell goes for all his subjects also.

tion to carry out his threat against God, II Thess. 2:3-4, "Let no man deceive you by any means, for that day shall not come except there their place found any more in come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped so then he as god sitteth in the temple of a short time," Rev. 12:12. God, showing himself that he is God." So you see we wrestle not itiative. He is carrying the fight against flesh and blood, but against right to the saints of God. He has principalities, against powers. against spiritual wickedness in high are largely for strength to defend, places, Eph. 6:12. If we are awake when I feel that we should be prayas we read our Bibles we can clearly ing for strength and courage to go

accept the Bible as the inspired Word of God, have defected to the camp of the devil, "In whom the god of this world hath blinded the minds of them which believe not, of Christ, who is the image of God, should shine unto them," II Cor. 4:4. This also applies to many of the Bible Seminaries of our time.

The devil tried to get God to Heaven by falsely accusing them day and night, Rev. 12:10. Having was thrown out, cast down. This cided that he would see just who So he called together his co-defec-Satan reaffirmed his determina- tors and there was war in Heaven. Michael and his angels fought against the dragon and his angels. "And prevailed not, neither was Heaven," Rev. 12:7-8. "Woe to the inhabiters of the earth and of the sea. For the devil is come down unto you, 'having great wrath,' because he knoweth that he hath but

And the devil has taken the inus on the defense. Our prayers see that all these "God is dead" on the offensive. We should be car-

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rying the fight to the enemy on all fronts. But in many ways we are fighting with our backs to the wall.

By taking the offensive, the devil lays the pattern for us to follow. He sets all the fires and lets us put them out. He takes pleasure in destroying our offspring, but lets us worry about the rehabilitating them. He weakens these offspring by the ungodly way that we live, but allows local and state governments to take care of them in institutions or otherwise. Anything to to stay. The same thing is true keep us off balance, he lets us do about the airway programs, the all the fretting, worrying and com- filthier and time consuming they mitting suicide when we can no are, the more firmly they are anlonger take it. The devil puts it into chored in the home life. But this man's minds to kill, for hate, for has destroyed the family altar and jealousy, for sex, for filthy lucre, that, oh so sweet, home life. It or to destroy unwanted members appears that we have defected largeof a family that get in the way. It ly to the camp of the devil here also.

is just as simple as that with the devil and they that have defected to him. He chooses our associates and our environments very carefully.

The devil has moved right into our churches as an invited guest. in red carpet style. He has thrown our belief in God and the Bible right out, and teaches as doctrines, the commandments of men, Matt. 15:9. These commandments of men speak very eloquently for the devil and his system of "Yea, hath God said," Gen. 3:1. As our first parents learned, so must we, that it is a fearful thing to fall into the hands of the living God, Heb. 10:31. Therefore, dear reader, it will be much better to: "Let God be true, but every man a liar," Rom. 3:4. Also many of our theological seminaries have defected and are in the camp of satan.

The devil has moved right into our homes unchallenged. Our mail boxes are filled with undesirable, unwanted, unusable literature, the latest in everything evil and misleading, but if one member of the family wants this junk, it is there

The devil has turned men away you, Jesus. Thank you, Jesus." from Christ for healing. "Who forgiveth all thine iniquities; who healeth all thy diseases," Psalms 103. Here we learn that the healing of forego all that glory and power and the body and the forgiveness of sins go together. God never gives His children anything but what He throws in extra good measure, but Jesus said in Matt. 9:2, "Son, be righteousness, are going right along, of good cheer, thy sins be forgiven thee." Some complained whether 14 and II Cor. 2:15. It is frightenit is easier to say "Thy sins be forgiven thee," or to say "Arise lowing their leader, the god of this and walk. Arise, take up thy bed and go unto thine house." Matt. 9:2-6, here Jesus also teaches us that healing of the body and the and with reckless abandon, they forgiveness of sins go together. In that great chapter of James 5:13-18, especially the 15th verse: "And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him"

So I suggest that you go to Matt. the door, and have a real confidential talk with God. He knows all the the anti-God and anti-Bible merrysecret yearnings and desires of your poor heart. He understands you ing, but it will be too late. better than you understand yourthe 5th chapter of James. There is Exodus 14:24-28. wonderful news for you there; as The devil advertises very highly.

It is incredible, when you think of Satan being the son of the morning (Isa. 14:12-14), that he would break with God. That the angels in great numbers would decide to follow the devil in this break. And now, men posing as ministers of blind leading the blind, Matt. 15: ing to see millions going along folworld, II Cor 4:4, and continue with him until they are past feeling, Eph. 4:19, and blinded, II Cor. 4:4, sing and shout as they go along.

With your permission, here is an illustration: a lady was brought to the mountain for prayer. She was married and the mother of three children and she was drunk. This was her confession, "I keep drunk to cover a horrible life." That 6:6 and enter into your closet, shut is just what the devil is doing to millions. He keeps them drunk on go-round. There will be an awaken-

False religion is the strongest of self. Believe me, you will come out all anesthetics, which blacks out the of that closet sweetly rewarded. On real truth. Like the Egyptians in your next spiritual vacation, visit the sea, it was too late to turn back,

you can come home from that ex- At last the devil has come out into perience shouting "I am clean, I am the open and has organized a church clean in body and soul!" Thank of his own with the name of "Satan." We have one such church in San Francisco, California, and it seems to be a going thing, well knew and understood real values attended and supported. In a newspaper clipping showing a satanic wedding, with no marriage license. the couple was given a satanic blessing of the seven sins, which means that they can live without any restrictions whatsoever. As an altar they had a nude woman.

This is not at all strange when you know the truth of just what is going on in the name of religion. A stranded lady passing through came to the mountain for prayer. and decided to stay over night. She told of going to a large church, where after the Sunday morning service, the pastor followed her home (quite understandable) and insisted on intimacy. Recently we were told of a plan to promote church attendance whereby it was announced that on a certain Sunday morning there would be two young ladies walk the full length of the rostrum entirely in the nude. Crowdwise it worked, but here let me say that those who came to see this disgraceful act showed little respect for their mothers, wives. daughters or God's creation in gen-

kingdoms of the world and the glory of them. "All these things will I him on the run. He knows his time give thee if thou wilt fall down is short, Rev. 12:12. He is a and worship me," Matt. 4:1-10. coward. "Submit yourselves there-Was it something like this that he fore, to God; resist the devil and he

offered the angels who kept not their first estate? Jude 6. Christ when He said, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. Jesus knew all things just as all his disciples are fully informed, John 16:13. So Satan's offer to Christ was false. Christ knew it and so should we. For on the heavenward side of the Cross we hear these words. "All power is given unto me in heaven and in earth. Go ve therefore." Matt. 28:18-19. That settles that.

The devil impersonates: God. II Thess. 2:4; Christ, Matt. 24:23-24; The Holy Spirit, I John 4:1; Spirit of the antichrist, I John 4:3; Christ in the ministry, II Cor. 2:15; Ravening wolves in sheeps clothing. Matt. 7:15; Into an angel of light, II Cor. 2:13-15; Deceives the very elect if possible, Matt. 24:23-24.

Satan is called the God of this world, II Cor. 4:4. He is called the prince of the power of the air, Eph. 2:2. But by the help of Jesus we can defeat the devil. As the God of peace shall bruise satan under our feet shortly, Rom. 16:20. We have the promise that we will bruise The devil offered Christ all the the serpent's head. It is our privilege and we are doing it. We have

will flee from you," James 4:7. The fort in crying out "Lord, Lord, devil is really scared, The devil and open to us," and then be ignored, all of his believe and tremble, James Matt. 2:19. It is similar to being on death row awaiting his day of execution. For even now devils cry much better to be among those that out: "What have we to do with are called to the marriage supper thee. Iesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8:29 The devil knows also that his power is limited. Just look at Job. Also the elect have mastery over him, and he knows it, Matt. 24:24. Even though they walk through the valley of the shadow of death, they will fear no evil. Glory!

The devil is a coward. He picks on the weak, in mind and body, those that have no will or courage to resist him, those who don't have sense enough to flee to Jesus for help, those who would rather risk losing their souls than to give up the going things of the world. These he takes captive at his will, poor simple minded souls. II Timothy 2:26. Lord, open their eyes before it is too late Blessed are the eyes that see!

Conclusion. We would be wise to take the advice of Jesus and strive to enter in at the straight gate: "For many, I say unto you, will seek to enter in and shall not day, Oct. 22, with Bro. Jacob Ness be able," Luke 13:24. Get to know of York, Pa, as our evangelist Pray the combination that opens the door for these efforts, that we might be into the kingdom of God, the Bible. strengthened and that souls might Read, believe, and do what it tells accept the Lord as their Saviour. you to do. There will be little com- Services will begin each evening at

25:11-12. Weeping gnashing of teeth will not help you in Judgment, Matt. 8:12. It will be of the Lamb, Rev. 19:9. May God richly bless all that read this message and also bless the dear hands that print and give it wings. May it go far in the name of our Lord.

> Elder James F. Swallow 6560 Sonoma Mt. Rd. Santa Rosa, Cal.

NEWS ITEMS

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their communion services, the Lord willing, on Oct. 14. Services starting at 10:30 Saturday. Communion in the evening. Services Sunday. We invite all who can, to come and enjoy these services with us.

Sister Ruth Kleinhen, Cor.

MODESTO, CAL.

The Lord willing, the Pleasant Home congregation will begin their Revival meetings on Monday, Oct. 5, and will continue through Sun-

7:30. We invite all who can come and worship with us.

Sister Blanche Wyatt, Cor.

NOTICE

The Minutes of the 1967 General Conference have been printed and mailed to each congregation of the Brotherhood. If any congregation did not receive their copies or if any need more, please write the undersigned.

> Paul R. Myers, Writing Clerk of Conference.

MT. HOPE HOME

Ground was broken for the Mt. Hope Dunkard Brethren Church Home, District #1, Inc., August 26, 1967. This site is in Rapho Township, Lancaster County, 3 miles east of Mastersonville and 2 miles west of Rte. 2. The building, a former church, will have added a wing for the Guest Home. The beautiful, spacious grounds are shaded by some 40 trees. A drilled well furnishes an adequate water supply.

Construction is going forward and will progress according to contributions received. The Trustees ask that commitments be paid at the earliest convenience. Might you be a solicitor in your respective community. Some may wish to place a sum on interest, for as long as Home upon their decease.

#1 have failed to heed the directions of District Meeting, that a quarterly offering be received, to be applied on the Building Fund. Could this plan get under-way?

If interested in this worthy cause and you desire more information. please contact Ray S. Shank, 201 W. Coover Street, Mechanicsburg. Pa. 17055.

WAUSEON, OHIO

Bro. Laverne Keeney of Lititz. Pa., came into our midst at West Fulton on Sunday night, Aug. 6. and held a two-week Revival. He preached the Word with power from night to night. One precious soul stood for Christ and was baptized on the last Sunday night after services. Our prayers go out for him that he will live faithful.

We know that the good seed has been sown and trust that it will bear more fruit in the future. May the Lord richly bless Bro. Keeney as he continues laboring for the Master. We were glad to have Sister Keeney and two daughters here with us. May the Lord bless them also. Pray for the work at this place and come worship with us whenever you can.

Sister Leola Beck, Cor.

OBITUARY

Mrs. Edith E. Hunter, daughter they live, to be retained by the of Quince Albert Windsor and Minnie Von Garlen, and wife of Many congregations of District the late Clarence E. Hunter, was born February 22, 1874, in Maryland and passed away July 29, 1967, at the age of 93 years, 5 months and 7 days. She entered the Hi-Ber nursing home at Grandview, Mo., Feb. 17, 1967, in which she passed away.

Her early life was spent in Washington, D.C., later moving to Kansas City, Mo. She had two children by a former marriage, all of whom are deceased. Also two sisters, who are deceased, and one brother, Albert of Washington, D.C., who survives.

the Dunkard Brethren Church in which she was a faithful member! She leaves to mourn her departure: one brother, Albert Windsor of Washington, D.C.; a grandson, Dr. Harold Davis of Chula Vista, Calif.: three great-grandsons, nieces and nephews and a host of friends. Funeral services were held at the Earp Funeral Home in Kansas City, Mo., with burial at Fredona, Kansas. Services were conducted by Brethren Wm. Root, Sherman Reed and H. I. Jarboe.

DISPENSATIONAL TRUTH. THE BIBLE MADE PLAIN

Part 4

were discussing the second Dispensation, the Antediluvian. Let us in nature, and in likeness to the proceed with this Dispensation of "image of God." Gen. 5:3, "And conscience. From the time of Cain Adam lived an hundred and thirty until Noah, the world multiplied years, and begat a son in his own

rapidly, so far as we know. In the "line" of Cain we see an origin, or likeness, to all human religions Cain builded a city, and named it after his son, Enoch. We by-pass here the genealogy between Adam and Noah

When we take into consideration, that men in those days lived for nearly 1000 years, and their immense accumulation of knowledge, experience and skill, which must have been great. For Adam lived 930 years and he died, then the outcome of Cain's Godless civilization Sister Hunter was a member of is recorded in Gen. 6:1-2, let us read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." These verses are speaking of men, and they were on the earth. They were multiplying with women, on the face of the earth, daughters of men bearing children of the sons of God, of Adam and Eve's procreation.

Let us note: These "sons of God." Who were they? God gave Eve power to conceive and bring children into the world, as well as In our last article, part 3, we her descendants. Hence, men are God's sons in a creative sense, born

likeness after his image (which was and 1 Jno. 3:1-2. These natural of Seth's lineage, we have some righteous men, such as "Enoch" and "Noah," who lived in the Dispensation of conscience, "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters," Gen. 5:22. "Enoch" lived in faith. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God," Heb. 11:5.

Gen. 6:3-4, "And the Lord said, My spirit shall not always strive with man, for that he also is fiesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days (these sons of God); and also after that, when the sons of God came in unto the daughters of men, and they bear by commentators concerning the be a fact. Who knows? identity of these "sons of God."

the image of God also), and called sons of God are pointed out again his name Seth." In the genealogy in the book of Job. Note: Job 1:6; 2:1; 38:7. We believe these "sons" here in Genesis were sons of God, who were men in the flesh. multiplying with women, daughters born of men in God's own likeness. Whether they were sons of Seth. and daughters of Cain, we know not. Although these sons were "sons of God," we think they were also sons of men.

Note: Job 1:6, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." This verse does not reveal what time, what day these "sons of God" came, nor where they came from, whether the Lord came down to earth, or whether they went up to heaven, whether they were in the spirit, or in the flesh. It only tells what happened and who was among them, it was Satan and Satan is a children to them, the same became spirit. We know much about him, mighty men which were of old, men but we know nothing about who of renown." At this point in our those "sons of God" were, except study we point out what we believe as stated above. We dare not to be an erroneous theory advanced theorize, what we do not know to

We know this, that the very next Men tell us these were "living spir- verse, seven, the Lord's question its" or "angels." We believe these to Satan, "Whence comest thou?" "sons of God" were born natural ... and by Satan's answer that, he sons of God, in God's likeness, and Satan has been "going to and fro not as "spiritual sons" reborn, "born in the earth, and from walking up again sons." Such as recorded in and down in it." There is nothing Ino. 1:12; Rom. 8:14-16; Gal 4:6, In this passage of Scripture, to prove

that these "sons" of God were We answer, no. Further, angels do angels. Job 2:1-2 is a parallel of not cohabit. Jesus said that the chilthis account and means the same. This still remains a mystery, "who knows"?

Also note: Job 38:1-7, "Then the Lord answered Job out of the His "Millennium," Luke 20:34-36. whirlwind, and said, Who is this He likens those to the angels. He that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid any more." We understand this to the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath beings. So, we say, Christ teaches, stretched the line upon it? Whereupon are foundations thereof fastened? or who laid the corner stone! thereof; When the morning stars sage in Genesis, falls to the ground. sang together; and all the sons of We return our study of this Dis-God shouted for joy?" In these pensation of conscience to Gen. 6: verses God challenged Job to answer to His mighty works, and convinced Job of his own ignorance. Job could not answer these questions.

Although he was willing to answer the Lord. Hear his answer. man on the earth, and it grieved "I know that thou canst do every him at his heart. And the Lord thing, and that no thought can be said, I will destroy man whom I withholden from thee," Job 42:2. have created from the face of the In all these seven verses in the 38th earth." And He did, "both man, chapter, verses 3 through 7, the and beast, and the creeping thing, Lord asked Job six questions, which and the fowls of the air; for it re-Job could not answer. Note es-penteth me that I have made them. pecially verse 7, "Could Job answer But Noah found grace in the eyes who the 'morning stars and the sons of the Lord." of God, who sang for joy' were?" God spake to Noah, Gen. 6:12-

dren of this world "marry and are given in marriage," but not so in the "resurrection world," those who will live and reign with Him in says, "for they are equal unto the angels; and are children of God. being the children of the resurrection." Also, "neither can they die mean, that the angels are sexless, and therefore do not cohabit, either with themselves, nor with human by these words, that angels do not multiply by procreation.

Hence, man's theory, in our pas-5-8, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made

13, "And God looked upon the waters prevailed exceedingly upon for all flesh had corrupted his way with violence through them, and, the earth." And God did. So, the first "age" of this world and the second Dispensation ended, with a great "deluge," the flood, in which only Noah and eight souls remained alive on the earth. Note their means ery living substance was destroyed of escape: God in His mercy provided a way of escape for Noah and ground, both man, and cattle, and his household, and all men who the creeping things and the fowl of would come into the "ark," which the heaven; and they were destroy-God had Noah to prepare and to ed from the earth: and Noah only build. But not a soul came in, save remained alive, and they that were Noah and those with him. Although with him in the ark. And the Noah preached to them and warned waters prevailed upon the earth an them, many days.

Please note: an "age" in Scripture is from one great "cataclysmic," earth, not a destruction. The world or "climatic" change to another, in only (the people, with all vegetathe earth's surface, or condition. At tion) were destroyed. Everything the time of the flood, there were living, but the earth, being renogreat "cataclysmic" or "climatic" vated remained, yet an upheaveal changes. Please note the following: and decay was the result. The word Gen. 7:11-12, "In the sixth hun-rendered "renovation" means "To dredth year of Noah's life, in the make over, to make new, after second month, and the seventeenth decay." The earth was made to day of the month, the same were all bring forth again, and to produce, the fountains of the great deep and was reinhabited after the broken up, and the windows of "flood." Hence, a renovation. Peter heaven were opened. And the rain tells us, 2 Pet. 3:3-6, "Knowing was upon the earth forty days and this first, that there shall come in forty nights." And also verses 19- the last days scoffers, walking after

earth, and behold, it was corrupt; the earth; and all the high hills that were under the whole heaven, were upon the earth. And God said unto covered. Fifteen cubits upward did Noah, The end of all flesh is come the waters prevail; and the mounbefore me; for the earth is filled tains were covered. And all flesh died that moved upon the earth, behold, I will destroy them with both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land died. And evwhich was upon the face of the hundred and fifty days."

This was a renovation of the 24 of the same chapter, "And the their own lusts, And saying, Where

is the promise of his coming? for should consider, that the "two ages" since the fathers fell asleep, all of this present world, the "Antethings continue as they were from diluvian age" and the present "age" the beginning of the creation. For covers six dispensations, or apthis they willingly are ignorant of, proximately 6000 years. that by the word of God (in Gen. from "Eden" to "Noah" possibly 7) the heavens were of old and covered approximately 1000 years. the earth standing out of the water, Also, from Noah to Abraham 1000 and in the water: Whereby the years. From Abraham to Solomon world that then was (in Noah's 1000 years, and from Solomon to day), being overflowed with water Christ 1000 years. Then we know perished." Here was a great "ca-that, there have been over 1900 taclysmic" and "climatic" change. years of this world's history, since

great "cataclysmic" and "climatic" world, if these figures be correct, change, at the end of this present since the Creation. and second "age" of the world, at Hence, from Christ to the "dark to relate this, however, we hope to and possibly from the "dark ages" give our readers a full account of to the "revelation" of Christ to the that time, before we close this work. earth, will be 1000 years, making more "renovation" of this present is 1000 years. However, no man earth, before its final destruction, knows the day nor the hour of when the "earth and the heavens Christ's coming, therefore no man shall flee away," Rev. 20:11; 2 knows when the 6000 years of Pet. 3:10. The final end of the mortal life will end, nor when the "day of the Lord" (as a one thou- 1000 years of immortality will besand years) will not be a "renova- gin when Christ takes over His tion," but a total destruction, as Throne. we understand.

pensation, let us study the possible our next article. (To be continued.) length of human history, as revealed in the Bible. The genealogical tables and history of the Old Testament, seem to show that from Adam to Christ was about 4000 years. In A loose tongue often gets into breaking this figure down, we a tight place.

It was a "renovation" of the earth. Christ, therefore we are living in The Bible tells us of another such, the sixth 1000 years period of the

"Armageddon." Space forbids, here ages" was approximately 1000 years Yes, we believe there will be one 6000 years. Then the Millennium

The third Dispensation of the In conclusion of this second Dis-world, will occupy our attention in

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MAKES LIFE WORTH LIVING

Just a golden sunrise, just a word of cheer,

Just a summer shower, just a rainbow clear,

Just a crimson sunset, just a purple hill,

Just a shaft of moonlight, when the world is still,

Just a fragment breeze, just an azure sky,

Just a murmur of the sea, just a baby's cry;

Just a noddling flower, just a bird's sweet lay,

Just someone to greet us at the close of day,

Just a haunting melody — a halfforgotten song,

Just the glad, warm sunshine through the whole day long,

Just the doing of our bit ever willingly,

Just the chance of helping those across the sea,

Just a friendly handclasp, just a word of love,

Just the simple knowledge God is there above.

Just an act of kindness, Just a sunny smile -

These are just the things that make our life worth while

-Selected

WHAT HELL IS

must be like, but there is not much wicked will be conscious and the

said about what hell is like. Nobody likes to think of an awful place, which it surely is, and yet many even say that it does not exist. The word itself (hades) means literally a dark, obscure place, the place where departed spirits go, but especially the place where wicked spirits go.

It is related in the parable of Lazarus, that it was far off from the abode of the righteous. It is a place of torment. There is a great gulf fixed between that and Heaven. The suffering is great, it is represented by torment in flame. There will be no escape from it. He lifted up his eyes being in torment. The word torment means: pain, anguish. The rich man saw Abraham, this was an aggravation of his misery. One of the first things that occurred in hell was to look up and see the poor man, who had lain at his gate, completely happy. What a contrast! He had wealth and then the poor man at his gate was no concern of his, he did not feel his suffering. Now Lazarus was happy and forever fixed in the paradise of God

It is more perhaps than we are authorized to infer, that the wicked will see those in paradise. That they will know that they are there, is certain, but we do not suppose that they will be so near as to be seen, much less make conversation pos-We often read of what Heaven sible. There will be separation, the righteous on earth will be in Heav- word. No doubt one of the chief en, though poor and despised upon torments of hell will be the rememthe earth. Have mercy on me, pity brance of what was enjoyed, and of me, and the rich man is not represented as calling upon God. No will be nothing else to do, day or doubt the mercy of God will be at an end when the soul is lost, for done and what might have been if he did not even ask to be released from that place of torment. Nor much better is suffering with God, did he ask to be where Lazarus was. He did have a desire to be in the holy place, but he knew that that there was no restoration when once in hell.

"Send Lazarus" this shows how low he was reduced and how the circumstances of men change when they die. Just before Lazarus was laid at the gate full of sores, now he is happy in Heaven. Just before the rich man would not want any a very small favor. The poorest man on earth, if he is a friend of God will have blessings, which the rich and unprepared to die will never obtain. Then the rich will no longer despise them, for they will be glad for their friendship and even a slight favor from their hands.

"Dip the tip" this was just a small favor to ask. It shows the greatness of his distress, if so small a favor could be considered a great relief. "Cool my tongue," the effect of great heat upon the body is to produce almost unendurable thirst.

what was done in this world. There night, but to remember what was this life had been lived Godly. How than riches and worldly enjoyment. How foolish to seek our chief pleasures only in this life.

"A great gulf," the word translated means chasm, a broad space. "Fixed," strengthened, made firm, not changeable by human beings. If those in Heaven would desire to go and visit the wicked. "Neither can they pass to us," there can be no doubt that the wicked will desire Lazarus had nothing to gain and to pass the gulf, but all such wishes will be in vain. How can men bebenefit from him, but now he asks lieve that there will be a restoration of all the wicked to Heaven? The Saviour solemnly assures us that there can be no passage from that world of woe to the abode of the blessed

> Many Universalists hold that hell will be vacated of its guilty millions and all its miserable inhabitants will be received into Heaven. Who shall conduct them across this gulf, when Jesus says it cannot be passed? No, if there is anything certain in the Scripture, it is that they who sink there sink forever.

"Five bretheren," "may testify "I am tormented" in anguish and unto them," inform them of what distress. "Remember" is a cutting is my situation and the dreadful

consequences of the life that I have fers us Heaven and He threatens condition was fixed. Still he had a will do it? God will give us nothing suffer also. "Be persuaded," realize will come to life to warn us. If He the danger and folly of their ways did give us further warnings, would and turn unto holiness, from following Satan to following God.

with the body, that the soul of man is conscious after death, that it does not sleep, that the righteous are taken to a place of happiness, that wealth does not secure one the beautiful, the gay, as well as the poor, go down to the grave in Such a person will never be perspite of all their pomp and glory. Death and suffering can as easily place of torment. find his way into the splendid mansions of the rich as into the cot- they want to go after death, without tages of the poor. The rich turn unto the same corruption and soon, but they are not making any prepalike the poor, are forgotten. The ration that way. We do not just sufferings of the wicked in hell will naturally go to Heaven. There is be indescribable. represented by torment, by burning has done His part, ah, how much; flame, by thirst that a drop of water He gave His life and He has shown would bring relief. Remember all us the way. Let us consider the this is but a representation of the matter and do our part before it pains of the wicked, with no inter- is eternally too late. mission day or night, year after vear.

to prepare for death. He has sent bad if so many are going there. His Word, His servants and His Alas, dear reader, hell is not that Son. He warns us of the dangers simple to suffer in. It contains just

led. He did not ask to go himself, us with hell. If all this will not he knew that he could not, for his move sinners to repentance, what desire that his friends should not further to warn us. No dead man any more believe? God appeals to man in reality, by reasoning with From this parable we may learn: their conscience, their hopes and that the soul of man does not die their fears. He does not appeal to man through ghosts and frightful apparitions. He sets life and death soberly before men, if they will not accept life then they must die. If anyone will not hear the Son of God from death and suffering. The rich, and the truths of the Scriptures. there is nothing else to convince. suaded and will never escape the

> If you were to ask anyone where question they will say to Heaven. Think what is much to be done on our part. Jesus

Nearly everyone has heard the saying, If I go into hell I will have God gives us sufficient warning lots of company. It must not be so and punishment of sinners. He of-the opposite of entertainment. There

will be suffering, weeping and gnashing of teeth. Yes, hell is the abode of the sinner. "Then shall he say also unto them on the left hand, Depart from ye, ye cursed, into the everlasting fire, prepared for the devil and his angels," Matt. 25:41. To so conduct ourselves that we will please our Heavenly Father and avoid hell fire, is worth a long lifetime of strict obedience.

> Sister Viola Broadwater 12 Macy Dr. LaVale, Md. 21502

PILGRIMS

My Brethren you know the true altar, and what kind of sacrifice must be offered upon that altar, therefore let us be cautious and guard against wild or strange fire. joice in it that you are not of the Let me remind you of the presumtious disobedience of Nadab and of our brother Paul to the Corin-Abihu. "And Nadab and Abihu, the thians, when he reminds them of sons of Aaron took either of them their calling: "For ye see your callhis censer, and put fire therein, and ing brethren, how that not many put incense thereon, and offered wise men after the flesh, not many strange fire before the Lord, which mighty, not many noble, are called", he commanded them not. And there 1 Cor. 1:26. It is a rare thing went out fire from the Lord and de- that we see or hear, of the great voured them, and they died before ones of the world embracing the the Lord," Lev. 10:1-2. Now to the doctrine of the cross as held forth transgression—"offered strange fire in the Word of God, by the true before the Lord." They took com- church of Christ. That it has bemon fire instead of consecreated fire come fashionable for the wise and from the altar of burnt offerings. the noble of the world, to embrace No doubt, but they reasoned thus the christianity of Mystic Babylon.

upon the subject—why so particular-will not fire from under the peace offerings, or from any other place, answer the same purpose as fire from the altar of burnt offerings.

Reader, it is to be feared, that to offer strange fire before the Lord (that is, not to worship and serve God according to His Word but according to the imagination of the mind,) is the great besetting sin, of our so-called christendom.

I need not write for your instruction on this head, but merely to stir up your minds by way of remembrance. The eye of the world is upon you, and can see no form nor comliness in your outward man. The false church will despise us on account of our profession, in fact we are a despised company. But Brethren be not discouraged, rather reworld. You will recollect the words

is readily acknowledged on our part. But the christianity of Babylon, and the christianity of the New Testament, are two kinds of religion. The one will allow its notaries or prosplendor of the world. The other requires a renunciation of the pomp and splendor of the world. While men cleave to the world, and conform to its allurements, their religion is vain, they cannot be members of the true church of Christ. For when we examine the New Testament, we find that the first Christians were a separate and distinct people from the world. They were accounted fools, no doubt, because they denied themselves the pleasures of the world, and lived as should be done in simplicity, Rom. it were a retired life from the world. Brethren it ill becomes a disciple of the lowly Jesus, to wear gay clothing, or to have any thing that betrays, or operates against His state of pilgrimage. Let your raiment be plain and simple, and let us be as uniform in these matters as we possibly can.

Brethren, recollect we are pilgrims, not children of this world, let us therefore, live like pilgrims. Now it does not look pilgrim like, to build fine and costly houses, and to have costly and unnecessary furniture in our dwelling houses. Should stern necessity prompt us to build meeting houses for the worship and service of Almighty God, that we could with the poet say,

we be induced to copy after a corrupt and proud profession; let it be plain and simple, let nothing unnecessary, such as grand pulpits, and towering steeples, be attached fessors, to live in all the pomp and those buildings. You know that high and ornamented pulpits, and towering steeples, indicate pride, and pride cannot be blended with the pure worship and service of God. I am aware of the construction that a proud christendom will put upon the above remarks, viz. ignorance, or weakness. My prayer to God is, that we might be preserved in such a state of ignorance, or weakness. It is the will of God that we should be simple concerning evil, Rom. 16:19. And what we do. 12:8. A pilgrim's life is a suffering one; our calling subjects us to suffering.

Oh, reflect, my brethren, in how many places in the gospel we are exhorted to endure hardships, and trials under our banner, stained with the blood of our king; then as valiant soldiers of the cross, let us go on conquering and to conquer, until all our spiritual enemies be subdued. It is not enough that we confess with our mouths that we are strangers and pilgrims on earth. but that we evidence our profession in our life and conversion, that this world is our pilgrimage and heaven our home and proper country. Oh! let us guard against temptation, lest "On Jordan's stormy banks I

stand, And cast a wishful eye, To Canaan's fair and happy land, Where my possessions lie." Apostle admonishes to abstain from fleshly lusts. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," I Pet. 2:11. Inasmuch as we profess and consider ourselves, "strangers and pilgrims," let us obey the exhortation of the Apostle Peter, and abstain from fleshly lusts, and not indulge ourselves in sensualities or inordinate pleasures. We are "strangers and pilgrims," let us act as strangers, and not suffer ourselves to be affected in the least with the things of this world, whilst travelling through a foreign land to our native home, where our Father and all our beloved brethren, who have gone before us. reside.

From the whole we learn, that this world is not our home, but a waste, howling wildnerness; through which we must pass, and from which we make our escape "To Canaan's fair and happy land. We are going home brethren; do not stop on the way, let not the objects of this world engross your attention and affection, and thereby impede your progress, for you have no time to lose. You know the dear path, the narrow way, that leads to life eternal, and though you meet with sore trials and hardships, be not discouraged, your enemies can- with the tongue.

not force you from this path if you will but do your duty.

Taken from the writings of Elder Peter Nead, by W. E. Bashor.

LOVE PERFECTED

I Cor. 13:12

When this passing world is done, When has sunk you glorious sun, When we stand with Christ in Glory,

Looking o'er life's finished story: Then, Lord, shall I fully know, Not till then, how much I owe.

When I stand before the Throne, Dressed in beauty not my own, When I see Thee as Thou art, Love Thee with unsinning heart: Then, Lord, shall I fully know, Not till then how much I owe.

E'en on earth, as through a glass, Darkly, let Thy Glory pass; Make forgiveness feel so sweet, Make Thy Spirit's help so meet;

E'en on earth, Lord, make me know.

Something of how much I owe.

Chosen not for good in me, Wakened up from wrath so flee; Hidden in the Saviour's side, By the Spirit sanctified;

Teach me, Lord, on earth to show, By my love, how much I owe.

Sel. by Margaret Myers

Better to slip with the foot, than

WANTED-MEN

The great want of this age is men. Men who are not for sale.

Men who are honest, sound, true to the heart's core.

Men who will condemn wrong in friend or foe, in themselves as well as others.

Men whose consciences are steady as the needle to the pole.

Men who will stand for the right if the heavens' totter and the earth reels.

Men who can tell the truth and look the truth.

Men who neither brag nor run.

Men in whom the current of everlasting life runs still and deep and strong.

Men who know their message and tell it.

Men who know their duty and

Men who know their place and fill it.

Men who mind their own business well.

Men who are not too lazy to work, nor too proud to be poor.

Men who are willing to eat what they have earned and wear what they have paid for.

Selected.

I GO A-FISHING

of Galilee. He saw Simon and there was a great calm, Matt. 8: Andrew, his brother casting a net 24-26. into the sea; for they were fishers. Another time the disciples were

Jesus said unto them, "Come ve after me, and I will make you to become fishers of men" Mark 1:16-17. Iesus chose twelve men when He began His ministry, just ordinary men, to be His Apostles. They were to be with Him almost continually till his death. These men were: Simon (whom he also named Peter); and Andrew his brother, James and John, Phillip and Bartholomew. Matthew and Thomas, James, the son of Alphaeous, and Simon called Zelotes, and Judas, the brother of James, and Judas Iscariot, which also was the traitor.

Some of the greatest lessons Jesus taught on the shores of Galilee. Early in His Ministry He began to teach by parables. He said, "the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away". Matt. 13:47-48.

One time the disciples were in a ship, and behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves. but He (Jesus) was asleep. His disciples woke Him, saying, Lord, save us: we perish; but He said unto them, Why are ye fearful? O ye of little faith. Then He arose and re-"Now, as He walked by the sea buked the winds and the sea; and

on the sea tossed with the waves: and Jesus came walking on the water. They were troubled and thought it was a spirit, but Jesus said, Be of good cheer, it is I be not afraid. Peter answered him and said. Lord, if it be thou bid me to come to be on the water. He said, Come. When Peter was come down out of the ship, he walked on the water to go to Jesus; but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried saying, Lord, save me. Immediately Jesus stretched forth his hand and caught him and said unto him, O, thou of little faith, wherefore didst thou doubt? Matt. 14: 24-31.

There are great storms brewing in the old world we live in, also at times great storms in our lives, but with Christ in the vessel we can smile at the storm, because the storm will calm down when we let Him take over.

One time Jesus asked his disciples, whom do men say that I, the son of man am? They answered Him, some men say John the baptist, some Elias and others Jeremias, or one of the prophets. He saith unto them, but whom say ve that I am? Simon Peter answered and said, Thou art the Christ, the when many turned back from fol-Son of the living God. Jesus ans- lowing Him after Jesus had told wered and said unto him Blessed them he was the bread of life. Jesus art thou Simon Barjona, for flesh asked, will ye also go away? Then and blood hath not revealed it un-Simon Peter answered Him, Lord, to thee but my Father which is in to whom shall we go? Thou hast

Heaven, Matt. 16:13-17.

Jesus entered a ship which was Simon's and sat down and taught the people, out of the ship. When He had left speaking He said unto Simon, Launch out into the deep and let down your nets for a draught. Simon answering, said unto Him. Master we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net. When they had thus done, they enclosed a great multitude of fishes and their net brake. and they beckoned to their partners which were in the other ship that they should come and help them. They came and filled both the ships so that they began to sink. When Simon Peter saw it he fell down at Jesus knees saying, Depart from me; for I am a sinful man, O Lord. For he was astonished and all that were with him, at the draught of fishes that they had taken; and so were James and John the sons of Zebedee which were partners with Simon. Jesus said unto Simon, fear not: from henceforth thou shalt catch men. And when they had brought their ships to land they forsook all and followed Him. Luke 5: 3-10.

They followed Jesus gladly, even

the words of eternal life, John 6: 67-68.

Now, as the scripture at the beginning of this article says, Jesus told them. I will make you to become fishers of men. It took the close association with Jesus. Many were the lessons He taught them -and yet-these twelve men did not entirely understand. We are sure Judas did not, and Peter, when Jesus was telling of his coming suffering and death, said, Though all men shall be offended because of thee, yet will I never be offended. Jesus told him that this night before the cock crow; thou shalt deny me thrice. Peter said unto Him. though I should die with thee, yet will I not deny thee. Likewise so said all the disciples. Matt. 26:33, 35.

When Judas came with the soldiers the disciples all fled and Peter followed afar off. Then Peter did deny his LORD and the cock crew and Jesus looked at Peter and he went out and wept bitterly. We often hear Peter and Thomas criticized. Thomas doubted, you know, after Christ was resurrected and must see the prints of the nails and thrust his hand in His side before he would believe. But do we make the same mistakes? Do we deny our Lord when we do not speak up for Him? Do we show our doubt by worrying not trusting? Do we dare therefore and teach all nations, bapto be a Daniel and stand alone if tizing them in the name of the

Poor Thomas! and Poor us! We do not know ourselves. I Cor. 10:12 says. Wherefore let him that thinketh he standeth take heed lest he fall.

"There were together Simon Peter, and Thomas called Didymus. and Nathaniel of Cana in Gallilee. and the sons of Zebedee, and two other of the disciples. Simon Peter saith unto them I go a fishing. They say unto him, we also go with thee," John 21:2-3. They went forth and entered into a ship immediately and that night they caught nothing. In the morning Jesus was standing on the shore. He was about to teach them the greatest lesson on fishing-He said, Cast your net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. When they drew the net to land, even though there were so many fish, yet was the net not broken, John 21:6. The sea is the world. Jesus said, I will make you fishers of men if you follow me. They caught nothing till they cast their net on the right side. We cannot catch or influence others for right till we ourselves are right.

When Jesus had finished teaching them, He opened their understanding that they might understand the scriptures, Luke 24:45. He commissioned them saying, Go ve, we know we are right? Poor Peter! Father, and of the Son, and of the

Holy Ghost: teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway even unto the end of the world, Matt. 28:19-20.

These ordinary men had become extra-ordinary men — inspired men of God — as the book of Acts plainly shows us. This fishing for men has been handed on from generation to generation.

Peter, in Acts 2:38-39 tells the people, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ve shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the LORD, our God doth call. Lord added 3000 souls to the church that day. The Lord does the calling. No man can come to me except the Father which sent me draw him. John 6:44. Jesus prayed, neither pray I for these alone but for them also which shall believe on me through their word, John 17:20.

"The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: The angels shall come forth, and sever the wicked from among the just, Matt 13:48-49. The sea is the world. Our job is to fish. It's the *Angels* job to do the sort-

ing. The net can be likened to the church. It will not break, neither will the church fail, for the gates of Hell shall not prevail against it.

Sister Edyth Kline 11313 ElPomar Ave., Waterford, Calif. 95386.

THE OLD BIBLE

Though the covers be worn, and the pages be torn,

And some places bear traces of tears;

More precious than gold is this book worn and old.

That shatters and scatters my fears.

When I prayerfully look in this precious old book

Much pleasure and treasure I see; Liany tokens of love from a Father above,

Who is nearest and dearest to me.

This book is my guide, a friend at my side,

It lightens and brightens my way; Each promise I find, soothes, and gladdens my mind,

As I read it and heed it today.

To this book I will cling, of its worth I will sing,

Though losses and crosses be mine: For I cannot despair though surrounded by care,

While possessing this book so divine.

Sel. Sister Shella Stump

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE BEAUTY OF THE HOLY BIBLE

"O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out," Rom. 11:33. We each need to study the Holy Bible that we may know the moral and spiritual beauty of what it reveals of God and of His purposes concerning mankind. But we also can increase our faith in Almighty God and better understand the glory of God by appreciating the beauty of the language and forms of speech in the Holy Bible.

We can find in the Bible an accurate Divine collection of the greatest literature of all ages. we search for the beauty of the is not a collection of fairy tales or folk lore but a Divinely inspired collection of the wonders of God and His servants. Here is a short outline of some of the magnificent literature of the Bible:

Magnificient poetry, read, The Psalms.

Truly wise sayings, The Proverbs. Poetry, Job.

Love story, Ruth.

Biography, The life of David; 1 and 2 Samuel.

Great letters, The various books of the Apostle Paul.

History of the early Church, The Acts.

Living illustrations of spiritual teachings, The Parables (many from the writings of the prophets of the Old Testament and above all, those of Christ in Matthew, Mark and Luke ..

Referring to our text, depth" implies the mysteries of the Gospel. "The wisdom and knowledge of God" is so wonderful and so enlightening that carnal man can only fathom a very small part of it. Peter gives us a little insight of Bible, we must remember that it his findings through his much service for Christ, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. 1:11. Again we could give verse after verse of the writings of Paul,

concerning the wisdom and knowledge of God. Almost every writer in the Old Testament gives us details of the miraculous experiences of those who tried, in some way at least, to understand and obey their Creator. God is so great that man can search and enjoy his Lord from year to year and still will only be beginning to learn of Him. We must remember as we go deeper and deeper into His Word, that all this is true and not just someone's fancy. "For who hath known the mind of the Lord, that he may instruct him?" 1 Cor. 2:16.

"Eve hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," 1 Cor. 2:9-10. Give us Lord, not alone a sense of beauty, of sight, sound, intellectual order and satisfaction; but a sense of the moral, spiritual and heavenly. Through the aid of the Spirit, lead us into such things which the natural man cannot understand and does not desire.

God, in His Word, gives us His likes and dislikes in such beautiful words and illustrations, that we can appreciate the spiritual value and the spiritual beauty of an Almighty God. God's Holy Spirit has delivered unto us writings, Man can triumph over death. through Holy men, which give us

impressions of spiritual values which tune our heart to reverent worship of the Almighty. What a glorious harmony has been wrought out of the bitter and the sweet from God? We are made to realize our dependence upon our Lord and in a measure at least, the reverence and service we should render unto Him.

In His Holy Book God has pictured both the good and the evils of His followers. No doubt if we were to write an account of so devout a group of humanity, we would have written only the good, honest and devoted acts and words of each one. However, God has handed down to us through His writers even the most degrading acts and words of His servants. even given His punishment of them. even when it meant their very life. Can we find any reason to doubt the power of God, the justice of God or even any of the words of God?

Holy Bible, book Divine Precious treasure thou art mine. Mine to tell me whence I came, Mine to teach me what I am. Mine to chide me when I rove. Mine to show a Saviour's love. Mine to guide my wayward feet, Mine to judge, condemn, acquit, Mine to comfort in distress. If the Holy Spirit bless: Mine to show by living faith Selected.

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

Part 5

The Third Dispensation of the World, This is at the beginning of the second "age" of the world. known as the "Post-Deluvian" Dispensation, or dispensation of "Human Government." It covered approximately 427 years. After the receeding of the waters of the flood, "And God spake unto Noah, saving, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee, Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons wives with him: Evevery fowl, and whatsoever creepeth upon the earth, after their kinds. went forth out of the ark," Gen. 8: 15-19.

new Dispensation, after the "flood." "And Noah builded an altar unto tion to His Church. the Lord; and took of every clean beast, and of every clean fowl, and perpetuation of the sacrifice of anioffered burnt offerings on the altar." Is this not the beginning of sacri-the sacrifice of Abel, which had the ficial worship, offered unto the respect of the Lord. God promised Lord, by man, upon an altar of sac- Noah that, "Every moving thing rifice, recorded in the Bible? "And that liveth shall be meat for you:

the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done. While the earth remaineth, seedtime and harvest. and cold, and heat, and summer and winter, and day and night shall not cease," Gen. 8:20-22.

The next destruction of this world, by fire, we believe, according to Holy "Writ," will be a destruction of the people, and not a total destruction of all vegetation, as was the "flood." As a remnant was saved in the ark, just so we thing, that creepeth upon the earth; believe there will be a remnant of that they may breed abundantly in God's people Israel saved at "Armageddon," as symbolized by the 144,000 "sealed in their foreheads." Rev. 7:1-8; Rev. 14:1-6; Zech. 14: 1-10; 2 Pet. 3:7-8. God will preery beast, every creeping thing, and serve nature (it is His Covenant to Noah, and every living thing). Yet many disruptions will take place on the earth, in the days of the pouring out of the "seventh This was the beginning of the angel's vial" and at Armageddon, as shown by Christ in His Revela-

> In Noah's sacrifice, we see a mals, a sacrifice of blood, such as

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even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, ye shall not eat." "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. (God's law is still "Thou shalt not kill.") And you, be ve fruitful, and multiply; bring forth abundantly in the earth, and multiply therein," Gen. 9:3-7.

ise), between God and His people. when I bring a cloud over the earth,

Note also, God's Covenants with man are made upon a condition of obedience to Him, by man. We will try to point out those Covenants as we come to them. God's first covenant, as pointed out above, was with Adam, which was of "Continued life and favor, with God," on condition of man's obedience, Gen. 2:16-17.

God's second covenant, which we are discussing here, was made to Noah and the living creatures, that there would be no more flood to destroy the earth, Gen. 9:8-17. "And God spake unto Noah, and to his sons with him, saying, And I, Behold, I establish my covenant with you, and with your seed after you (this covenant stands throughout all coming generations); And with every living creature that is with you, of the fowl, of the cattle, and of every beast, of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of God then gave His second cov- the covenant which I make between enant to man, which we will note me and you and every living crealater as we proceed. But first let ture that is with you, for perpetual us note: the meaning of the word generations: I do set my bow in the "covenant." The most common uses cloud, and it shall be for a token of this word, in the Bible, are: For of a covenant between me and the a covenant (an agreement, or prom- earth. And it shall come to pass, that the bow shall be seen in the which was a new covenant, and cloud: And I will remember my after Noah had built an altar to covenant, which is between me and the Lord and sacrificed thereon; you and every living creature of that they seemed to take their own all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, "fruitful and multiply and replenish that I may remember the everlasting covenant between God and ev- and doing that, spreading their posery living creature of all flesh that terity, they kept together and sought is upon the earth. And God said to build a city, and to make themunto Noah. This is the token of the selves a name, by building a "towcovenant, which I have established er," as they thought would reach between me and all flesh that is unto heaven. upon the earth."

have the origin of nations and lan-down from heaven and "confounded guages. Also, a continuation of the their tongues" (languages). Gen. evil imaginations and wickedness of 11:1-4, "And the whole earth was the human race. Also we find God's of one language, and of one speech. confusion of their tongue - into And it came to pass, as they jourtongues. The result was "Babel." neyed from the east, that they found That confusion was made up, of the a plain in the land of Shinar; and sons of Noah. Noah had three they dwelt there. And they said one sons, Shem, Ham and Japeth. Ham to another, Go to, let us make was the builder of Babel. From brick, and burn them thoroughly. throughout the Bible. We learn they said, Go to, let us build us a hood and womanhood, for it is said earth." "Noahic covenant," Gen. 8:20-22, their scattering upon the whole

government into their own hands, which brought about a human government. God had told them to be the earth," but instead of scattering

The result of this disobedience In this third Dispensation, we was, God (the "Eternal") came Babel came the word Babylon, And they had brick for stone, and which is so frequently spoken of slime had they for mortar. And from Gen. 9:28-29 that, Noah was city and a tower, whose top may 600 year old at the time of the reach unto heaven; and let us make flood. Also we understand that his us a name, lest we be scattered family had reached the age of man- abroad upon the face of the whole

that Shem, his youngest son was We see that this was indeed disninety-eight years old. Hence, in obedience, for God had told them this short period of time, the "Post- to "multiply and replenish the Deluvian Dispensation," after the earth," which would have required earth. "And the Lord came down 10:15-20. Hence, the earth was apto see the city and the tower, which portioned among the nations. Nimthe children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Dear reader, was this imagination any more senseless than the world's imagination today? in that he is attempting, making plans to go to and land on the moon? No more so, we think.

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they let off to build the city. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:5-9. We learn that in the days of this Dispensation, it was in the days of "Peleg." that the "Babelites" took over and the earth was divided. Gen. 10:25. "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided: and his brother's name was Joktan." Peleg was a son of Shem. Nimrod, the son of Ham, was the first monarch.

rod's kingdom was Babel. In the closing verses of Gen. 11, which brings us to the close of this the third Dispensation of the people of this world, which was that of "human government," we are told of the generations of Shem and Terah. who was the father of Abram, or Abraham the faithful. The 31st verse of that chapter tells us, "And Terah took Abram his son, and Lot the son of Haran his son's son. and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah (Abram's father) were two hundred and five years: and Terali died in Haran"

This closes our account of the third Dispensation of the world, just at the beginning of the second age of this world. Our next article will give the account of the "Calling out of Abram, or Abraham."

(To be continued.)

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

EXAMINATION

Does Christ live in your heart, life, and soul? Ask yourself this The descendants of Ham were question and be serious. Pry deep the founders of many nations, Gen. down into yourself and see what you find. Ask God to help you. Psalms 139:23-24, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way of everlasting." The Psalmist David, a man after God's own heart, wanted to be searched. Where are our conversations? Are they in Heaven as Paul says they should be in Phil. 3:20, or are they on smutty jokes, foolishness? Prov. 24:9. thought of foolishness is sin," vain questions that don't pertain to soul salvation, sowing discord among brethren, or just talking about the bad somebody has done. The Word says speak evil of no man.

closer to God? Do you see new things to do and then do them? Do we witness to our fellow workers? friends? neighbors? and relatives? Or are you too bashful? Ashamed, might I say? Mark 8: 38. "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the flory of his Father with the holy angels." Their blood will be required at your hands. Do we stand up for Jesus every day or are we afraid someone will find out we love our God?

Do we pray without ceasing? "O but brother you say not all the perform is better by far than the time." Yes, all the time, while at grandest intention.

work, while eating, while going to sleep, and while waking up.

Do you study your Bible as you should? You feed your physical body about three hours a day. We should feed our spiritual bodies that much or more. Do we let our work get between us and God? If we do. it is an idol. I don't have time to go to church, prayer meeting, private prayers, and etc.; my work is pushing me. Which is the most important: God or earthly cares?

Where are our thoughts? 2 Cor. 10:5 says, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Do you live each day a little Christ." That means all. No evil thoughts, no anger at boss, teacher. storekeeper, etc., but love, peace, meekness, and longsuffering. You say, What a job! I can't do it. No, you can't do it, but God can. He can change body, heart, and soul by the cleaning and renewing power of His Almighty Spirit. He will fill you to overflowing. Then there will be no ashamedness but boldness for Christ. Pray, seek, find, wash, be filled by the Holy Ghost.

> Bro. Paul H. Mellott Route 1, Box 290 Oakland, Maryland

Even the smallest good deed you

NEWS ITEMS

OUINTER, KANS.

The Quinter church plans, the Lord willing, to start this year's Revival meeting Nov. 5 to Nov. 19, with a Lovefeast on Nov. 18. Bro. Paul Myers will be our Evangelist. Everyone is more than welcome to come and enjoy these meetings with us.

June Beck, Cor.

THANKS

I wish to express my sincerest appreciation for all the cards, visits, flowers, long distance calls and prayers in my behalf, during my recent hospitalization and convalescence. May God richly bless each one who was so kind and thoughtf111.

Your brother, Paul R. Myers

THANKS

To all of our dearly beloved brethren and sisters and friends. all over the Brotherhood. We want to thank and express our appreciation for the many prayers and remembrances through your cards and letters, during our five and one-half weeks recovering in the hospital and at home thus far. We still desire an interest in your prayers. As we read over the many Scriptures and words of the cards, it gave us much Lord bless and strengthen each and every one of us in faith, hope and cemetery.

love. Your brother in Christ, Ben Klepinger

OBITUARIES

SHELLA A. STUMP

Departed this life July 19, 1967, at the home of her son-in-law and daughter. Mr. and Mrs. Clifton Sweitzer, Red Lion R. 3, Pa., at the age of 71 yrs., 1 mo., and 5 days. She was a faithful member of the church and had served the Shrewsbury congregation as Monitor correspondent for about 14 years. She was the widow of Clarence M. Stump, who had served as a minister about 8 years, and preceded her in death about 17 years.

Surviving, besides the daughter who had been caring for her, are: 10 other children, Maurice Stump, West Grove. Pa.: Edward and Delma Stump, both of Mechanicsburg; Mrs. Harry Shuman, Carlisle; Russell and Joseph Stump, York R. 6; Paul Stump, Union, Ohio; John Stump, Bernville; Mrs. Paul Hartz, Palmyra, and Mrs. Barry Burtner, Red Lion R. 1; 39 grandchildren and 17 great-grandchildren.

Following brief services at the Robert Kohler Funeral Home in West York, funeral services were held in the Shrewsbury Dunkard Brethren Church, with Elders David hope and consolation. May the good F. Ebling and Jacob C. Ness officiating. Interment was in the church ten.

Though on this earth you are no more.

Still your memory is ever with us As you always were before.

In our hearts your memory lingers,

Sweet, tender, fond and true. There is not a day, dear mother, That we do not think of you.

We miss your busy footsteps. Your loving, gentle smile. 'Tis God who has bereft us For just a little while.

God called you home, dear mother,

For an angel in His realm. Some sweet day we'll meet you, mother.

In that great and happy throne.

A precious one is from us gone, A voice we loved is stilled. A place is vacant in our home Which never can be filled.

Yet again we hope to meet thee, When the day of life is fled. There in Heaven with joy to greet thee.

Where no farewell tear is shed. By the Children.

are going to, for God is light. It the Christian Life. Daily we are

Mother dear, you are not forgot- It is not an unknown country, for Christ is there.

Sister Fern Ness, Cor.

DAVID W. YOUNG

Departed this life May 10, 1967, at the age of 66 yrs., 9 mo., and 9 days. His wife, Ruth H. Young, and three children survive: Roland Young, Red Lion R. 3; Mrs. Fay Dubbs, York; Mrs. Fern Anderson, Red Lion R. 2; and also nine grandchildren. He became a member in July 1934 of the Shrewsbury Dunkard Brethren Church.

Funeral services were held at the F. B. Olewiler Funeral Home of Red Lion with Elders Jacob C. Ness and Howard E. Myers officiating. Burial was in the Mt. Rose Cemetery, York, Pa.

MARRIAGE

Sister Reda Arlene Myers. daughter of Eld. and Sister Howard E. Myers of York R. 3, Pa., and Garth Dale Adams of York R. 4. Pa., were united in marriage July 28 by Eld. Howard E. Myers. They will be living at R. D. 3, York, Pa. 17402

ASTORIA, ILLINOIS

In October Bro. and Sister Harley Flory came to Fulton to help us understand, Charted — It is not darkness you How Important Are Decisions in is not lonely, for Christ is with you. confronted with conditions that re-

quire action. What that action will He is not present that we may speak us to ask God as David did. David decision was the best. I do not conme." Our mistakes will be fewer serving food that causes trouble. if we pray each day for an understanding of how to bear life's bur- to choose, He began with Adam dens and how to solve life's probland Eve. The serpent came to the lems. To pray for wisdom that we woman and said, "Yea, hath God may understand the Divine instructions for daily living.

your earnest and sincere desire to trees of the garden: but of the have a pure heart? That you may fruit of the tree in the midst of the be acceptable before God. I trust garden, God hath said, Ye shall not it is and that we will be drawn eat of it, neither shall ye touch it, closer to Him in loving obedience. lest ye die." And the serpent said I believe God will pour out a bounti- unto the woman, "Ye shall not ful blessing in this life, at the ful-surely die: for God doth know that filment of our service unto Him. in the day ye eat thereof, then your Just as David says, "I am poor and eyes shall be open, and ye shall be needy," so am I. I ask your prayers for Divine help, I feel my need. Up to this time Adam and Eve deeply.

times each day we must make in- good for food and pleasant to the stant decisions and also meditated eyes and a tree to make one wise. ones. When Jesus visited Mary, She ate of the fruit and gave Adam Martha and Lazarus, it was Mary's to eat of it. The eyes of both of decision to sit at the feet of her them were opened. Spiritual death Lord to learn. Our decision can be took place, the separation from asthe same as Mary's, that we might sociation with God. God made the

be depends upon our knowledge of to Him, we have His Words to right and wrong. If we make the read. We can be a doer of that wrong decision the Devil is happy. Word and be justified by It. Cer-If we make the right ones, God tainly we must hear the Word in grants us the blessing of happiness. order that we may know how to To learn how to gain knowledge carry it out in our lives. Good deof right and wrong, Bro. Flory told cisions are very needful. Mary's said in Psa. 40:17, "I am poor and demn provision of food for visitors, needy, yet the Lord thinketh upon it is the fretful, anxiousness about

God always gave man the power said, ye shall not eat of every tree of the garden?" The woman said. Quote: Purer in Heart. Is it "We may eat of the fruit of the as gods, knowing good and evil."

had a pleasant life in the Garden. Luke 10:38 — Decisions. Many The woman saw that the fruit was learn from Jesus. Although today decision to drive the man and woman out of the Garden, so that they which your fathers served that were would not eat of the fruit of the on the other side of the flood, or tree of life. Man must now eat in the gods of the Amorites, in whose sorrow all the days of his life, land ye dwell: but as for me and instead of being in the lovely Gar- my house, we will serve the Lord." den, where all was provided for Josh. 24:15. After our decision for his comfort. Because of the decision the glory of God is made, we Adam and Eve made in the Garden need to continue working acwe now are faced with multitudi- cording to His Will to fulfil it. nous problems. (Many of which Day by day we forget to call to are Satan's temptations. Do we mind what God would have us do. ever make wrong decisions?)

make. Cain asked, "Am I my ness. We must ask for protection brother's keeper?" He knew not from falling into the same faults how to answer for the decision he time after time. had made. God reckons with right Naomi and her husband decided and wrong decisions. Is it any to go to a foreign land. When she wonder we need day by day in-returned to the land of the true structions. The brothers of Joseph God, Ruth cast her lot with Naomi. made decisions. Joseph was sold for Ruth said, "Whither thou goest, profit to avenge their brother. Part I will go; and where thou lodgest. of their plot was to deceive their I will lodge: thy people shall be my father, but God took notice and people, and thy God my God," Ruth decreed a solution for their and 1:16. There was a purpose in God's Joseph's future. When man makes plan for Ruth. She was in the royal a decision, I believe God has de-line for the virgin birth of Christ. creed help that will care for that Yet Naomi and Ruth each had to decision. In case of wrong decis- make the decision to follow God's ions, God will provide a way of voice. Is our light shining so others escape if we accept it. No tempta- can see that we have a direct line tion confronts us that Jesus does of communion with God? not know about. We need to ask Pilate marvelled at Christ and God about a problem then wait for His silence. He wanted to release Him to bring it to an end for our Jesus but the leaders of the Jews good.

it seem evil unto you to serve the Jesus which is called Christ?" The Lord, choose you this day whom people were persuaded to call out. ye will serve; whether the gods "Crucify Him. Crucify Him." Pi-

We must daily ask Him to remind Cain and Abel had decisions to us of our faults and beg forgive-

wanted Barabbas released. Pilate Whom shall we serve? "And if asked, "What shall I do then with late washed his hands before the as many people did when Jesus said multitude saying, "I am innocent to the twelve disciples, "Will ye of the blood of this just man, see ye also go away?" John 6:67. Christ to it." We need to consider the came to establish the Kingdom of outcome of our actions, whether good or evil before us. Our decisions are, to a great extent, the key to our destiny.

Solomon asked for wisdom and understanding, but he lost favor with God because he did not always keep such communion with God. Moses chose to suffer affliction with God's people rather than enjoy the pleasures of sin for a leader. David made a wise choice. "I will praise thee, I will keep thy ridicule of the majority. What is we do not know what or how to decide. Even today, as He did to the ancient patriarchs, God will tell us what is needful and necessary.

had kept the commandments from his youth. He asked, What lack I yet to enter the kingdom of heaven? Jesus said, "If thou will be perfect." great possessions. I wonder if our their high places," Deut. 33:29.7 possessions keep us from following Satan is always busy trying to with our cross? We might choose destroy good works that lead from

God. We must weigh our thoughts by God's Word and make wise choices. May we be diligent seekers of God's righteousness.

Sister Elta K. Blythe 822 W. Calhoun Macomb, Ill.

HAPPY DAY

When God placed Adam and Eve season. God made him a great in the Garden of Eden He intended that they should live happily there. They yielded to Satan and sorrow, statutes." Joshua chose to be true suffering and death came over them. to his God, though he suffered the Ever since the creation Satan is causing and bringing much unhapyour choice? It is hard and often piness upon the human family. There will never be permanent happiness in this sinful world. However, permanent happiness is awaiting the righteous individuals. "Hap-A young man told Jesus that he py are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom," 1 Kings 10:8. "Happy art thou, O Israel: who is like unto go and sell that thou hast, and give thee, O people saved by the Lord, to the poor, and thou shalt have the shield of thy help, and who is treasure in Heaven; and come and the sword of thy excellency and follow me," Matt. 19:21. The young thine enemies shall be found liars man went away sorrowful, as he had unto thee; and thou shalt tread upon

to follow Christ and then turn back, joy to eternal happiness. God has

not promised all happy days will ever get ahead of or defeat throughout our life upon earth. them, the power of God is above all "Happy is that people, that is in earthly powers. Christ brought joy such a case: yea, happy is that peo- to the world and thus we can be ple, whose God is the Lord." Psa. happy and rejoice in the Lord. We 144:15. "Happy is he that hath the cannot be happy upon earth because God of Jacob for his help, whose of the sins which bring sadness, hope is in the Lord his God," Psa. suffering and eventually eternal suf-146:5. The children of Israel ex- fering, if we do not repent of our perienced much unhappiness while sins. traveling through the wilderness When individuals accept Christ towards the land of Canaan. We as their Lord, it brings happiness are in a wilderness of sin and un- which extends throughout eternity. happiness upon this earth. "Happy "But and if we suffer for righteousis the man that findeth wisdom, ness sake, happy are ye: and be and the man that getteth under- not afraid of their terror, neither standing," Prov. 3:13. "He that be troubled," 1 Pet. 3:14. The despiseth his neighbour sinneth: thought of being on the way to but he that hath mercy on the poor, Eternal Glory brings happiness. happy is he," Prov. 14:21. "Happy Christian efforts bring forth happiis the man that feareth alway: but ness unto permanent happiness. Do he that hardeneth his heart shall we realize that much sorrow is fall into mischief," Prov. 28:14. brought upon the human family "Do they not err that devise evil? through sin. In this sinful world but mercy and truth shall be to there are not many things to be them that devise good," Prov. happy about. Many things even

were saved by God. The protection ness. and fate of mankind rests with Al- Happiness begins already with mighty God, He is the strength and the day that a person accepts their comfort of true Christians. No one Saviour and receives the remission

come to God-fearing people which Daniel, a faithful man of God, bring grief, sorrow and suffering. had his protection in this life from "If ye be reproached for the name suffering and destruction. A wicked of Christ, happy are ye; for the king tried to impose suffering upon spirit of glory and of God resteth his earthly body and failed in his upon you: on their part he is evil effort. Daniel was even saved from spoken of, but on your part he is suffering, and destruction in this glorified," 1 Pet. 4:14. To be translife. When cast into the fiery fur-planted into the Kingdom of God, nace the three Hebrew children through Christ, brings true happi-

Satan destroyed happiness in the ilege to prepare for eternal happi-Garden of Eden, he destroys happiness. What is your choice? Are ness in this world and his followers you satisfied with a place of trouble will have no happiness in their and sorrow, where there will be eternal home. The day of the Lord's joy and happiness? coming will be a happy and glorious day to many, but to the unbelieving it will be a dreadful day. Rejoice in the Lord evermore, today is the day of preparation for Eternity. When sinners repent and enter into the fold of God's kingdom there is rejoicing in heaven. The true Shepherd rejoices over lost sheep, which are found and come under His protecting care. The thought of having God's protection over us should bring happiness and rejoicing unto our heart.

Christ said, "If ye know these things, happy are ye if ye do them," John 13:17. Keeping the commands of Christ and our worship of Him. brings rejoicing and happiness. The happiness and glories of Heaven cannot be fully realized in these fleshly bodies. The true and faithful, who glorify God, can look forward to an eternal home. Jesus told us that those who serve Him shall sit in the glory of His throne. If we serve and glorify our Lord, we shall be changed like unto His glorious body. Happy day when Jesus

of sins through Christian baptism. bring forth. We now have the priv-

Bro. J. F. Marks R. 3, York, Pa. 17402

MEEK AND LOWLY IN HEART

Text: "I am meek and lowly in heart," Matt. 11:29.

The above words were spoken by the meekest and lowliest man who ever trod this earth-the Man of Galilee who brought life and joy to many but who was despised and rejected of men. Meekness is a fruit of the Spirit, yet very sadly lacking in the lives of many of God's children. Meekness is absolutely contrary to anything the flesh can produce, for the old man is filled with pride and self-conceit; it is the fruit of a new planting, an evidence of the new life in Christ Tesus.

Let us briefly follow and behold the life of this lowly man of Galilee whose birth was among the poorest people, and whose death was among the transgressors. He tells us to learn of Him if we wish washed my sins away. He taught to know the meaning of true meekme how to watch and pray and live ness and also if we wish to find rejoicing every day. Christ's second rest for our souls. His life from coming will be a happy time. We morning till night was crowded do not know what that day will with activity in ministering to the

needs of those about Him. frequently spent the nights on the mountainside alone with His Father. A number of times after He had wrought a mighty miracle, such as opening the eyes of the blind or condemnation to His accusers durloosing the tongue of the dumb. He charged the people that they should tell no man. On other oc- mouth. He was led as a lamb to casions He would take the people the slaughter and was perfectly aside, away from the scrutiny and willing to be made the center of the applause of the multitude, and there lowest ridicule and scorn until, heal them. Iesus was a humble man "his visage was so marred more in the true sense of the word and than any man, and his form more sought only the applause and glory than the sons of men," in order that of His Father in heaven. How dif- He might bring us to God. On the ferent things are today when in cross during the last hours of His some instances the accounts of the earthly life, when the most excrucimoving of God's Spirit in revival ating pain gripped His body and are glamorized to the extent that when all had forsaken Him. He was the meek and lowly Jesus is pretty able to speak hope and comfort to much left in the background! In the one on the cross beside Him and some cases it appears as though also prayed for those who had cruman is getting much of the glory cified Him. Oh, what love and that belongs to God.

orable occasion shortly before His cumstances, even in the face of death riding into Jerusalem sitting death! This same meekness, humilon the colt of an ass-the most ity, and love He gives to us as we lowly kind of transportation. "This are willing to pay the price of full entry into Jerusalem has been term-identification with Him in His ed the triumph of Christ. It was death and resurrection. indeed the triumph of humility over As we behold the example which pride and worldly grandeur; of pov- our Lord has given us of meekness, erty over affluence; and of meek-lowliness, and humility I am fearness and gentleness over rage and ful sometimes that with our twenmalice. He coming now is meek, tieth century emphasis on culture full of kindness and compassion to and higher learning that we are in those who were plotting His de-great danger of drifting away from struction! He comes to deliver up the meek and lowly spirit found in

He Himself into their hands; their king comes to be murdered by His subjects and to make His death a ransom price for their souls!"

His meekness again radiates forth ing His trial. When they falsely accused Him He opened not His meekness were manifest in our Lord Again we find Jesus on that mem- even under the most difficult cir-

Him. Lack of education is also no surety against pride and self-conceit, for these are among the works of believer in a salvation that makes the flesh which will crop up even in it possible for the Lord to reveal the regenerated heart unless constantly kept under the blood of Jesus. This I know from personal experience. Praise the Lord, however, for the fountain of blood which has been opened for sin and for uncleanness where all our vanity and young men shall see visions." I do pride can be washed away. Whether we have several titles or degrees though, in the general acceptance attached to our names, or whether we are unlearned and live in a mud and wattle hut in Africa, we need to walk humbly before our God and fellowship much with Jesus, the meek and lowly man from Galilee who has now been exalted to be our Lord and Christ. "The meek will he guide in judgment: and the meek will he teach his way," Psa. 25:9. May we in humility and brokenness come before Him and allow Him to teach us His way.

Selected

THE LAST VOYAGE OF TWO SOULS

When I was about twenty years old, I bought a small book which I would like to share with the folks that read the Bible Monitor.

Author's preface: I do not know that the last voyage of the soul will be exactly as I have portrayed it in the following pages, but I do believe received it, on the following pages. that when we are called upon to I began writing what I had seen

take it, we will find many things as they are given. While I am a firm many things to His own, that He necessarily does not reveal to His enemies. While I believe with all my heart that Joel knew what he said when he told us, "Your old men shall dream dreams and your not profess to have seen a vision of the word.

I was conducting a Revival meeting near Paris, Illinois, during the winter of 1911; the weather was bitterly cold and I had been entertained in the home of an old couple who had a daughter in the last stages of consumption (TB). I was occupying a room that this girl had slept in for months and having contracted a severe cold on my lungs, I was afraid to go to bed for fear of taking the dreaded disease myself. Sitting by a warm stove during the early morning, I had a sort of waking dream. I do not believe that I was awake all the time and I know I was not asleep most of the time, while the dream or vision passed before me, whichever we are of a mind to call it. At any rate I had the dream and whether awake or asleep, it stirred my soul as few things have during my short life, so I give it just as I the next morning and did not cease until I had finished it. Any good that may come to anyone from reading the account as given here, all we ask is that God be given the glory. Praying God's choicest blessing upon both book and reader, I

Yours and His for the lost of the earth, S. L. Thomas, Sidney, Ohio. Chapter One

One morning while reading a sermon by Johnathan Edwards, "Sinners in the hands of an angry God," I suddenly became conscious of a presence in the room. That I have had it brought down to date peculiar feeling that comes over one when being watched by an unseen eve, was so strong that I stopped reading and looking up saw, standing a little way to the right, two persons dressed in white. I say "persons" and yet they did not exactly impress me as human beings. They looked more like two spirits from the other world. "My friends," I faltered, "What can I do for you?" Then as there was no immediate response, only they stood and looked at me. I began to recall the spook stories I had heard I should, but somehow I feel that in my childhood days, from the "black mammies" who cared for me while mother was about her household duties.

For some time I pondered over the situation and wondering if I I had time to look them over quite should leave the room in search of carefully and I noticed that there companionship, from beings of my was a great difference in them in

again speak to my strange visitors. When I had about made up my mind to make one more effort to, in some way, influence them to speak, they both stepped toward me and both seemed to speak at once. "We are beginning a long journey," they said, "and we would like to have you accompany us, if you will."

While I hesitated, turning over in mind as did Mary of old "What manner of salutation this might be"; one of my spirit friends said. "I am on my way to the Celestial City. You see I have my title with me. and I feel sure it will be accepted when I present it at the gate. Will you please go with me and witness my reception." "And you," I ventured to say to the other, "Are on your way to the same place?" "I wish I knew," he replied. "There is nothing that I would rather know. but I have never believed it possible for anyone to be sure of what might happen when they face the Judge on the Throne. I realize that I have been careless and have not taken care of my title as I knew when I present it to the Divine Giver of all that is good and pure, He will forgive my carelessness and take me in."

While my visitors were speaking own sphere or whether I should more ways than one. The first of more than medium height and exceptionally well proportioned, while his radiant countenance literally beamed with pent-up gladness, with which he seemed sur-charged. The other was of small stature and ill-formed. His face was dark and gloomy and while he spoke he seemed to foresee his doom. The difference was so great that I at once thought to myself, to give them each a name. Great Faith and Lean Soul were the names that suggested themselves to me and by these names and these only do I still think of them.

As I sat musing over the strange phenomenon, the floor of the room seemed to begin to rise and before I could collect my wits sufficiently to realize what was happening, we were out in space and being borne upward at a tremendous rate of speed. For hours not a word was spoken by either of us, and but for an occasional sigh from Lean Soul, a death-like stillness seemed literally to fasten itself upon us. So completely were we overcome by this spirit of silence, that to break it seemed impossible.

On we sped through space, leaving the earth behind, enveloped in dren of God in order to sponsor its dark robe of sin's midnight. World after world, comets, darting

speaker was fair to look upon and us, shining as we passed them, in it seemed the more I looked at testimony of the skill of their Maker. him the fairer he became. He was Of the multiplied thousands of worlds we passed, not one of them bore a mark of sin or a shade of darkness. Everywhere there was evidence of peace and harmony; and light, celestial light throughout the trackless space and on every planet. On and on, up and beyond our own planetary system we soared, flying it seemed to me thousands of miles per second, passing almost within hailing distance of countless worlds, each of which so far exceeded its predecessor in magnificence of no comparison.

(To be continued.)

Sel. by Sister Alma B. Meade

"COME OUT OF HER, MY PEOPLE"

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4.

"Come-outers," or "separatists" have always been a despised people. It is true that God's smile does not rest upon all who are comeouters, for there are those who separate themselves from the true chiltheir own selfish ends.

The great majority of evangelicals meteors and bright sparkling gems believe that "woman" in prophecy of the upper world dropped behind stands for the church, either the

true church, or a false church. God's the blessed Saviour Whom true people believe that the whorish know. God's people can have nothwoman referred to in Rev. 17 is ing whatsoever to do with this the false church of the last days. For hundreds of years men have of preachers in this ring are avowed believed that this woman is the Roman Catholic system, for there are pro-communists. It is of this is no other system on earth which has martyred so many of God's faithful saints as this setup. As My people." It is true that God has some of us see it, the worst is vet to spring from this system of iniquity. Millions shall yet be martyred by this same system of hell as the source. The atheistic National Council of Churches which denies feel that maybe by remaining within the virgin birth and the atoning the ranks of these ecclesiastical blood of Christ will likely be united bodies and holding firm for God with this filthy woman who is seen that there would be a return to God. riding the beast. Everything in our but such is not the case. The fact day points in that direction, and the is there is not an example in the present Pope of Rome is bidding whole of history, of a religious orfor this. scheming in that direction.

tically all the denominations of our churches have gone the way of the day, including the holiness churches, old line churches, and it appears are in some way united with this that all, even the smallest groups, wicked regime known as the Na- are headed in that direction. This tional Council of Churches. This is enough to make angels weep, but setup cannot be of God. How can facts cannot be denied. Everywhere it be, when its leading exponents one travels today's precious sheep make mock of salvation through the of God are found who are starving blood of Christ? How can they be to death. They have been intimiright with God while scheming and dated and made to feel like criminals plotting in favor of godless Com- if they fail to put every penny of munism? It is a vile system of their tithe into their local churches. iniquity, even though it bears the yet they are being denied those old name of Christ. They do not be-fashioned truths which were once lieve in the Christ of the Bible-proclaimed by mighty men of God.

affair, but to oppose it. Thousands communists, and other thousands whole setup that our Lord speaks when He says, "Come out of her, people in these denominational bounds. Many of them have looked back upon the beginning of these works headed by mighty men of God, and have been constrained to The one-worlders are ganization having drifted away from God, then turning back to God. It is shamefully sad that prac- Some of the present day holiness

retain their memberships in their a system which has forsaken God churches while hoping against hope and is God-forsaken. If God is not for the best, yet at the same time there, then why should we try to they must move here and there in go there? The early Church assearch of food for their souls. This shameful falling away had its beginning at the head. It springs from the shepherds rather than the people today who take the way of sheep. God still has precious people today in all of the evangelical which we can meet and truly wordenominational bodies, and they are hungry for the unadulterated truth. the time in our own homes, bring-The false shepherds have received ing in those who will meet with us. their training in modernistic schools, than to become partakers of the thus they come forth more infidel sins of those who have forsaken than Christian. They believe what Him. Actually the religious clubs they choose to believe about the of today who sanction the world presence. The saints sit and shiver saints must go where He is.

better for God's true children to more than God. Let us build simabandon these meeting houses, then ply, sensibly, and with an eye single get together in their homes for for God's glory. As His people we worship, than to waste their time can have no part in contributing to

Some of these saints are trying to and money trying to go along with sembled together in humble homes to worship God, and He was in their midst. He will be with His truth. If there is no group with ship God it would be better to spend Word of God, then that which does spirit in their meetings, yet pretend not please them they leave out of to worship the true God, are an their teaching. They are not de-abomination in His sight. We can claring the full counsel of God. have no fellowship with such, so They do not cry aloud and spare why should we try? It is undernot, thus they are accepting popu-standable that good people hate to lar sinners into their churches, leave their denominations, but when pamper them, and crowd out the God leaves what profit is there in people who love God. God is griev- remaining? There were no denomied out of these so-called churches, nations among God's people in the therefore has left entirely in many early days of the Church, and it cases. Of course the dead folk don't appears now that the Lord will have know this, and haven't missed His it so for His people in the endtime.

Let us find God's beloved saints in their weakness hoping for His and cling to them in worship, praise, return. He will not return. The and in laboring to bring others into the fold. Let us forget the big build-From here on out it would be far ing programs which magnify men

elaborate structures which contain church kitchens, gymnasiums, and such like. To do so would be to partake of the sins of others, and would bring the curse of God upon us. We can have nothing to do with supporting schools which are Lord is not slack concerning his not in line with the Word of God. To support a worldly system is to declare ourselves the enemy of God. The end of this age is upon us. We can afford to die as martyrs for repentance," 2 Pet. 3:9. Christ, but we cannot afford to receive the curse of God and bear the according to thy lovingkindness: plagues and judgments which shall soon be visited upon "The mother of harlots and abominations of the earth."

Sel. by the late Shella Stump

STUDY AND LEARN OF ME

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," John 5:39. "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched John 2:6. the scriptures daily, whether those things were so," Acts 17:11. Am I searching and reading His Words daily? "And ye shall seek me, and find me, when ye shall search for me with all your heart," Jer. 29:13.

"Study to shew thyself approved unto God, a workman that needeth flesh and spirit, perfecting holiness not to be ashamed, rightly dividing in the fear of God," 2 Cor. 7:1. "For the word of truth," 2 Tim. 2:15 if the word spoken by angels was "And that ye study to be quiet, and stedfast, and every transgression and

to do your own business, and to work with your own hands, as we commanded you," I Thess. 4:11. "But my God shall supply all your need according to his riches in glory by Christ Jesus," Phil. 4:19. "The promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to

"Have mercy upon me, O God, according unto the multitude of thy tender mercies blot out transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me," Psa. 51:1-3. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1:7. "He that saith he abideth in him ought himself also so to walk, even as he walked." I

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8: 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the

disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard." Heb. 2:2-3 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 5:16.

The light of the world is Jesus, No darkness have we who in Jesus abide.

We walk in the light when we follow Him.

Come to the light, it is shining for thee.

By the late William N. Kinsley

BUTTON UP YOUR LIPS — TIGHT!

If you heard a bit of gossip, whether false or whether true. Be it of friend or stranger, let me tell you what to do.

Button up your lips securely; lest the tale you should repeat

Bring sorrow unto someone whose life now is none too sweet.

If you see a careless action that would bring its author woe, If it were construed unkindly, let me tell you what to do.

the gossip heard goodbye;

'Tis far better to keep silent than to cause a tear or sigh.

If you know of one who yielded to temptation long ago,

But whose life has since been blameless, let me tell you what to do.

Button up your lips securely, his the secret, God alone

Has the right to sit in judgment, treat it as to you unknown.

Sometimes life is filled with troubles, oft its burdens are severe;

Do not make it any harder by a careless word or sneer,

Button up your lips securely 'gainst the words that bring a tear;

But be swift with words of comfort, words of praise and words of cheer.

-Unknown

REAL, NOT IMITATION

Be, not try to be, but be Christians. What we want to be is not to look as Christians, or to pretend as Christians, or to profess as Chris-Take an anagram (transtians. posing the letters of a word): read it from the right or from the left, or from the top or from the bottom; alas it reads the same. Take a Christian: look at him at one angle, or look at him from another angle; Button up your lips securely, bid look at him in any light or in any direction and he is still a Christian.

THERE IS NO DEATH

There is no death! The stars go down

To rise upon some other shore, And bright in heaven's jeweled crown

They shine forevermore.

There is no death! Although we grieve

When beautiful, familiar forms
That we have learned to love are
torn

From our embracing arms.

Although with bowed and breaking heart

With sable garb and silent tread We bear their senseless dust to rest, And say that they are "dead."

They are not dead! They have but passed

Beyond the mists that blind us here Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay

To put their shining raiment on; They have not wandered far away They are not "lost" nor "gone."

And ever near us, though unseen, The dear, immortal spirits tread For all the boundless universe Is Life—there are no dead.

Sel. Franklin Pierce

Why should I fear tomorrow?

God's given me today!

I will not troubles borrow; 'Tis He who plans my way.

To fret will cause me sorrow and tears I need not shed,

For God holds each tomorrow; I'll just trust Him instead!

The trouble with a skeleton in the closet is that it does not stay there.

Far too often a man's train of thought carries no freight.

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1967

PRIMARY LESSONS

Nov. 5—God Cares for His Beautiful World. Acts 14:14-18.

Nov. 12—God's House and God's Day. Exodus 20:8-11; Psa. 118:24.

Nov. 19 — THANKSGIVING. Thanking God for His Gifts. Leviticus 23:39-44.

Nov. 26—Sharing God's Gifts. I Kings 17:7-16.

ADULT LESSONS

Nov. 5—Jesus Heals On The Sabbath Day. Mark 3:1-30.

1—Is it possible for one who has not known the Lord to blaspheme the Holy Ghost?

2—Does the Christian professing church today have false accusing people who are laying snares for the true Christians?

Nov. 12—A Deaf Mute Cured. Mark 7:24-37.

1—Are there those among us today who are possessed by evil Sun. 5-Exodus 34:23-35 spirits?

2—Why did the people publish Christ's healing even though Wed. 8—Ezra 8:1-23. He commanded them not to Thurs. 9—Isaiah 58:1-12. do so?

Nov. 19—The Draught of Fishes. Luke 5:1-17.

1—Can we make a spiritual application of the nets?

2—Does Christ's power over nature as demonstrated with the Sun. 12—Luke 5:33-39. draught of fishes imply that Christ living in our lives will Tues. 14—Acts 27:1-25. overpower the natural man?

Nov. 26—THANKSGIVING. Our Thurs. 16—Zechariah 7:1-7. Hearts Filled with Thanksgiving. Col. 1:1-29.

1—Do we give thanks for the sufferings we endure for others? 2-How thankful are we for the brethren we have to fellowship with?

-BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1967

FASTING

Memory verse, Matt. 4:2, "And when he had fasted forty days and forty nights, he was afterward an hungered."

Wed. 1-Gen. 37:23-36.

Thurs. 2—Judges 20:26-48

Fri. 3-I Sam. 7:1-8.

Sat. 4-II Sam. 12:15-23.

Memory verse, Matt. 17:21, "Howbeit this kind goeth not out but Thurs. 30—II Cor. 6:1-14.

by prayer and fasting."

Mon. 6-I Cor. 7:1-5.

Tues. 7-II Chron. 20:1-14.

Fri. 10—Joel 1:14-20.

Sat. 11-Jonah 3:1-10.

Memory verse, Psa. 109:24, "My knees are weak through fasting; and my flesh faileth of fatness."

Mon. 13-Matt. 5:5-18.

Wed. 15—Esther 4:1-17.

Fri. 17-Matt. 9:14-20.

Sat. 18-Mark 2:18-28.

Memory verse, Luke 5:35, "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

Sun. 19-Nehemiah 1:4.

Mon. 20-Acts 13:1-14.

Tues. 21-Nehemiah 9:1-38.

Wed. 22-Daniel 6:18-28.

Thurs. 23—Daniel 9:1-27.

Fri. 24-Mark 9:14-29.

Sat. 25-Mark 8:1-9.

Memory verse, Psalm 69:10, "When I wept, and chastened my soul with fasting, that was to my reproach."

Sun. 26-Psa. 35:1-22.

Mon. 27-Acts 10:9-33.

Tues. 28-Acts 14:19-28.

Wed. 29—Acts 27:1-35.

BIBLE MONITOR

VOL. XLV

NOVEMBER 1, 1967

"For the faith once for all delivered to the Saints."

O'JR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THROUGH CHRIST

"I can do all things through Christ which strengtheneth me." Phil. 4:13. We would like to meditate upon Phil. 4:1-8, but will not take up the space to print it all. Will you please read these eight verses and consider them in the light of the text.

I feel we will need to consider the text with a few words added, "I can do all things (which Christ would have me to do) through Christ which strengtheneth me." Certainly there are many things and perhaps we would like to do some of them, which we cannot reasonably expect any help from our Saviour. Why, because they just do not fit in with the things which He would lead us into. On the other hand, why or when would we want to do or say anything which Christ would not want us to do or sav?

"I am the vine, ve are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can tant duties, which devolve upon

us enjoy the fruit which grows on the various branches of a grapevine. However should we sever any or all the branches from the grapevine, how much fruit could we expect from that which is severed? "Without me ye can do nothing" is a very strong statement. Do you believe it? Are you trying to live with Him or away from Him?

"For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," 2 Cor. 12:8-9. Am I satisfied with the lot and circumstances in which the Lord has placed me? Am I still willing to serve Him to the best of my ability, even though I feel that He has blessed someone else better than I? Whatever my infirmities or my handicap, I am wonderfully blessed if the power of Christ is resting upon me.

We find a number of very impordo nothing," John 15:5. Most all of each of us, in our Scripture lesson. In V. 1 we are to "stand fast in the anything if we are not willing to Lord." Without question that means all the time, don't you think? Just how near am I to doing that? What blessings can we expect from Him if we do not try each day to do this?

V. 2 tells us to "be of the same mind in the Lord." Is mankind even trying to do this? What with nearly two hundred religions in this small world. We read definitely that there is "One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all," Eph. 4:5-6.

V. 3, "help those which laboured with me in the gospel." No He did not say: worship them, flatter them, give them a big salary, or any thing else. Are we helping them or are we often actually trying to hinder them? Is not anyone who is trying faithfully to serve His Lord just as He told us to, laboring with Him?

V. 4 tells us to "rejoice." And why not, rejoicing is good for our mind, body and soul. Is not our rejoicing good for those about us, or those with whom we work or do business with?

V. 5 "Let your moderation be known unto all men." Yes, why show partiality for one or the other? If we are going to work, live, travel, worship and do business with others, why not show concern, restraint and temperance towards others?

V. 6 "Prayer and supplication

ask for it? Do we deserve anything if we are not willing to be thankful for it? Our subject concerns the power we can have "Through Christ," then why should we not want to talk with Him? Words are the means of communicating with one another, our means of understanding one another, our means of impressing others with ourself, our likes and dislikes. In the case of our Lord, this must be through prayer.

V. 7 "Keep your hearts and minds through Christ Jesus." Here we need several pages to illustrate our instruction. He is so powerful, so concerned, so near, so kind and loving that there is no reason for not working through Him. Dear Reader, if our heart and mind is not guided through Him, it is not guided at all, but simply wanders about unguided. Was Christ a dependent being, "I do nothing of myself; but as my Father hath taught me, I speak these things," John 8:28. Because Christ always lived through the Father. He was really successful. Dare I try to be successful of myself, when I have so wise a Lord to work through?

V. 8, is the crowning verse of our lesson. It tells us just what to do and even think upon. The things it speaks of can come only through Christ, they are not to be found in the kingdom of Satan. "Finally, with thanksgiving." Do we deserve brethren, whatsoever things are

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

He who climbs above the cares of this world, and turns his face to his God, has found the sunny side of life. The world's side of the hill is chilly and freezing to a spiritual mind; but the Lord's presence gives warmth of joy which turns winter into summer. Selected.

OUR JESUS MAKES THE DIFFERENCE

I was a defenseless boy, for whom no one cared. I was just someone that didn't matter; ragged, dirty, always hungry, knocking, knocking, asking for a bite of bread. Sometimes I was greeted with sympathy; other times with "Get out, you lousy tramp." It was a dark old world. One night after an unfriendly day, tired, hungry and thirsty, I slipped into a barn for shelter, and on crawling into a manger that had some hay in it, I discovered a pail in the feed box partly filled with water that the horse had not finished. I was so thirsty that I drank slobers and all, then cuddled down into the hay for warmth. What went the whole outlook of my life could through my mind would be unprintable. I hated and mistrusted me such a friend as I had never

ed. If I had one friend that I could really turn to, I did not know it. I never asked for or gave quarters, and for a boy that could give a good account of himself, I had no scruples of any kind.

That is, until that wonderful day that I met my Ann. She was small for her age, a mere ten years old, but she was herding cattle on the road. How a child of her tender years and under weight, could manage those cattle has always been a puzzle to me. I knew from the first that I loved her. As children we played together whenever there was a few moments free time. This little girl was my anchor. Hidden deep down in my heart were little sparks of hope that some day, yes, some day, we would more fully belong to each other. But we were mere children so there would be years of waiting, ten of them. I grew up. enlisted in the Army "Teddie's Cavalry" which added nothing good to my life. It was never a question of right or wrong, but could I get away with it? The things that I was guilty of would blush a hippie away from his LSD.

But there was someone who cared and was pleased to put His wonderful Word right into my hands (even though I stole it). In this little Testament were the terms on which be changed. To accept would give everyone. Neither was I to be trust-Iknown. But because of my filthy

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life, who would want the likes of really was? The message of the little stolen book was so wonderful that I read it over and over again. Could it be that one as filthy as I could be somebody just like other nice people? That would be just wonderful! "Well, Lord, you know just what I am." Do you know what my Jesus did? He took my case with no money or price and carried it to the highest court of Heaven. He stood before the tribunal bar of God Almighty, and after pleading my case came away with a full pardon! Oh, how I love less. "Though your sins be as scaryou, Jesus, my Master; you do make let, they shall be white as snow; the difference!

And now, dear Jesus, you have they shall be as wool," Isaiah 1:18. gone into the very courts of Heaven Also no man can condemn us in and have had all my sins covered judgment, for we read: "No weapon

with your blood and have had my unworthy name written in the family album of Heaven. Oh, How I love you! Now that my life is yours and since you paid such a price, I no longer have a desire to be the servant of men but my desire is to serve men in your name, I Cor. 7: 23. Help me to follow the pattern you have given me beginning at Calvary.

In the scriptures we find many cases where Jesus found people that were as helpless as I was, took them by the hand and helped them up, giving them new hope. One such case was the little woman taken in adultery, John 8:3-11. There was no question of guilt, she was guilty, me once they knew me for what I the die was cast, the manner in which she must die was fixed, the executioners were present with the lethal weapons right in their hands. She had no defense and was speechless. But Jesus made the difference. He stood between her and that horrible death of the rock pile, just as He is willing to stand between us and the horrible fate of the rich man in hell. Luke 16:19-25. "Hath no man condemned thee? Neither do I condemn thee. Go and sin no more."

No man can condemn us because the blood of Christ leaves us spotthough they be red like crimson, that is formed against thee shall prosper; and every Tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, "AND THEIR RIGHTEOUS-NESS IS OF ME SAITH THE LORD". You can't beat it. Jesus really does make the difference.

Again in the scriptures on the day of Jesus' execution, John 19. While the devils in the person of men yelled every manner of accusation against our Lord, so intent was the devil that the very ground must have vibrated. I have seen heathen scream and become so emotionally tense that they would froth at the mouth and faint. It must have been something like that until the darkness covered the earth. But even in this dark hour, Jesus was in perfect control as He said, "I lay down my life that I might take it again. No man taketh it from me but I lay it down of myself. I have the power to lay it down and I have the power to take it again. This commandment have I received of my Father", John 10: 17-18.

The real reason for Jesus being and remaining there was John 3:

they were guilty and were receiving the just reward of their deeds. But one of them appealed his case to the highest court known as the court of mercy. Hastily he confessed his sins and turned to Jesus for mercy and got it. Surely the angels of God must have borne him up, saving him from the fires of hell, sweeping him up to paradise as the guest of Jesus. That was close, but it tells me that it is never too late to turn to Jesus as He will make the difference. Jesus is never too late. Dear ones, let's try being on time. It will pay big dividends. These things I have told you about the woman caught in adultery and the executed thief are wonderful Bible pictures, showing that Jesus made the difference then and I affirm that the same thing is true now. Just give it an honest try and you will be glad that you did.

Here is a story that proves my point. I had made a long horseback ride one cold winter day and as darkness settled over me. I became lost. I found that I had wandered off the regular trail and was now in a little back country community. I also noticed that there was a small school building in the center of this 16. Jesus was no quitter. All the community. I inquired my way back powers of darkness or the tortures to the right trail and was soon home. of hell could induce Jesus to quit, But here was a little town that had leaving us helpless to face eternity never heard the story of Christ only alone. "Thank you, Jesus." But as they had happened onto it in oththose poor fellows that were being er places. I must go back and at the executed with him were helpless; first opportunity, I did so, I asked

the school board for the privilege of holding some meetings in their school where I held a two weeks meeting. Many of those rough necks came to Christ. Among those baptized was a drunkard, the hardest, most hateful wife beating man that I had ever known. We kept our fingers crossed. Shortly after his baptism he came to me saying that I had a wonderful Bible and he wanted one just like it. I told him that this Bible was very expensive. He replied that "I want one just like it and I don't care what it costs as it will be the cheapest thing I have ever bought." Then after winter and spring passed, on a hot summer night his oldest son came riding to our home. When he made his errand known it amazed me. He said, "Since you baptized Dad, he has never hit or abused mother in any way. He has broken no windows, or furniture or dishes. I want the same Jesus in my life. Yes, now, tonight. JESUS HAS SURELY MADE THE DIFFERENCE IN OUR HOME!"

The story of this family is beautiful but it will wait for another time. We love you. What a joy it will be when my Jesus I see in that heavy in my heart; and that is the beautiful city of gold.

Elder James F. Swallow 6560 Sonoma Mt. Road, Santa Rosa, Calif. 95404

will make it pleasant.

FROM THE DEPTH OF MY HEART

My greatest concern in life is the Church. I am much interested in her growth, her increase in spirituality and her purity. Our beloved brotherhood is composed of members who believe in the principles and doctrines of God's Word. That is the reason for the existence of the Dunkard Brethren Church. We stand for the plain teachings of the Gospel. We are opposed to the modern innovations introduced into modern christianity. We believe in the Bible as our creed.

As I review the history of the Dunkard Brethren Church, I am made to sorrow for two reasons. We had, in the past, leaders in the church, who preached sound doctrine; they wrote many manuscripts which were published on the pages of the Bible Monitor; they preached many revivals. Today, they are out of the church, laboring contrary to what they lived, preached and wrote. Will more leaders, in the future, abandon their now professed faith?

The second reason lies deep and apparent division among many of the leaders of the church today. There are those that are very, very conservative and are adamant in having their way. There are lead-Choose the best life, for habit ers that do not take their work and responsibilities serious enough. In

every event, the ministers, deacons and elders need the prayers of the laity and the guidance of the Holy Spirit and the leadership of God.

It is as much Bible Doctrine that we work in unity, as there is to wash feet, or wear the prayer veil or baptize by triune immersion! I believe for our Brotherhood to prosper spiritually and position ourselves in such a way that God will cause us to grow numerically, we become more united. We must be more tolerant, we must exert a greater effort for lost souls, we must give and forgive, bear and forebear. We must strive to live closer ourselves and make a consistent effort to HELP those that are weak, to become stronger. Jesus teaches this doctrine and it is as binding as the doctrine of non-conformity.

I am greatly impressed in heart and by these lines, I hope that I can make an impression on your heart. When the first Conference was held at Plevna, Indiana there was a very definite need. Out of that Conference emerged the Dunkard Brethren Church, based upon the Polity passed there, as our guide. Brethren and sisters went home from that Conference, inspired, renewed in faith and courage; and thankful to God for the prospects in the future, of an organization wherein the principles of the

prevail.

Based upon the decisions made and policy decided, churches were organized at many locations. Members gave liberally to pay for the construction or purchasing of the church houses. Several of these churches were paid for without one cent having to be solicited for. It was not short of miraculous, how brethren and sisters laboring together in peace and unity, often amid ridicule on the part of outsiders and even professed Christians erected their church buildings.

Early Monitors record the spreading over the brotherhood of the same desire. Many organizational meetings were called. Many new Dunkard Brethren Congregations sprung into being. It was a day of rejoicing. Members were received into the various congregations regularly. People were eager for what the Dunkard Brethren stood for and offered. They did not always wait for a revival and revivals were very fruitful. In that day, there were many spiritual feasts. There were many very, very spiritual meetings. There was much deep spiritual praying. I firmly believe from my heart there was deep, religious determination to make our Church the very best on earth. I wish that it was possible that every member of the Dunkard Brethren Church could, now, be filled with the same Bible could be taught and lived and spirit and the same determination where peace and love could again as those of that day. What powered

the early church, we read in Acts 2, was the fact that they were with one accord. The Holy Spirit then filled them to the full. Then they went to work. Then the church was blessed of God and many souls were added to the kingdom.

powered the Dunkard What Brethren Church at the onset? The Brethren and Sisters at that first Conference were in unity. At that Conference, when the first Polity was adopted, there was such a degree of unity, that only one item in the Polity needed to be voted upon. That was regarding the prayer veil. We have departed a long ways from that position. Churches were built and dedicated following that meeting, that today are abandoned, I must wonder why? I believe that no church can prosper, without unity. The Brotherhood over cannot prosper, unless united: in spirit, in love and in laboring for Christ and the Church. "United we stand, divided we fall" applies to a congregation as well as to Brotherhood.

When we drift from the stable position of unity, we loose our moorings. We go to extremes. It is just as wrong in God's sight to one extreme as it is wrong to go to the other extreme. God's Word does not go to the extreme. Jesus indicated no extremes when He said. in Matt. 11:30, "For my yoke is easy, and my burden is light". The Direct from my heart, Brethren

first conference in Jerusalem indicates that there were no extremes under which brethren and sister were retained as members. Acts 15: 10, "Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?"

To go to the opposite extreme in not upholding the principles of the Bible is just as wrong as increasing the yoke, beyond Bible requirements. God knew what He will require to meet the terms of salvation. and He will respect nothing more or less. Among a flock of sheep, there is peace and unity, and Jesus gave many lessons from that animal, that He meant for us to grasp and live by and pattern after. We are to be sheep.

Among a flock of chickens, sometimes, there breaks out among them a streak of cannibalism. Those that very deliberately pick some of the weaker ones to pieces to the extent they die. WE ARE NOT TO BE CANNIBALS, SPIRITUALLY SPEAKING. Read Matt. 18:6. I am fearful that spiritual cannibalism is the cause of many not being in the church today. Some one will be required to give an account and pray that it be not you or I. We are to fight, but not among ourselves. we are to fight the enemy of our soul. We are to fight the good fight of faith. giornian ed morada contra

report emanating from the very and Sisters, we have much to be

thankful for, in the Dunkard Brethren Church. Let us make every effort to move more in the direction we were going when we first organized

I pray that we might be workers TOGETHER with Him, 2 Cor. 6: 1. I pray that we might be followers TOGETHER, Phil. 3:17. I pray that we might stand fast in ONE SPIRIT, with ONE MIND striving TOGETHER for the faith of the gospel, Phil. 1:27. I pray that we might come in the unity of the faith, Eph. 4:13. I pray that we might earnestly obey Christ's Commandments as recorded in John 15: 12, "This is my commandment, That ve love one another as I have loved vou."

> Bro. Paul R. Myers. Box 117, Greentown, Ohio, 44630

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN

Part 6

The Fourth Dispensation of the World, known as, the Patriarchal Dispensation, or the Dispensation of the Family. The name Patriarch is given to the heads or princes of the family, chiefly to those that lived before Moses. Hence, we might to the exodus from Egypt, approxicall Noah one of the Patriarchs.

At the beginning of this Dispensation. Abraham was the head. He tion, of human government, that received a call from God. He is Noah and his sons had drifted into

Word of God calls him a Patriarch. Heb. 7:4, "Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils." Mr. Crudens tells us, that the name Patriarch comes from the Greek word Patriarches. which signifies, head of a family. The Apostle Peter calls the Psalmist David a Patriarch. Acts 2:29. "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

We consider there were four specific Patriarchs, heads of the family, who lived before Moses, namely: Noah, Abraham, Issac Jacob. That these four are the symbols of the four "beasts" of heaven, Rev. 4; that their spirits are living spirits in heaven. Ezek. 1: Isa. 6:1-4. However, there were other Patriarchs of old. twelve sons are called Patriarchs. Acts 7:8, "And he gave him the covenant of circumcision (that was Abraham): and so Abraham begat Isaac, and circumcised him the eight day; and Isaac begat Jacob; and Jacob begat the twelve Patriarchs." This fourth Dispensation extended from the call of Abraham mately 430 years.

It seems at the third Dispensacalled the father of the faithful. The idolatrous worship (became Baby-

lon, or confusion), even Terah the world, was not to Abraham, or to blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

which he should after receive for whom He is the mediator of the an inheritance, obeyed; and he went new and better Covenant. Paul out, not knowing whither he went. reveals God's Covenant to Abra-By faith he sojourned in the land ham, Gal. 3:7-20. However, we of promise, as in a strange country, will leave that account of Abradwelling in tabernacles with Isaac ham's "Spiritual Heritage," through and Jacob, the heirs with him of the his seed and the final account of same promise: For he looked for a an earthly heritage, for future city which hath foundations, whose chapters. builder and maker is God." Rom. In this chapter we wish to show

father of Abram was an idolater. his seed, through the law, but Therefore, if God had any true wit- through the righteousness of faith." nesses on earth after Noah died at "(As it is written, I have made the beginning of this Dispensation, thee a father of many nations,) before Abram, we are not told of before him whom he believed, even them. Therefore, the call of Abram, God, who quickneth the dead, and Gen. 12:1-3, "Now the Lord had calleth those things which be not said unto Abram, Get thee out of as though they were." "He stagthy country, and from thy kindred, gered not at the promise of God and from thy father's house, unto a through unbelief; but was strong land that I will shew thee. And I in faith, giving glory to God; And will make of thee a great nation, being fully persuaded that, what he and I will bless thee, and make thy had promised, he was able also to name great; and thou shalt be a perform. And therefore it was imputed to him for righteousness."

Genesis 12:3, "and in thee shall all families of the earth be blessed." We have the fore-shadowing of Jesus Christ was of the "seed of God's third "Covenant" with man. Abram, or Abraham," hence in Note "God's covenant" with Abrathese verses we have a revelation of ham and to his seed, including God's blessing of Abraham, with Christ. This Covenant was made a promise of Christ. God knew His to him, as an individual, and was man Abraham. He knows us. Ab- confirmed, or extended to Isaac, to raham heard God's call. Heb 11: Jacob (who was later named Is-8-10, "By faith Abraham, when he rael), and their seed, through David was called to go out into a place and on down through Christ, to

4:13. 17. 20-22, "For the promise, God's promises to him of an earthly that he should be the heir of the possession and that it would be "everlasting" through his seed. These will all be pointed out when we come to the "Covenants of God," including the "New Covenant." The "New Covenant" is the spiritual covenant of God in Christ Jesus, with His chosen followers, His elect, frequently mentioned in the New Testament. The Lord spoke to Abram, Gen. 13:16-17, "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

It seems by these words, "and in thee shall all families of the earth be blessed," that this Covenant extended to all the Gentile nations of the world; as well as to God's chosen nation through Abraham, the coming "Israel." However, according to the apostle Paul, it was without a doubt, not understood by the Patriarchs, as to their Spiritual inheritance. Nevertheless, God gave to Abraham and to his seed, the children of Israel, a special, a separate "Covenant." As we shall see, the old "Covenant of Law" revealed in the next Dispensation, which is the Sinaic Covenant.

God's Covenant to Abraham is stated again in Gen. 17:11-13, or a token of the Covenant, "And ye time, and said, By myself have I shall circumcise the flesh of your sworn, saith the Lord, for because foreskin; and it shall be a token of thou/hast done this thing (he had the covenant betwixt me and you." offered up his son Isaac), and hast

Also verse 13, "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." "And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." While this covenant was everlasting, yet we learn that God in the "New Covenant" abolished circumcision.

Let us note: Gen. 17:1-4, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Gal. 3:29 shows that covenant was extended through Christ, "And if ye be Christ's, then are ye Abrahams seed, and heirs according to the promise."

God confirmed this Covenant with Abraham the second time by His angel. Gen. 22:15-18, "And the angel of the Lord called unto Abraham out of heaven the second

not withheld thy son, thine only everlasting, spiritual kingdom is son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

It is the purpose of the writer, to show by the Word of God, that God promised to Abraham and to his seed through Christ, an earthly possession, as well as a Spiritual inheritance. It seems also that it was God's purpose, at the time, to bring it about through Abraham's posterity the children of his own flesh, the children of Israel, Isaac's and Jacob's descendants, by His Law to them, which Law is called the Old Covenant, or Old Law. the Law of Works, as recorded in the Old Testament. Yet we find that, that Covenant was faulty and therefore God made the "New Covenant" with them, through the "One Seed," which is Christ, the "Covenant of Grace, the "New Testament." This seems to be proved by the fact of the nature of the "two Covenants." Also by God's "everlasting kingdom," by who are now His "elect;" and by the Superior and But is under tutors and governors Supreme Sacrifice made, by His until the time appointed of the Son Jesus Christ.

to be combined in "Holy Writ." in bondage under the elements of

secured only through Christ the one "seed," who is of Abraham's seed, the "Messiah" of the world, for both Jew and Gentile, as we understand. Abraham's blessing and the "Covenant of inheritance," both fleshly and Spiritual, concerning his seed, was given to him, because of his faith, Heb. 11:19; Rom. 4:13.

As we study this fourth Dispensation of the world, we learn that God promised Abraham a son and numerous seed, Gen. 15:4-5, 16:15, 17:15-21. Two sons were born unto him, Ishmael by Hagar and Isaac by Sarah. God promised both sons a great heritage. We learn by these Scriptures God's Divine purpose, which was the Spiritual inheritance of Abraham's seed that was to come through Isaac and on through Christ. We learn also, that the coming seed, coming into prominence in the next (fifth) Dispensation, the Old Dispensation, the Old Covenant of Law, were under the "tutelage" of the Law.

We have a full account of this in Gal. 4. Let us study that account. Verses one through five, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; father. Even so we (Christ's chos-All these subjects, we consider en), when we were children, were Salvation and entrance into God's the world: But when the fulness of

the time was come, God sent forth free woman," verse 30. We see in his Son, made of a woman, made all this, God's Divine purpose, under the law, to redeem them that which was the Spiritual inheritance were under the law, that we might of Abraham's seed, through Isaac receive the adoption of sons." Now and Christ. read Gal. 4:21-22, "Tell me, ve that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman." Verses 6 and 7, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Read verses 23-26, "But he who was of the bondwoman was born after the flesh (fleshly heritage): but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage. which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." "So then, brethren (under the New Covenant), we are not children of the bondwoman, but of greatly degenerated from the parent the free," Verse 31. "Nevertheless what saith the scripture? Cast out the bondwoman and her son: with all of Abraham's descendants for the son of the bondwoman shall working as slaves under bondage

Let us now sum up this Dispensation of the "family." First, we have the record of Abraham's offering up his son Isaac as a sacrifice. This is a type of God's offering of His Son Jesus Christ. We learn of the destruction of Sodom and Gomorrah, the record of Isaac's family, of Jacob's family, with Joseph sold into Egypt, as a preserver of fleshly life and family, the exodus of the children of Jacob from Egypt. Also God's renaming Jacob to Israel. Let us note further, in summing up this Dispensation of these Patriarchs, which extended from the "call of Abram," to the "exodus," a period of approximately 430 years, we have the fathers of the "faithful." Nevertheless in Abraham's descendants righteousness waned. Isaac was a peaceful and a good man, but did not measure up to his father. Jacob, Isaac's son, who suceeded to the birthright, had to flee from home, because he took away also his brother Esau's blessing. The twelve sons of Jacob, with the exception of Joseph, all stock.

Therefore this dispensation ended not be heir with the heir of the in the brick-yards of Egypt. Thus, four times in the Book of Genesis, God's plans for the human race seems to be frustrated by the "serpent." First, by the "fall" in the "garden"; second, by the "flood"; third, by the "confusion at Babel"; and fourth, by the "captivity in Egypt."

(To be continued.) Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

A CHALLENGE COME **OVERCOME** BECOME

Jesus has invited us all to come to Him. Come unto me all ye that about with truth and having on the labour and are heavy laden and I breastplate of righteousness, and will give you rest. Take my yoke your feet shod with the preparation upon you and learn of me; for I of the peace. Above all taking the am meek and lowly in heart and shield of faith, wherewith ye shall ye shall find rest unto your souls. be able to quench all the fiery darts For my yoke is easy and my burden of the wicked, and take the helmet is light. "And the Spirit and the of salvation and the sword of the Bride say, Come. And let him that spirit, which is the Word of God; heareth say, Come. And let him praying always with all prayer and that is athrist Come, and who-so- supplications in the spirit and ever will, let him take of the water of Life freely," Rev. 22:17.

When we come to Jesus with a saints," Eph. 6:13-18. heart sincere, we find that we must overcome self and sin. We are not if the battle is long and hard. The alone for Jesus will help us. One Bible tells of many of God's men of the first things we must learn who were ready to give up at times is-"Trust in the Lord with all and also how the Lord proved thine heart; and lean not unto thine again and again that He would fight own understanding. In all thy ways their battles for them. We do not acknowledge Him, and He shall need to wonder if the Lord is on

direct thy paths," Prov. 3:5-6. This is a lesson we must learn over and over again because we do not always trust Him enough. Heaven is not reached by a single bound, but step by step.

To overcome sin and the devil is a challenge The very thought of overcoming brings up a picture of a battle between good and evil. To be a Christian is the biggest adventure in living that you can find and the reward is eternal life. Gird up your loins. Get ready for battle. Put on the whole armour of God that ye may be able to stand, and having done all, to stand. Stand therefore, having your loins girt watching thereunto with all perseverance and supplication for all

We must not become discouraged

our side; just make sure that we are on the Lord's side. Moses chose affliction with the people of God rather than enjoy the pleasures of sin for a season; but how long they had to wander in the desert because of sin. We stumble over rocks of anger and clouds of doubt hang low over the valley of despondency, while we grope along on the low road, but as we climb higher the air is clear and we look up for our redemption draweth nigh.

Elijah prayed earnestly for rain to prove to the people that God was the only God. The rain came. He prayed again for fire from Heaven to lick up the water and the sacrifice. God answered again and sent the fire, I Kings 19:9-14. Still he became discouraged and hid in a cave. The word of the Lord came unto him, "Elijah, what do'est thou here?" I wonder how many times the still, small voice may ask us the same thing? Discouragement is the devil's tool.

Peter, after being with Jesus all through his ministry denied Him, because of fear. When Jesus saw him after His resurrection, He told Peter, "When thou art converted strengthen thy brethren."

Paul says, Christ came to save sinners, of whom I am chief. He be clothed in white raiment; and also said, the things I would do, I do not and the things I would the book of life, but I will confess not, that I do. It's an uphill climb, his name before my Father, and this overcoming, and it is not always before his angels." Rev. 3:12, "To

easier to drift on the broad road, but the end thereof is death. Paul says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

We have a weapon against all the discouragements and trials that come our way. It becomes dull and rusty when not used, but brighter and sharper the oftener we use it. This weapon is prayer. trembles when he sees the weakest saint upon his knees. Rom. 12:21, "Be not overcome of evil, but overcome evil with good."

Fog drifts in silently—suddenly it is there. Sin does the same way. We must have our armour bright; ready for instant use at all times for the battle is the Lord's. Rev. 2:7, "To him that overcometh will I give to eat of the tree of Life, which is in the midst of the paradise of God." Rev. 2:11, "He that overcometh shall not be hurt of the second death." Rev. 2:26, "He that overcometh, and keepeth my words unto the end, to him will I give power over all nations." Rev. 3:5, "He that overcometh, the same shall I will not blot out his name out of easy, in fact it is never easy. It's him that overcometh will I make

a pillar in the temple of my God, think of the different ways we traand he shall go no more out." Rev. 3:21, "To him that overcometh will I grant to sit with me in my ministers who travel many miles to throne" Rev. 21:7, "He that overcometh shall inherit all things; and narrow road that leads to Heaven. I will be his God, and he shall be my son."

ceived Him, to them gave He power to become the sons of God; even to them that believe on his name." II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Peter says it does no harm to stir up your minds by way of remembrance. II Peter 1:12-15. mindful, and hast forgotten God When we read the wonderful promises that are given to the overcomer we know that -

It will be worth it all When we see Jesus One glimpse of His dear face All sorrow will erase So bravely run the race Till we see Christ.

> Sister Edyth Kline 11313 El Pomar Waterford, Cal. 95386

SOUTH FULTON. ILLINOIS

Bro. and Sister Roy Swihart brought us inspiration in August, Bro. Swihart's theme was "Our sequences of those who lust after Heavenly Journey." It makes us pleasures. If we are tempted there

vel. The members of our congregation are especially grateful to the help us, in our efforts to stay on the Always we thank God for making this wonderful blessing, of visiting John 1:12, "But as many as re- ministers, possible for us. For each minister, who makes the journey in our behalf, we ask God's Divine blessings of added grace and favors.

Quote: I want to talk of the journey to that land of eternal peace. Deut. 32:1-20 tells us that Jesus Christ is a Rock and His work is perfect. V. 18, "Of the Rock that begat thee thou art unthat formed thee." God gave the people all the things they needed and yet when they waxed fat and prosperous, they forgot Him. We want to take a lesson from these people.

The psalmist David was very dependent upon the Rock, the living God. He said. "Lead me to the Rock that is higher than I. He only is my Rock and my salvation." Paul tells in I Cor. 10 to learn the same lessons that Israel learned. They drank of the Spiritual Rock and ate Spiritual meat. But God was not pleased with many af them. We are warned to not forget God in our eating and drinking, as they did. Let us be mindful of the awful conis one way to get help, I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ve are able: but will with the temptation also make away to escape, that ye may be able to bear it".

Moses was told to smite the rock, Ex. 17:6, to bring a fountain of fresh water to the weary travelers in the desert, Christ, our Rock, was smitten of God and we drink of that fountain to heal our transgressions. We find the fountain of living waters in Isa. 53:1-7. Jesus told the woman at the well, "I will give you water that you will never thirst." She had been trying to find life through the lust of the flesh and Peter tells us to lay aside all malice, the lust of the eyes. It cannot be found that way. There may be pleasure in sin, but the wages of it is death. His living water is free. His fountain is open and flowing, ready for whosoever will come and take of it. Rev. 22:17, "And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is a thirst come. And whosoever will, let him take the water of life freely."

"I am not come to call the righteous, but sinners to repentance,"

unto me, I am the answer to this hunger and thirst that you seek so desperately. Psa. 23, "I shall not want." Why? because the Lord is my Shepherd and we can go in and out and find pasture. Happiness is the result of this way of life. This Psalm is a picture of quiet peace of rivers of living water from the Holy Spirit. We are not as the Dead Sea, where all goes in and nothing flows out.

Some rejected Jesus as He went about teaching and healing, but He urged them to repent and believe to receive blessings from above. Luke 20:17, "The stone which the builders rejected, the same is become the head of the corner?" all guile, hypocrisies, envies and evil speaking and come to the Living Stone. Christ becomes a stone of stumbling only to those who reject Him. James 2 tells us, Abraham showed his faith by doing what God said to do. He was justified by his works. Rahab the harlot was justified by her works, when she received the messengers and sent them out another way.

Devils believe and tremble because they do not the works of righteousness. Simply by disobed-Matt. 9:13. Our christian duty is lience the Stone can become a stone to let our light shine so others can of stumbling unto us. Now that you see our sermons in our daily lives. are a child of God, abstain from In the world today we find unrest things that war against the soul. and turmoil, and people are groping How important is our light? I befor satisfaction. Jesus says, Come lieve people are reading lives of

christian people instead of the Bible. Built upon the Rock, Christ, for good influence. It is most important to consider what we are building upon. "Upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18. Read of how we should build in this life. Matt. 7:24-27. What is wind, sand and rain? Are they not the sorrows and temptations of life? The house on the rock is commandments believed and obeyed, if we build upon the teachings of Christ our house will not fall.

Jesus was tempted in all points like as we are. He is able to succor us. He knows the things we go through with and is able to give us grace and to protect us from the rough places of life. A man broken in spirit and body was healed, from the effects of alcohol. He wrote a book called, "God is for the Alcoholic." A quotation from this book says, "God can help if the Alcoholic truly repents." No matter how big or how little the storm, God can help. We do not have to kill someone to be a murderer. "An evil man out of the evil treasure bringeth forth evil things," Matt. 12:35.

Why are we tempted? We are led away by lust. We should abhor evil. If we take a stand against sin, God will help us. Paul had a thorn in the flesh that he might not be exalted. How important thorns some-

upon God. We are dependent upon Jesus in both joys and sorrows. We depend upon Him in sickness and health. When we drink of His fountain, whether we live or die it is in the Lord. At her anointing service a Sister had the countenance of an angel, upon her death bed. Her testimony was, This is the hour I have prepared for all my life. Thank God for the Solid Rock, Christ Jesus, upon which we can build and upon whom we can depend.

Sister Elta K. Blythe 822 W. Calhoun, Macomb, Ill.

A VIRTUOUS WOMAN

Proverbs 31:10-31

Sue dropped into her chair with a sigh. "I'm just so bored that I don't know what to do with myself. so I came over for a chat. Jim is working overtime again tonight so it will be a long day."

Mary raised her eyes from her knitting to look at her friend. "Too much time on your hands? You know I was thinking of how easily and smoothly our housework is done these days. Washing is a breeze with automatic washers, and drvers. Hardly anyone has a garden anymore and if they do, very little canning is done since freezing is made so simple. Automatic ovens save cooking time and even package dinners make a quick meal in just times are to show our dependence a few minutes. Not too much sewso easy to buy ready-made clothes as a Christian woman. Her Chrisat the nearest shopping center.

"Housekeeping is really no challenge since everything is made so easy for the housewife. How do you suppose the women of olden times managed to get the work done her for her excellent work. without these many conveniences?"

if any of them had time to become hands. In the Bible we read in her own works praise her in the Proverbs of a virtuous woman, who was commended on the efficient way she provided for her family. Did you ever read it?"

"No, I never did. Why don't you tell me about it. It would be interesting to learn how women lived so many years ago."

First of all, she is a virtuous woman, who is true to her husband. She so conducts herself that her husband trusts her completely for he knows that she will do him good all the days of her life. She is a diligent worker and works willingly with her hands to make clothes for her household. She is careful that there is plenty of food prepared for her family. She rises early in the morning that she may have plenty of time to complete her tasks for the when its finished and give me a few day. She is never idle, often work-lessons on knitting sometime soon." ing by candle light far into the After Sue left, Mary sat a while night. She shows kindness to the thinking. A Christian woman should poor and is ever ready to help the be busy inspite of modern conneedy. She is careful to speak with veniences. If she were a consciwisdom and kindness at all times entious mother, much time would

ing is done at home either. It is so that her neighbors respect her tian character is a blessing to her husband, who is well thought of and honored in the community. Her children respect her with love and obedience. Her husband praiseth

"Favour is deceitful, and beauty Mary shook her head. "I doubt is vain, but a woman that feareth the Lord, she shall be praised. Give bored with too much time on their her of the fruit of her hands and let gates," Prov. 31:30-31. Sue said, "I can see what you mean. A woman, who could arise early and often work by candle light far into the night would certainly be an industrious person, who certainly never would be bored with too much time.

> "Well, I can go home and find something worthwhile to do. First I'll fix one of Jim's favorite dishes for supper tonight. It will take a while to rustle the ingredients together. While its in the oven, I'll sort out some of the clothes in the attic that we are not using and drop them in the Good Will box outside the grocery. I never seem to remember to do it when I go after groceries. Bring your sweater over

be spent in teaching her children. More time could be spent in sewing for the poor, and more time spent visiting the sick and shut-ins, Lifting high the standards of the Christian home is a full time and a worthwhile task for any woman, regardless of the age in which she lived.

In many homes children are not taught the fear of God. If children are not taught to love and serve the Lord there is no future for them. Children are growing up with the idea that marriage is just a gamble or a game. The result has been loose morals, divorce and broken homes, and juvenile delinquency. What will become of a nation represented by such homes? Is it true that the molding of character begins in the home? Under present world conditions the need of Virtuous Mothers is even greater than it was in the years of the past. Who can estimate the influence of a Christian mother?

Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio 45383

THE LAST VOYAGE OF TWO SOULS

Chapter 2 THE MILKY WAY

Fairly quivering with ecstatic joy and entranced with the increasing to my surprise Lean Soul was not magnificence and gorgeous array of with us. Well, I said to Great Faith, celestial wonders, we finally reach- What do you suppose has happened ed a height where we could see to our friend Lean Soul? We must

what appeared to be a great system of suns. So bright were they that the entire space above and between them was a blaze of white illumination. Millions of them, a great circle, so broad and so deep that mere figures fail to express the vastness of their numbers or the space they occupied. They seemed to reach clear around all the other systems, while their extravagant beauty constantly invited our gaze and beckoned us on.

Surely we must be nearing the Golden City, I cried as we entered the variegated rays of the Milky Way. The sound of my own voice startled me, as this was the first word spoken by either of us since we left the earth. Nothing, I said. Could possibly excel this glorious splendor. Oh no, replied Great Faith, This is not Heaven. You will find that the home of the soul so far exceeds this in beauty that you will forget you ever saw the Milky Way. This is truly wonderful for it is God's own architecture. but it is only a hint at the glory of the City of the Blessed.

I then addressed Lean Soul saying, What do you think of this as compared to earth's feeble effort at greatness and beauty? Receiving no reply to my question, I looked to see why he did not respond and

have lost him some distance back, less great Celestial bodies had by for I see nothing of him anywhere. He is afraid to meet the King, Great Faith answered and without looking back he continued, He knows his title is not clear and will make every effort possible to escape but he will fail as we are being closely followed by a band of Angels.

After what seemed to be almost ages of flight, we passed through the dazzling light of the Milky Way, and so swiftly were we moving that it soon faded in the distance and looked about as it does when viewed from earth, simply a streak of pale luminous mist. Look, shouted Great Faith, I told you Lean Soul would not make his escape. See, here he comes toward us and an Angel driving him. I looked in the direction indicated by Great Faith and saw, at a great distance, poor Lean Soul being driven toward us by a bright, shining Angel, who carried a flaming sword in his right hand. As soon as Lean Soul rejoined us, the Angel disappeared and I saw him no more for the time being. The look of anguish on Lean Soul's face as he rejoined us, so impressed itself upon my mind that I shall never forget it. So overcome was he by grim despair that we did not dare to speak to him. Neither did he seem inclined to talk, so we traveled on in utter silence except from our suffering companion.

this time faded in the distance below us, but we were still being lighted on our way by the beautiful rays of light that shone about us. Space - vast, illuminable space seemed literally to swallow us. Yet not space in the true sense of the word, for the air had become pure ethereal and laden with the breath of flowers. So invigorating was this perfume laden air, that every breath seemed to lend to the transformation that was taking place in us. We were being changed, not into new creatures, but that within us was being intensified a million fold. Great Faith was taking on more grace and beauty as he became more and more like the glorious surroundings, while Lean Soul was becoming more lean and haggard.

On and still onward we soared, richer and richer became the perfume laden air, while the surroundings became more and more luminous. Casting our vision upward and outward all we could see was light, light; such as no solar system ever shed, great radiant beams of soul thrilling light enveloped us. Everything in sight was light. Wave after wave of the richest perfume now dashed their life-giving sweetness over our enraptured souls. We seemed to be literally melting into Divine influence about us. Though as it was broken by a sigh or moan in full possession of our reasoning faculties, we seemed to be in the The Milky Way and the count-realms of dreamland, reveling as it

were, in the flower strewn aisles of the fairies.

Where, oh where, came a feeble voice behind us. Looking back, we saw poor Lean Soul, more lean and shriveled than ever. of his countenance reflecting the glorious surroundings, as did that of Great Faith, he was becoming more haggard and despondent every minute. So grieved was I because of his terrible condition, that I felt I would have been almost willing to change places with Lean Soul. He said not a word as the hours sped by and we moved at tremendous speed farther and farther into the deep blue, but oh, the expression on his face: despondency. despair, fear, were all indelibly written on every line of his haggard face.

I was in the act of offering him some word of encouragement, when like the whistle of a bullet magnified, there swept past us the sound of music and singing; voices and instruments vying each other in their effort to silver the tones. Chorus after chorus of these unseen heavenly musicians swept past us, while waves of Divine glory and ecstasy swept over our enraptured souls until it seemed we could bear no more.

(To be continued.)

Sel. by Sister Alma Meade

Who gossips to you, will gossip of you.

JAS. 5:17

The most powerful weapon in the earth is believing prayer, yet how few can say with their whole being that they believe it is. We believe in prayer to the extent that we consistently practice it. Prayer fortifies our heart and mind so we can successfully resist the devil. Sincere prayer will enable us to forgive from the heart. It will bring grace for our daily trials and power to perform our God-given tasks. Prayer, if persisted in, will bring revivals and clothe the Church with great power. I am afraid that too many times we depend upon the preacher to bring the revival when the Church should be in earnest. heart-searching prayer. I do not think we need more preaching or more teaching, but we do need what we have set on fire by the Holy Ghost and nothing else will please God. Prayer will work when conditions are met, because God said it would. True prayer moves God and sets in operation spiritual powers that will move sinners to God.

—Sel by Sister Jeanette Poorman

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

-Henry Van Dyke

THEY LOVED HER BECAUSE-

She lived a clean, wholesome life. She turned her sorrows, troubles and disappointments into smiles that brightened the way for others.

She did not gossip.

She held the confidence of a friend a sacred trust.

She gave her inmost confidence to a very few.

She was not trying to make an impression, or to appear what she was not.

She was conscientions in tasks intrusted to her.

She enjoyed the companionship of clean associates.

She considered Christianity the most practical and beautiful thing in life.

—Sel. by Sister Brumbaugh

ISRAEL'S FEASTS OF THANKSGIVING

A very important part of the religious life of the people of Israel was their feasts or festivals, most of which are still observed at the Feast of Trumpets, the Feast of present day. Several of them are almost identical in thought and idea might also be mentioned as observwith our national day of Thanksgiving. One of the most important Israel for which they paused to of these feasts was the Feast of the thank and praise God. It is quite Passover which commemorated the evident that the idea of Thanksgivdeliverance of Israel from captivity ing is of very ancient origin and in Egypt. It was celebrated by the not at all new with our National killing of the Passover lamb, pre- Day of Thanksgiving in America. paring its flesh for the Passover

meal, and sprinkling the doorposts with its blood. It was near this time that Iesus instituted the Christian sacrament of the Lord's Supper.

Another of the feasts that has had importance in the Christian tradition is the Feast of Pentecost. It was held at the end of the wheat harvest, and though it was a commemoration of the giving of the law, it was also a celebration of thanksgiving for the blessings of God upon them in material ways. It was on this day that the Holy Spirit came upon the disciples, so that its significance has been changed in our Christian worship.

The other feast which was quite similar to our Thanksgiving holiday was the Feast of Tabernacles. came at the end of the harvest and was sometimes called the Feast of Ingathering. The people moved out into the wilderness in tents to represent the years of nomadic wandering before they became established in their homes and there was a week's celebration.

Several other feasts like: the Purim, and the Feast of Dedication ances of special events in the life of Selected

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BIBLE MONITOR

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No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKSGIVING

"Neither filthiness, nor foolishtalking, nor jesting, which are not convenient: but rather giving of thanks. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:4, 19-20. The apostle not only warns us against several gross acts of sin, but also against what some of us may be apt to make light of and think to be nothing unchristian. We see nothing wrong in pleasantness of conversation, however when it turns to expose others and make them seem ridiculous, what gain does it have for the Christian? The Holy Word urges us to rather use our time and efforts to giving of thanks

May we carefully note what our and make the voice of his praise to speaking should be: psalms, hymns be heard: which holdeth our soul and spiritual songs. No question, in life, and suffereth not our feet we need not be in doubt, these to be moved," Psa. 66:1-2, 8-9. profitable and happy meditations Ever our thanksgiving is to be

us. Did you notice that even our songs should be spiritual. What percentage of the songs of 1967 are spiritual? Do each of us individually have something to do in singing and in making melody in our heart? Thankfulness unto God is our privilege, our duty and it should be our pleasure.

We need to be so thankful that we never get finished with it. We should take notice that definite instructions are found here on thanksgiving. Almighty God is the one to thank, for our many blessings. He is to be thanked through our Heavenly Mediator, our Lord Jesus Christ. In whatever respect we are considering God, the God-head must be taken into consideration: Father, Son and Holy Ghost.

"Make a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious. O bless our God, ye people, are clearly pointed out for each of made in a joyful way. What benefit

would it be to attempt to give thanks in any other way? Is it not always joyful to receive something? We owe our Lord and Master so many, many thanks that our weak efforts are very insignificant. God has made us many great and glorious promises and He always keeps His promise; should we not receive we no doubt will find the reason in our own shortcomings.

The shortest chapter in the Bible is very fitting to close our mediupon Thanksgiving praise. "O praise the Lord, all ye nations: praise him, all ve people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ve the Lord," Psa. 117:1-2. This psalm is short and sweet; I doubt the reason why we sing it so often as we do is for the shortness of it. But if we rightly understood and considered it, we should sing it oftener for the sweetness of it, especially to us sinners of the Gentiles, on whom it casts a very favourable eve. We find a solemn call to all nations to praise God. Proper matter for that praise is suggested: We are soon weary indeed of well-doing if, in singing this psalm we keep not up those pious and devout affections with which the spiritual sacrifice of praise ought to be kindled and kept burning in our hearts.

elimination of non-essentials.

THE TRUE FUNCTION OF THE CHURCH

When we think of the Church, we must think of it in its true perspective. We must think in terms of God's thinking. The function of the Church means its office, design, work, use and purpose.

The Church, as we understand its meaning, comprises all born-again, consecrated and dedicated individuals, on earth and in Heaven, past. present and future. Paul, in I Tim. 3:15, defines the Church as "the House of God, the pillar and ground of the truth."

As to its function, it is a light bearer. Christ, the chief cornerstone, is the Light of the world. We are to be children of light, reflecting or radiating the true light. Our light is a reflection of the Son of righteousness who "hath shined in our heart, to give the light of the glory of God in the face of Jesus Christ," 2 Cor. 4:6.

Jesus has commanded those in His Church to "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," Matt. 5:16. While Jesus declared Himself the Light of the world, He also declared His disciples, those who comprise the Church, as "the light of the world."

Those being true words, that no The wisdom of life consists in the one denies, then the members of the church are obligated to carry out the true function of the church. If this old world is to be lighted up with the glory of God, it must be done by His children. Since the church is the pillar and ground of the truth, it must unvieldingly support the truth. It cannot tolerate deception and false teachers.

Her function is to be a conservator of the truth. To preserve the truth. The Church is the custodian of the truth She is obligated to never permit the truth to depart from it. Wherein the truth has been trampled under foot of man, that body is no longer recognized that believeth." For "when in the by God as a part of the true Church. Such a body has no right- dom knew not God, it pleased God ful reason for its existence. The by the foolishness of preaching to function of the Church is to feed the save them that believe." And they soul. To prepare its members for cannot "believe on Him of whom heaven. Feeding on the secular will starve the soul.

is to be a message-bearer. Not be sent out." If we prayerfully man's mesasge, but God's. Not analyze these Scriptures we diswhat man thinks but what God cover that the Gospel must be carspeaking, used as His authority for important work is a God-command-His Words, "Thus it is written." ed function of the Church We can-The church's message dare only be not deny the fact. The Word of God. Paul admonishes In a former statement I mention-"Preach the Word." When enter-led that the Church is the Custodian tainment, plays, dramas, etc., are of the Truth. Jesus said, "I have substituted for God's Message to give them thy words and they man, the church is completely out have received them." Think of the of step with God's intent.

"Go ve into all the world." For own thinking for the Word of God?

"this gospel of the kingdom must be preached in all the world for a witness to all nations." If we are only in the church with the object of saving our own soul, and are not interested in saving others, we are failing in our duties toward God and man. The true function of the church is to carry the gospel to others, to the four corners of the earth, to every race and color.

The significant importance of this work is manifest by the fact that "the Gospel of Christ is the power of God unto salvation to everyone wisdom of God the world by wisthey have not heard and how shall they hear without a preacher, and Another function of the church how shall they preach except they Jesus repeatedly, in His ried to the lost and this highly

present day church as "they." What Another function of the church are we doing with God's Word and is to carry the Gospel to the lost. Words. Are we substituting our

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His Church in such a manner that function is to control the heat. when we are called to give an ac- When it fails its purpose, we are count of our stewardship, that God in the cold. The function of the will recognize our work as the work of a good custodian? Think to the saving of the souls of men. on these things!

The function of the church is to teach and practice all the doctrines. commands and ordinances established in the True Church. These must be preserved intact. They must be recommended, expounded upon, taught to the members and practiced by each member as a re- The recent war in the Near East, quired part of our religious code. between Israel and the Arab Na-Failure here will never meet with tions, has created a situation, which Divine approval.

in this world is to exemplify humil- in Daniel 12:10, "Many shall be ity and the simple life. "Humble purified, and made white, and tried

mighty hand of God that He may exalt you in due season" for "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Pride and arrogancy are diametrically opposed to the Spirit of Christ and the Word of God.

Finally, the function of the church is to maintain separateness from the world. We are in the world but are not to be of the world. In dress. in places we frequent, what we do, what we say, we are to let our light shine. We are to be read and known of all men.

We have one little piece of equipment on one wall of our home. It Are we functioning as members of is a thermostat. Its purpose and church is to carry out the Gospel If the church fails its duties, souls are lost.

> Paul R. Myers Box 117 Greentown, Ohio 44630

THE SIGNS OF THE TIME

we believe to be little understood Another function of the church in international circles. We read yourselves therefore under the (in the end time); but the wicked

shall do wickedly: and none of the all the people round about, when wicked shall understand; but the wise shall understand." Also verse 13 says, "But go thou thy way till the end be: for thou shalt rest (in thy grave), and stand in thy lot (after resurrection) at the end of the days."

The lack of understanding by the wicked nations stems first from a refusal to acknowledge God, and second from their ignorance of the declaration of His Word at the mouth of His prophets, as declared in the Holy Scriptures, which many call myths. One of the leading nations of the world, the Soviet Union, has recently made every effort, both in the United Nations, the Security Council and in the General Assembly to obtain a condemnation vote against the nation of God's first chosen people, the Israeli Nation. Although a war of words, threats, and even bullets, has continued, their attempt to dislodge her hold on the Arab nations, in Israel, we think, will end in further order to assist their cause, the cause failure, for God's Word shows us of Communism, and against Israel. that a "Covenant of peace" will be offered to them in the last days, of greatly fears a third World War, which we feel may be nigh at hand. See Dan. 7:8, 9:24-27; Rev. 7:1-8, 14:1-6: Zech. 13:8-9; Dan. 11:32, 36: Rev. 6:1-2.

that in the latter days Jerusalem thizing with Communism and the will be made a "cup of trembling Arabs and some with Israel. What unto all the people round about," confusion and distress Zech. 12:2-3, "Behold, I will make | The Israeli nation, although as it Jerusalem a cup of trembling unto were, was born in a day in 1948,

they shall be in the siege both against Judah (National Israeli) and against Jerusalem (God's chosen city, for His chosen people). And in that day will I make Jerusalem a burdenstone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." While this prophecy, we believe, will be fulfilled in the period of the seventh trumpet sound, after the seventh "Vial of God's wrath" is poured out at the battle of Armageddon, at Jerusalem; yet Jerusalem has become a "cup of trembling" and a "burdensome stone" to the nations of the world, right now.

The United Nations knows not what to do with it. The Soviet Union, which may be the nation controlled by "Gog" in the last days (Ezek. 38), is determined to keep The United States at this time this could start in the middle East, especially in view of her present commitments in South East Asia. What distress of nations? Smaller The Lord of hosts has told us nations are nervous, some sympa-

and at that time faced with some 600,000 Arab soldiers, the same day of her birth after her dispersion, have three times been victorious over her Arab neighbours. She is still there today and in position, right now, to bargain with her defeated brethren, the Arabs! thinking back, as we study the history of the kings of Judah and Israel, and of an enemy far larger and more powerful, which come against them, and declared their intentions to destroy every Jew in the land, defying the armies of Israel, speaking words against their God, poised ready for attack, were themselves miraculously destroyed. Hence, this bit of modern history in our day reads almost like the Old Testament! A review of Israel's ancient history, in view of her modern history, may be revealing.

The existence and continuation of modern Israel, we believe to be a vital part of God's plan of redemption, for His (blinded in part) people, that is a remnant, to be "graffed in again, into her own olive tree," Rom. 11:23-24; Rev. 14:1-6. Israel has not always been faithful to God's plans and laws. Twice have the Jews suffered dispersion and captivity. The first captivity lasted seventy years in not yet all been regathered, but no more wood could be found out

think they will be and that perhaps will take place in the very near future. Ezek. 36:24, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Please read Ezekiel 37:25-38. See what great blessings are in store for them in Christ's "Millennium" during His immortal reign with them (after their redemption at "Armageddon") and with His saints of all ages. See how God will bring them together. Please read Ezekiel 37:15-19. Jesus said concerning them, while He was here in the world, that is their rejection of Him, "Your house is left unto you desolate." But they will be regathered again, according to God's Word, to their own house, the "house of God. which is none other than the Church of the living God." The Spiritual Temple of the Lord, which Christ the "Branch" was to build, and did build. Zech. 6:12. See also Paul to Timothy about the House of God, the Church

After the Lord Jesus Christ built the Spiritual Temple, the House of God, the Church of the living God, the Emperor Titus, with his Roman legions reduced Jerusalem to rubble. Hence, the earthly Temple of the Jews in the time of Christ at Jerusalem, was razed clear to the foun-Babylon. The second captivity ex- dation, just as Jesus said it would tended over centuries, in this world be, and the Jews, many of them dispension. We believe they have were crucified until, we are told,

of which to make crosses. Yet for all this, as we understand God's Word, all Israel, the whole house, will be regathered and return and rebuild again their Temple for the was over a bountiful harvest was use of their blood sacrifices, and to be taken away by the ten horned thankful for the blessings God had beast, then again destroyed at Armageddon. For all this Christ thankful hearts we have what we will re-erect His millennial temple at Jerusalem, on this renovated earth, and Jerusalem again "shall be lifted up, and inhabited in her place." "And men shall dwell in it (we believe in immortal bodies), and there shall be no more utter destruction; but Jerusalem shall be safely inhabited," Zech. 14:10-11.

Bro. Wm. Root 1612 Morphy St. Great Bend, Kans. 67530

THANKFUL

We prove ourselves thankful to God by taking Him at His Word which is ours to enjoy? We are and being true unto Him. Each year blessed far beyond that we are a day was proclaimed and set aside worthy of. The year preceding this for thanksgiving through our courageous forefathers, who came to us as the worst drought of our lifethis Country for religious freedom. time. It had caused much crop They left a land where truth and failure. This year we have been righteousness was hindered and de-blessed with a bountiful harvest. stroyed. When they reached this The Lord only knows what is awaitland they suffered and were very ing us in the future. Is He pleased discomfortable because of the lack with our works? of the necessities of life. During the May we each be thankful for all first winter in this country, suffer- the blessings of God. Are we thanking and death was the experience ful as we should be for the great sac-

spring came those that survived started to labor and planned for the future necessities of life. Through God's blessings, when the summer theirs to enjoy. They were very extended unto them. Through their call Thanksgiving Day.

Today we have many things to be thankful for: a merciful God. His Holy Bible, the sacrifice of both heavenly Father and Son, in giving a plan of redemption. His Word gives us many great examples for our benefit and blessing and for our good. Where would we be today, had it not been for the great blessings of our faithful forefathers? We are bountifully blessed, both spiritually and temporally. I fear that these blessings are not being appreciated as they should be. Are we thankful for religious freedom one, has been known by many of

of many of their number. When rifices our faithful forefathers have

to his name," Heb. 13:15. Being opportunity we have, it is our duty. all things.

Lord: for this is right," Eph. 6:1. ous freedom. "Honour thy father and thy mother: to be blessed with God-fearing parents. We owe our obedience to God-fearing parents. "For God father and mother: and, He that curseth father or mother, let him die the death," Matt. 15:4. We cannot be true and faithful unto God and disrespect our God-fearing parents. Let us be thankful for all the bountiful blessings of God.

When we are thankful we show that we appreciate the good deeds We are told to honor the Lord with all our substance and make known they glorified him not as God.

sacrificed for our good? Are we honor and obedience go with true thankful as we should be for all the thankfulness. We should be thankgreat blessings of God, which He ful each day of our life. Remember is bestowing upon us? The Psalmist thy Creator in the days of thy expressed his thankful heart many youth. Give thanks always for all times in God's Word. "By him things. We are living in a day when therefore let us offer the sacrifice children are disobedient to parents of praise to God continually, that is, and many are unthankful and unthe fruit of our lips giving thanks holy. Bible prophesy is rapidly coming into fulfilment. We should thankful is not just a privilege or be thankful for the great mercy God is bestowing upon us always The We believe Christ gave thanks for apostle Paul tells us, In everything give thanks for this is the will of We show our appreciation and God in Christ Jesus concerning thankfulness by obedience. "Chil- you. Are we thankful we are not dren, obey your parents in the hindered and molested from relig-

When we become the children of that thy days may be long upon the the Lord: He satisfies our mouth land which the Lord thy God giveth with good things, He heals our thee," Exo. 20:12. It is wonderful diseases, He crowns us with loving kindness and redeemeth our life from destruction. When our service to the Lord causeth others to envy commanded, saving. Honour thy us, we can rejoice in the Lord and continue in the path of righteousness. Blessed are they that are persecuted for righteousness sake, for great is their reward in heaven. We should remember all our benefits both temporal and spiritual and thank God for them. Many great men of God recorded in His Word, were very obedient and thankful that others do for us and thus we unto Him. Do we appreciate God's realize the duty we owe to others. Word as it is given to us? "Because that, when they knew God, His deeds among the people. Praise, neither were thankful; but became

vain in their imaginations, and their foolish heart was darkened," Rom. 1:21.

The fruits of the spirit of Godliness comes forth from thankful hearts. We should be careful in life and let our requests be made unto the Lord. Happiness comes into the lives of Christians expressing gratitude and thankfulness to the Lord each day. "If ye keep my commandments, ve shall abide in my love; even as I have kept my Father's commandments, and abide in his love," John 15:10. Jesus gave thanks for the few loaves and fishes and God supplied the desired increase abundantly. Praise God from whom all blessings flow, praise Father, Son and Holy Ghost. May we remember the blessings that are ours to enjoy, that were made possible through faithful men of God. Let us be thankful for the great heritage of religious freedom that is ours, through the sacrifices of our faithful forefathers. May each of us always prove ourselves thankful for all the blessings of God.

Bro. J. F. Marks

NEWS ITEMS

NEW ADDRESSES

Flory, Eldon

Rt. 1 Keller, Fred E.

R. 2, Hill Crest View

(Also Keller, Mary F., same address.) is and manual of that Leatherman, Virgil bushami sala Littlestown, Pa. 17340

MARRIAGE

Sister Ronda Sue Hostetler. daughter of Elder and Sister Vern Hostetler of Montpelier, Ohio, and Bro. Leonard Duane Wertz, son of Bro. and Sister Richard Wertz of McClave, Colorado, were united in holy matrimony on Sept. 23, 1967, with Elder Vern Hostetler officiating. The couple are making their home at 1441 Parker, Tracy, Calif.

OBITUARIES

NELLIE ST. JOHN

Daughter of Jacob and Viola (Heistand) Clapper, was born February 21, 1893, in Van Wert County, Ohio, and departed this life on Sept. 30, 1967, at Bryan, Ohio, at the age of 74 years, 7 months and 9 days.

Early in life she gave her heart to the Lord and received Christian baptism. Nellie lived a devoted Christian life and continued faith-R. 3, York, Pa. 17402 ful to her Saviour till her death. always enjoying her church fellowship and services. She was a charter member of the Pleasant Ridge Dunkard Brethren church.

On Oct. 23, 1920, she was united Hart, Mich. 49420 in marriage to Samuel St. John and established their home on the place where she had resided since the age Mverstown, Pa. 17067 of 12. This union was blessed with five children.

the husband; two daugnters, Mrs. Harold (Ruth) Kleinhen, at home, and Mrs. Harley (Marjorie) Flory as his Saviour and was baptized of Defiance, O.; three sons, Clifford into the faith of the Dunkard Brethof Stryker, O.; Edwin of Pioneer, O.; and Dean of West Unity, O.; office and served faithfully in this also 15 grandchildren, along with capacity. He was a coal miner and nieces and nephews and a host of farmer all his life, in the vicinity friends and neighbors. Preceding of Antioch, W. Va. her in death were: her parents; a sister, Ruth; and two brothers, from the Knobeley Church of the Emery and Ezra.

GEORGE EDWARD O'BRIEN

Son of John and Mary Likens O'Brien, was born June 6, 1878, in Grant County, West Virginia, and died Oct. 12, 1967, at the Gettysburg, Pa., hospital, at the age of 89 years, 4 months and 6 days.

Aug. 11, 1908, he was united in marriage to Martha A. George of Grant County, West Virginia, at Oakland, Md. This past August they celebrated their 60th wedding anniversary. To this union was born seven children, all of which survive except Albert who met with an accident 40 years ago.

Surviving are: his widow; three daughters and three sons, Mrs. Thomas Leatherman, Gettysburg, Pa.; Mrs. Howard Surbey, Taneytown, Md.; Mrs. Virgil Leatherman, Littlestown, Pa.; Henry of Purgitsville, W. Va.; Herbert of Hanover, Pa.; and Emory of Purgitsville, W. Va.; a brother, Robert land of Israel, disobeved God and

O'Brien, Ridgeley, W. Va.; ten Left to mourn her departure are: grandchildren; 16 great-grandchildren and many relatives and friends.

> Early in life he accepted Christ ren. He was elected to the Deacon's

Funeral services were conducted Brethren, near Antioch, W. Va., before a large audience, by Elder Melvin Roesch, assisted by Bro. Howard Broadwater. Interment in the Cemetery nearby.

There's a grassless spot in the churchyard

Where they laid dear old Dad to rest.

He has left this world with its sorrows

To live in that home of the blest.

We miss him so much since he left us

His chair seems so empty and still, But we know it was God who beref-

And we humbly submit to His will. The Family

WHO IS THE TRUE GOD?

I Kings 17:1-6; 18:17-45

King Ahab, who ruled over the

Jezebel, who was the daughter of sheep. Without cattle people wouldone of the heathen kings, near by. The Israelites were commanded by God to marry only those of the Israelitish faith. One evil deed kill the Prophet Elijah. Then God leads to another. Soon King Ahab began to worship idols and forget God. He built a Grove where he set up idols to Baal, a popular idol, that was worshiped by many of the heathen nations. These idols were made by men's hands and fashioned forgotten his faithful prophet. He from wood, stone or metal. These idols could not see, hear, or feel, vet people in those days were foolish enough to kneel down and worship these images.

This idol worship was very displeasing unto the Lord. The Israelites were to worship the true God and Him only were they to serve. They were not to pattern themselves after the heathen nations, nor follow their idol worship or customs. God sent his prophet Elijah to tell King Ahab that he must be punished for leading the children of Israel to sin. Elijah did not hesitate to perform this mission, even though he knew that the king would be very angry. He told the king that there would be a famine in the land. There would be no dew or rain for a period of three followed and a half years. That was a long time for any land to endure without rain. Without rain, no grass or together all the false prophets of grain would grow. Without wheat, Baal. There was a great number. corn and pasture there would not Four-hundred of these false proph-

married a wicked woman named be anything to feed the cattle and n't have any meat to eat. The king and queen were very angry. They were so angry that they wanted to told Elijah to flee for his life. Elijah did as God told him. He fled from the presence of the king and hid himself by a brook called Cherith. There he had plenty of good clear water to drink. God had not did not allow him to starve for want of food. God commanded the ravens to feed him. Every morning and evening the ravens brought him bread and meat to eat. There the Prophet Elijah was cared for until God was ready for him to move on his next mission.

> After the famine of three and a half years, God appeared unto His Prophet Elijah and told him to go talk to King Ahab. When the king saw Elijah coming, he went to meet him; "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" And he answered, "I have not troubled Israel, but thou, and thy fathers house, in that ve have forsaken the commandments of the Lord and thou hast Baalim." I Kings 18: 17-18.

Then Elijah told Ahab to gather

ets ate at the queen's table every twelve tribes of Israel. Around this day. Elijah also commanded the altar he made a deep trench or ditch. nation of Israelites to gather together at Mount Carmal to see a demonstration of the Lord. Elijah challenged the people to no longer halt between two opinions. If God was the real God they should worship Him, but if Baal was god they should worship him.

Elijah went to work and built an altar. He took an animal and laid it on the altar of wood for a sacrifice. Everything was ready for the burnt sacrifice except the fire to burn the sacrifice. Elijah then commanded the false prophets to call upon the name of their God to bring down fire from heaven. The false prophets called upon the name of their idol Baal from morning to noon saying, "Oh, Baal hear us," but there was no answer. Finally they became frantic and leaped on the altar and cried aloud, but still there was no answer.

Elijah mocked them, telling them to call a little louder that maybe their god was on a journey, or was talking, or perhaps sleeping and had to be awakened. But though they cried aloud till evening, cutting themselves with knives and swords till the blood gushed out, still there was no answer.

come near him. He then repaired that he saw a little cloud coming the altar of the Lord which was out of the sea the size of a man's broken down. He used twelve hand. Soon the sky became black

On the wood he laid an animal for sacrifice. Then he commanded the people to pour four barrels of water on the altar three times till all was soaked and the trench filled with water.

Elijah then made a fervent prayer unto the Lord to send fire down from Heaven to burn up the sacrifice and prove to the people that He was indeed the true God. Suddenly there was a mighty rushing wind and a sheet of fire fell from the heavens. It not only burned the animal on the altar, but also burned the wood, stone, and licked up all the water that was in the ditch. "And when the people saw it they fell on their faces; and they said. the Lord, He is the God; the Lord. He is God," I Kings 18:39.

Soon afterward the Prophet Elijah commanded the false prophe's to be slain so they wouldn't deceive the people anymore. Elijah then went up to the very top of Mount Carmel and bowed down with his face to the earth. He then spoke to his servant, who had come with him, to look towards the sea. The servant said he didn't see anything. Still Elijah told him to keep looking. The seventh time the servant Elijah then told the people to did see something. He told Elijah stones, which were to represent the with clouds and wind. Then there

first rain in the land for three and lay much deeper than poor facilities. a half years. God through His Another felt we were too concerned Prophet Elijah proved His power with this problem; possibly all and might as the only True and churches suffered this percentage of Living God.

Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio 45383

HALF OUR CHILDREN LOST

As I looked from the pulpit at the upturned, laughing faces of tender, young children, a tragic truth hit me. I realized that half the children listening to me preach would be lost. For a moment a sick feeling of despair gripped my soul.

That very morning I had been checking the record and had discovered that half the children in my school a year ago were not there now. This had been the pattern and I had every reason to believe it would continue unless something was done. I saw swinging legs dangling from church pews too large for them. I saw scrubbed faces and hair carefully combed. I saw little ladies and wriggling boys. These precious children who had never tasted the bitter cup of sin, half of them lost? Where were we losing them?

and equipment might be to blame. relationship with their Lord. These certainly could use improvement, but they seemed fairly ade-teachers knew how to lead a soul

was a great rain. This was the quate for the present. The problem loss.

> Hoping that the checkup was inaccurate, I questioned the teachers individually to see if souls had been saved in their classes. Sadly the truth dawned on me as each teacher gave a negative reply. We were losing our children because we were teaching them but not reaching them with salvation. The children drifted through the younger years and then they were old enough to object to attending Sunday-school, indifferent parents let them stay at home.

One teacher volunteered that she had been using the lessons only as a study time, instead of a means to the salvation of her students. She had worked under false impressions that it was her job merely to implant religious knowledge. But she now realized her responsibility to help the child apply that knowledge to his heart. Another teacher confessed, I see my job is more than teaching, it is reaching. Soon we all agreed that each Sunday-school lesson, whether from the exciting Book of Judges or the instructive letters of Paul, should revolve Someone suggested our facilities around bringing students to a right

I discovered very few of the

to Christ. They couldn't explain the research into the innermost recesses way of salvation to a youngster. I felt I had failed in not giving them proper knowledge for this important task. I asked God to forgive me and help me to provide them with this understanding. Another suggested that this period should have a deeper devotional approach than we had been using. Genuine worship would create an atmosphere to open hearts of students to the lessons.

Each teacher re-dedicated himself to the task of winning souls in his class. Each decided to appoint him-Lord and Saviour.

guilty of any of the above faults? May we put forth more effort to save our young people and our own children. What a sad feeling to get a little incidental inspiration for meet the judgment knowing, that some would be lost and feeling that Home," I approached each member we had failed them somewhere. May God guide us as parents as time is coming to a close.

Sel. by Sister Jeanette Poorman

THANKSGIVING IN THE HOME

of the heart to find out just what is most precious to us and most worthy of a 'thank you' to our heavenly Father."

Thanksgiving, the act of giving thanks, is not, to the Christian, just one day of the year set aside by government decree as a statutory holiday and a day of formal thanks to God for the bounties of the earth. Three times daily and at least once a week besides, we give outward expression of our thanks to God. and inwardly and invisibly many more times throughout each busy self as a spiritual overseer. One day. We all pass through periods object was to be kept in mind, that of mental and physical depression of bringing every boy and girl to when we feel that we have precious Christ. Not teach but live and lead, little to be thankful for, and it is that others may also serve their good for us to do a little personal research into the innermost recesses As we read these things, have of the heart to find out just what our hearts been touched and are we is most precious to us and most worthy of a "thank you" to our heavenly Father.

With this idea in mind, and to an article on "Thanksgiving in the of our family with the question, "It will soon be Thanksgiving. What are you thankful for?" sponses were illuminating!

"Elizabeth, what are you thankful for?" Surprisingly, she at five years, gave the most solemn answer. Out of a clear sky she replied, As individuals and as families "it "I am thankful for God!" Someis good for us to do a little personal what astonished I probed, "Why?"

Well, He heals you, doesn't He?" (One of her favorite verses is "He healeth all my diseases." It applies even to a scratch or a mosquito bite night (though we have the highand came in very effectively during a bout with measles!) "But Elizabeth," I parried. "We're not always sick!" "Well, then, I'm thankful mostly for flowers, and God made them!" So that was settled.

Flowers mean a good deal to many of us. To the farmer, flowers mean honey, but to most of us they well to accept graciously the offer- Kate's reply to my question was ings of dandelions or wilted buttercups from a grubby little hand, said, and returned to her perusal Childhood, like flowers, is very of the one in her lap-"Freckles," fleeting. They belong together. We I think it was. Many of us are agree with Elizabeth. We give kindred spirits enough to echo her thanks for the flowers and for the thanks on that score. How wonder-God who made them.

"I'm thankful for the woods!" So were, never denied us the benefit is his mother! The hours of happy, of reading books, and encouraged wholesome play the stretch of wood- us to select the better style of books land back of our lot has afforded to read. It is such a marvelous our family are beyond count, and privilege for us common folks, who the value of those hours is also in- would be so out of place in a good calculable. We families who live many situations and circumstances. in the country ought to be more to wander at will through king's

thankful than anyone else. smoke or gasoline fumes in our air! No buses or trains rattling by all way at our gate)! Instead, we have the autumn tang of dying leaves, the scent of ripe applies and juicy grapes, and the zip of frost in the air. In spring we breathe the perfume of apple blossoms and lilacs, and the smell of warm, moist earth. For music we have bird song, and mean fruit, to the beekeeper, they orchestral evenings of cricket, katydids, and frogs. Winter brings the mean that beautiful extra that God crunch of snow and the brilliance has so generously scattered around of starlit nights, while summer is in His wonderful world of fields full of delight. Cities are wonderand woods and gardens. Flowers ful places to visit, but even you city add grace and charm to the hum-dwellers are thankful there is still blest home, and their graceful ar- a countryside, for you flock to the rangement is an art in itself. Eliza- parks, and the fields, mountains and beth does love flowers. Most chil- lakes, for your holidays and outings! dren do, and we mothers will do And we are glad to welcome you!

short and sweet! "Books!" ful books are! I am so thankful John didn't hesitate a minute. that my parents, poor though they

palaces and courtly gardens, through radio, perhaps we have become a Books deserves our greatest measgood: for his mercy endureth for a form of worship, or at least an ever!"

Lewis was playing the organ when I accosted him. He didn't

the pen pages of a noble book! It little more music conscious than we is a remarkable opportunity for us used to be, for there are very few who are only of average intelligence, homes nowadays in this part of the and who would be completely at a world who do not enjoy some form loss if brought face to face with one of music. Every culture of the of the world's intellectuals, to be world has had its own peculiar permitted to read at our leisure the music, although we in the youngest inspired thoughts of the great and of all the civilizations seem not to good; to see, as if looking through have developed a national music as an open window, the beautiful pic-yet, having only the Negro spirittures of poetry and prose as pre- uals of the South and the Frenchsented to us by the world's most Canadian "chansons" of Canada to gifted pens! Reading and books represent us in folk song. Even for add much to our lives, and books those of us who are not musically add a touch of living to our homes. gifted, music has great charms and This same Kate not so long ago adds very much to the sum total of visited a beautiful new home and our enjoyment of life. One of the on being asked her opinion of it, pleasant experiences of the summer remarked that it was all very ele-lis to hear the children's voices gant, but there were no books! raised in praise, the uncertain sweet Books indeed are a source of thank- treble of the little ones mingling fulness, and that greatest of all with the just-beginning-to-change voices in the upper grades. Worure of thanks. It has a golden ship is bound up in music and song. thread of thankfulness running all The Psalms are hymns of praise through it like a refrain. "O give meant to be sung to music. A good thanks unto the Lord, for he is deal of the best classical music is expression of deep religious feeling. Our own "Church Hymnal" is one of the finest collections of sacred answer for a moment, then pointed song ever compiled; I make no exto the hymn he was playing out of ceptions! Look over the composers the "Church Hymnal." "Music!" - Beethoven, Mendelssohn, Bach, he said, and went on with his play- et al. And they would feel it no ing. Isn't it true? Music is an- dishonor to be included in our book other of the extra blessings God has of praise; rather, they would feel given us for which we are exceed- honored to know that their music ingly grateful. Since the advent of was being used as wings on which

upward to the ears of God! "Come, ye thankful people, come! Raise the song of harvest home!" Our thanksgiving theme is beautifully rendered in music and our Christmas story tenderly told in song. Our joys and our sorrows are expressed in a way that brings comfort and solace even in its expression through the medium of music.

When I looked for Bill I found him surrounded by balsa wood in an aroma of airplane dope and banana oil. "What am I thankful for?" He looked at the marvelous clutter on his workbench. He looked at the models suspended from the ceiling and on the shelf. I expected differences in creed and custom, a blurb in praise of model airplanes. but holds no ill will on that ac-Surprisingly, this is what I heard, "I am thankful that I live in a democratic country!" And so am I! So are you too, when you stop to think about it. Our democratic government, like going to church and late the children of one group from having three meals a day, we take for granted, casually, like we do a great many things until they are taken away from us. Our democracy may be a poor excuse for the real thing, but we are thankful that there are places where men may think and act and live as intelligent individuals, instead of as

to waft the praise of His people wisdom of God for our leaders, we might get better results. It is a Christian duty to pray for those in power over us, to pray for them instead of everlastingly complaining of the mistakes they make. Aren't vou glad you are not President of the United States? What a mess you'd make of the job! I'm sure I would!

Thinking of Bill's answer, I wondered if he realizes, indeed if any of us realize, just how thankful we ought to be to be living under democratic government. We have been very grateful in our personal home experience for a government and for a society that recognizes count. Ours is a mixed community of Protestants of every variety and Catholics. Yet in the school and community life there is very little antagonism, no lines drawn to isoanother. Differences are recognized and tolerated, and are not allowed to present a barrier to friendliness. Prayer is common ground, the democracy of worship where each one is equal to the other in the sight of God, as they kneel in supplication before their Maker! It is not necessary to overemphasize or pawns of the state. Our national overexalt patriotism in order to leaders may not be all they ought instill into our children the love for to be, but are any of us? Some- the land that has nurtured us in times I wonder if we prayed a little freedom and safety these many years more earnestly for the guidance and through the grace of God! The

forefathers of our faith found safe to be more thankful with a modern haven in this land. It is still a haven of refuge for many homeless. Let us give thanks that God has allowed it to be so.

Daddy was thankful for his family, although at times it must try him sorely! Families are a great strain and responsibility on the head of the home in these days of mounting expenses and everincreasing demands on time and money. Parents are thankful for the intelligence and health of their children, for their progress in school and in business. But the greatest degree of thankfulness comes to Christian parents when they are assured of the fact that the members of their brood have accepted Christ as their Saviour and are numbered in the greater family of Christian sons and daughters of the one Father of us all! Then we are deeply thankful in a soul-satisfying way that no other experience can give.

And I? As I look around this unattractive old kitchen with Elizabeth's shelves of junk in one corner, the ironing-board still propped up over there as a threat to progress along more interesting lines tomorrow morning, the clock on the shelf move in! But I'm thankful, truly you have not, come to Sleepy Hol-I am, for this unmodern kitchen, low, and we'll share ours with you! and while perhaps it would be easier Sel. from Christian Monitor

stove, you don't have to count kilowatt hours for an old range and a kerosene stove! And I am sure the family is thankful for the old range, for the warm enthusiasm it sends out to greet them on a cold day, and the sudden impulse it gives when its oven gets unexpectedly hot, to pop in a batch of cookies or a quick cake!

When I look through the door across the room into Granny's room and see her lying there, so quiet and patient, it is a little harder to be thankful. It is hard to reconcile some things to the will of God. One can't help wondering "why?" Yet even in that case there is real reason for thanksgiving, thanksgiving that there is no pain and little discomfort of body, even if the mind has slipped a cog or two. How marvelous friends are in times of distress! Here is my thanksgiving theme! I give thanks for the friends, "the beloved of my bosom" who have given us so much happiness, helped us over so many rough spots, and just through general Christian friendliness have made life so much brighter in every way!

Yes, we have much to be thankticking away the moments all too ful for at Sleepy Hollow! God, and swiftly, how I wish those magazine flowers, woods, books, and music, a editors who edit those before-and-tolerant government, a family, and after decorator's articles would just friends! You have them too, and if

THANKSGIVING

"And whatsoever ye do in word or deed, do all in the name of the Lord lesus, giving thanks to God and the Father by him," Col. 3:17. As we approach another Thanksgiving Day we truly should be thankful for all the many blessings which God has permitted us to enjov.

Since we have gone through several dry seasons, it looks like God wanted to remind us of what He has done for us and perhaps we did not give Him thanks. Surely we have much to be thankful for this year, since everything has been so plentiful. Have we been refreshed in our spiritual work as God has refreshed the earth this past summer?

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water," John 19:34. It took Jesus' blood for our salvation, and the water for cleansing of our sins by baptism. Without these we cannot be saved and we must accept Christ's way to be saved. We are thankful for free salvation.

a fresh drink of water, do we thank in their heavenly splendor. Jesus for it? Think of the scripture in Revelations, where He will mortal man, divinely cool, refreshscorch men with heat in the last ing and freighted with the very days and give them blood to drink. dews of Heaven, wafted its gentle people will not be here to go each fresh burst of heavenly light

through those days. As the days are fast coming to the end of time, our greatest concern should be to give our all unto Christ in prayer, praise and thanksgiving; for without Him we can do nothing.

> Susie Gilpin, R. 2, Grantsville, Md. 21536

THE LAST VOYAGE OF TWO SOULS

Chapter 3 BETTER FARTHER ON

Apparently losing count of time, we traveled on and on, always upward, until it semed that we would be lost in the illimitable space about us. In spite of the long time we were consuming in our flight, there was not a dull moment from the time we left earth till we reached the end of our journey.

The nearer we came to our destination, the brighter became the light, the richer the perfumes and the sweeter the music. These all continued to increase till great stars of light, dripping with perfume and accompanied with the most soulthrilling music, began to burst forth about us, while in every direction On a real warm day as we enjoy great beams of radiant light shone

A breeze such as never blew upon Again we are thankful that God's sweet scented breath upon us. With and with every murmuring zephre, laden with the sweet life giving odors from the tree of life, there would break forth the most intoxicating, silvery chords of seraphic music.

At a distance ahead of us we could see what we supposed to be Heaven. It was a great center of its effort to describe it. light, whose rays extended far into the distance on either side. We were soon near enough to see plainly that it was indeed the beautiful City of to the right or left, their opal deck Gold. As we came nearer, so near that we could almost discern the vision. Surging and pulsing like a outlines of the City, Great Faith great volcano, the walls moved in began to sing in a sweet almost angelic voice.

I've reached the Land of pure! delight,

My home beyond the blue. Its shining walls are now in sight Its pearly gates I view.

E'er long my feet its streets shall press. While I, in light Divine,

Shall bask my weary soul and rest Beneath its sheltering vine.

I fairly held my breath as I listened to the inspiring strains of song as they fell from the lips of this Redeemed Soul. I was so enraptured by his singing that I would gladly have listened to him for ages. but as we were by this time nearing the "Pearly Gates" there was no heart be troubled, ye believe in God, more time for song.

Suddenly and without warning Great Faith began to change in appearance. He seemed to become translucent, while there surrounded him an element resembling purplish pearl in liquid form. So far did this scene transcend anything earthly, that human tongue must fail in

We came now in full view of the city's walls and as far as the eve could penetrate the distance either ed surface lay before our enraptured and out in rhythmical splendor, all but ready to burst open from the pressure of the Glory within.

So great was the Divine influence and ecstasy, so bright and beautiful the entire surroundings, so sweet and invigorating the perfume laden air, so soothing and refreshing the gentle breeze and so inspiring the angelic strains of the heavenly music, that if there were no more to see, hear or feel, this would have been sufficient to repay one for the most severe self-sacrifice and cruel want that could come upon him during his earthly sojourn.

As we stood, just for a moment on the perfume clouds encircling the City and viewed its glorious splendor, I thought of the saying of Him who "spake as never man spake" when He said, "Let not your believe also in me. In my Father's

house are many mansions. If it were behind us. In an instant we were not so I would have told you. I go wafted across the space which into prepare a place for you, that where I am, ye may be also."

As we lingered for the moment and gazed upon the greatness of it all, I thought, And all this for me? Jesus left this and went to our poor fallen world, pitied our sorrow, poured out His life for us, wonderful love. But I was soon to learn that this, as wonderful as it was, was only an introduction to the real, a mere taste of the coming feast; a glimpse of the glory to be revealed. What soon followed so completely eclipsed anything we had thus far witnessed, that we soon forgot for our wonderful flight the time through trackless ether, on our way to the Golden City.

As we again began to move, we came close to the great gates of pearl. I thought to myself, This is as far as I will be allowed to go now, for I am still in the flesh. I will likely have to leave my two companions and return to earth alone. The very thought sickened me as I had seen so much of the eternal Glory of my future home, that I did not want to turn away from it, even for a short time

While I thought on these things, we came to the gates. With a mighty burst of song and praise, distinguish the one from the other. the gate near which we had halted There was a difference so marked swung wide open and we were that a second look was not neceswafted inside, into the vestibule of sary. The angels were wonderful

tervened between the gates and the assembled host.

I soon found myself in the midst of untold millions of redeemed saints and a great company of angels. All were dressed in pure white with glistening gems adorning their beautiful brows. I saw no one that I knew, but noticed that while they were all in pure white and decked with nearly the same kind of gems, that no two of them looked exactly alike. In spite of this fact, however, there were no ugly ones among them. Everyone was as beautiful, it seemed, as it was possible for God to make a creature, yet each one was a different type of beauty.

All seemed to be occupied at one thing, the worship of the great head and leader, Jesus. For Him, I began immediately to look. I wanted to see Him for whom I had labored and suffered for so many years upon earth and to tell Him how much I loved Him. While tears of joy and gratitude coursed down my checks, I began to search among the shining hosts for, Him whom my soul loved.

As I viewed the great host of saints and angels, I could easily Heaven and the gates were closed beings but there was something

through great tribulation and had the final home of the soul. washed their garments and made white in the blood of the Lamb, that no one seemed conscious of my marked them plainly as different presence or to notice. Lean Soul, from the beings, of whom it is written, "He shall give His angels charge over thee, and in their hands they shall bear thee up, lest at any himself. time thou dash thy foot against a stone."

among them and noted the vast he arose and soared away to what number, I thought, Is it possible seemed to be the center of the glory that so great a multitude has come of this wonderful place. I longed here from the earth in the space of to accompany him but remembered six thousand years? It then flashed that I was still in the flesh and through my mind that during our could not enter Heaven in that flight from earth we had passed state, only being allowed to enter millions of worlds greater than our the reception room. As I stood own and that not one of them bore watching the vanishing form of my the mark of sin or a shade of dark- friend Great Faith, shout after ness. When I thought of this, I shout from the shining hosts about could understand the source of so the different gates told of the argreat a multitude.

of these glorified beings, I heard and who had laid down their cross many times names that I did not and weapons of warfare, to take up know, or ever recognize as ever their harp and crown. having heard of them. At first I thought possibly it might be persons Great Faith and for Jesus, that I of renown they were speaking of, did not notice the departure of the but by careful study and close at-saints and angels, who had been tention I understood they were singing and shouting about the speaking of unfallen worlds. It gates as we entered. Suddenly seemed that there were myriads of awaking to the fact that I was them and being unfallen they were alone, I tried to rise with a view to in constant communication with the following them. To my amazement Celestial City. Millions, I learned, I could not rise from the pavement. were being translated alive from This I could not understand as I

about the saints, who had come up these unfallen worlds each day, to

To my surprise, yet to my joy, who still lingered near the gate where we entered, crouching close to the wall and endeavoring to hide

I had not seen Great Faith since the moment we entered the vesti-As I wended my way in and out bule, for the instant we were within rival of others, who had been hon-As I listened to the conversation ored with the call "Come up higher"

So intent was I in my search for

had soared with such ease in our flight from earth.

I stood for sometime pondering over my position, wondering what I was to do and whither I should go. No one seemed to know I was there and I had despaired of finding either Great Faith or my Saviour, the only two whom I felt I would recognize, so I made up my mind to seek a way out and return to earth, where I felt I still belonged.

Sel. by Sister Alma B. Meade

THE BEYOND

It seemeth such a little way to me Dec. 10—Stills the Tempest. Luke Across to that strange country, The Beyond:

And yet, not stranger, for it has grown to be

The home of those of whom I am Dec. 17-Miracles of Healing. Luke so fond.

And so for me there is no Death; It is but crossing, with abated breath.

A little strip of sea,

To find one's loved one's waiting on the shore.

More beautiful, more precious than before.

Most present-day church-goers, accustomed to snappy programs, a sermon of a few words and sentence prayers; would most certainly have had an exaggerated case of religious boredom at the preaching of Paul Dec. 31-The Last Miracle. John and Peter.

SUNDAY SCHOOL LESSONS FOR DECEMBER 1967

NOTICE — Beginning January 7 we will try to have the Primary Lessons back in the Monitor for The Rod and Staff material.

ADULT LESSONS

Dec. 3—The Widow's Son Raised. Luke 7:1-23.

- 1—For what reason did Christ choose to raise this widow's son?
- 2—Is it necessary to have the characteristic of feeling unworthy before true faith can be achieved?

8:19-25, Matt. 8:18-34.

1—Do we have faith that Christ is able to calm the storms we encounter on the sea of life?

8:26-56.

1—Why did Christ forbid some to tell what He had done for them, but others He told to tell it?

2—Is there a period of fear in people preceding the desire to accept Christ?

Dec. 24 — CHRISTMAS. Luke 2:1-40.

1—Why were the Shepherds chosen as message bearers at the time of Christ's birth?

2-Should the Spirit of Christ cause us to rejoice as those who rejoiced at His birth?

21:1-25.

1—Why did Christ question Peter three times concerning his love? 2-Were the disciples still at a loss as to what was expected of them after Christ ascended? —BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1967

TEMPORAL BLESSINGS PROMISED TO GOD'S CHOSEN

Memory verse, Deut. 15:10, "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."

Fri. 1—Gen. 12:1-9.

Sat. 2—Exo. 23:20-33.

Memory verse, Exo. 20:12, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Sun. 3-Lev. 26:1-20.

Mon. 4—Gen. 6:1-9.

Tues. 5-Num. 9:15-23.

Wed. 6-Num. 11:16-23.

Thurs. 7—Gen. 15:1-15.

Fri. 8—Deut. 8:1-20.

Sat. 9-I Samuel 1:4-23.

Memory verse, Deut. 7:15 "And the Lord will take away from none of the evil diseases of into it, and is safe." Egypt, which thou knowest, Sun. 31-Isa. 38:1-22.

upon thee; but will lay them upon all them that hate thee,"

Sun. 10-Gen. 21:9-22. Mon. 11-I Kings 17:1-16.

Tues. 12-II Kings 3:9-20.

Wed. 13-Gen. 26:1-23.

Thurs. 14—II Kings 20:1-11.

Fri. 15—Job 33:14-33.

Sat. 16-Psa. 23:1-6.

Memory verse, II Chron. 6:14, "And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth: which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their heart."

Sun. 17—Psa. 112:1-10.

Mon. 18-Luke 12:22-32.

19—Matt. 6:25-34. Tues.

Wed. 20-Matt. 7:1-12.

Thurs. 21-John 10:1-18.

Fri. 22-Rom. 8:31-39.

Sat. 23—Heb. 12:5-13.

Memory verse, Prov. 12:28, "In the way of righteousness is life: and in the pathway thereof there is no death."

Sun. 24-Matt. 8:1-17.

Mon. 25-Acts 4:14-22.

Tues. 26—Acts 12:7-23.

Wed. 27—James 1:1-12.

Thurs. 28—James 5:10-18.

Fri. 29-Psa. 46:1-11.

Sat. 30—Psa. 48:1-14.

Memory verse, Prov. 18:10, "The name of the Lord is a strong thee all sickness, and will put tower: the righteous runneth

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and | OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PREPARING OUR REDEMPTION

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," Mal. 4:5-6. We usually wonder something of the background and early life of one who has attained great achievements during his lifetime. We should be very thankful that God has given us many facts, through His holy prophets, of the preparation of our redemption. In fact we must acknowledge that, Christ our Redeemer, is the central theme in both the Old and New Testaments.

In the Old Testament God gives a multitude of facts of warning and conditions, to prove the redemption of human beings from sin. Remember that God's decree has always die," Ezek. 18:4, and without re-

demption is made available only through accepting the blood Christ. man's Redeemer, as atonement for our sin. Those of the old dispensation were warned to look forward to and anticipate the coming of a redeemer; and those of the new dispensation must look back and accept Christ as their Redeemer.

The preparation of our redemption is centered around two characters: Christ the Son of God as our sinless Redeemer, and almost sinless John the Baptist, who was to prepare the people that they might recognize and accept Christ as this Redeemer that was promised. Both of these characters came to earth through very miraculous means. Both had been prophesied of many years before and both minutely fulfilled the prophecies concerning them. Since Satan naturally would try to defeat God's plan of redemption if at all possible and since sinful man tries to take the honor away from any noted charbeen "the soul that sinneth, it shall acter; God foretold, through His prophets, many infallible proofs that demption this is the sentence upon we might identify the fulfilment of human beings. Actually man's re- His plan of redemption. It would er to trace each item of prophecy that he might be convinced, without of the children of Israel, and bequestion, of the certainty of Christ cause of their transgressions in all as his Redeemer and of John the their sins: and so shall he do for Baptist as His forerunner.

The care God used in selecting characters to fulfil His plan of sal- midst of their uncleanness." Lev. vation is worth our consideration. The urge to live Godly lives, the reward of living Godly lives, the punishment for not living Godly lives are all held before us throughout the Bible. The purity of all the to us the true Redeemer should be characters concerned with God's plan of redemption should be a lesson to each of us, urging our own purity. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke 1:6. Such a commendable record is given of very few individuals in all of God's Holy Word. To be a child of such devoted parents would certainly be a godly heritage. What better foundation could be found for the one who was to "Prepare the way of the Lord, make his paths straight."

Let us note a type of the true offering for man's sins, as directed under the Old dispensation. "Then offering, that is for the people, and bring his blood within the veil, and tion of our Lord and Saviour. do with that blood as he did with the blood of the bullock, and sprin-lastray; we have turned every one kle it upon the mercy seat, and be- to his own way: and the Lord hath fore the mercy seat: and he shall laid on him the iniquity of us all."

be well worth the time of each read- make an atonement for the holy place, because of the uncleanness the tabernacle of the congregation, that remaineth among them in the 16:15-16. Several chapters written in the Old Testament specifying the care that was to be taken in selecting even a type of our sin offering. How precise and valuable to each of us.

How thankful we should be that Luke chose to give us some of the details which were involved in the preparation of our redemption. Here we find honor paid to two of the noted families of the old dispensation, the family of Aaron through Zacharias and Elizabeth and the family of David through Mary. The account of the preparation birth of John and the account of the preparation and birth of Jesus are two of the most Divine and interesting records given in the entire Holy Bible. As we consider these accounts, in line with the many prophecies concerning these events, we should be very thankful shall he kill the goat of the sin for the simple plan of redemption offered us under the new dispensa-

"All we like sheep have gone

Isa. 53:6. Dare any one of us deny his blessing through Judah Gen. that we have all gone astray from 49:8-10, "Judah, thou art he whom the teachings of Christ and the thy brethren shall praise: thy hand service we should render our fellowmen as servants of the Lord of glory? If we have failed and gone bow down before thee. Judah is a into our own way, however sinful lion's whelp; from the prey, my it might be, what can we do? Praise son, thou art gone up: he stooped our Lord and Master, He has laid down, he couched as a lion, and as all our iniquity upon our Redeemer, an old lion; who shall rouse him Christ the Son of God; providing that we individually accept His plan from Judah, nor a law giver from of salvation. Can we be thankful enough that a way has been prepared that our sins can be washed from God's record? Are we true to our part of the agreement, that we stated by Stephen, the first Chrisdevotedly serve Him to the best of our ability, while we are given life, time and opportunity?

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

Part 7

The Fifth Dispensation . . . this is the Dispensation of Law . . . God's Law given to the children of Israel, through Moses, His Covenant, known as the Old Testament, We believe this to be the Divine given to a special people. length of this Dispensation extended from the Exodus to Christ, a period of approximately 1490 years. His own Son.

At the close of the fourth Dispensation, the Patriarch Jacob (Is- of this Dispensation, God had changrael called his sons together, offer- ed Jacob's name to Israel. The chiling his curses and blessings upon dren of Israel had greatly multithem. The greatest blessing he pro- plied at that time and were op-

shall be in the neck of thine enemies; thy father's children shall up? The septre shall not depart between his feet, until Shiloh come (meaning Jesus); and unto him shall the gathering of the people be."

Moses prophesied of Shiloh, as tian martyr, in that wonderful message given by him, as recorded in Acts 7:37, "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ve hear." Through the seed of Judah was to come the promised "Redeemer," offered to the world, Jesus Christ the Son of God, who was Israel's promised "Messiah." The purpose of God, from the beginning of the creation of the world, the salvation of the human race, through

We learn that, at the beginning nounced upon any one of them, was pressed by a new king, were under

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great bondage and were made to cry out to the Lord. This new king made a decree that all their male the earth. He now sets about to organize a commonwealth, with laws and regulations, and with a visible system of worship.

Also God provided a "Deliverer" for them through His servant

were the fathers before Moses. Not only did he reveal to him His Covenant with the fathers, but He made a special Covenant with the children of Israel. A Covenant of Law and Works, which we recognize as the "Old Law," done away in Christ.

Let us study this Covenant through Law, which He gave to the children of Israel, whom He chose, to become His chosen people. First He points out to Moses His Covenant with the fathers. Exo. 6:2-8, "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac and unto Jacob, by my name God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the children should be destroyed, Exo. land of Canaan, the land of their 1:21-22; Exo. 1:8. In the previous pilgrimage, wherein they were Dispensations, it seems God had strangers. And I have also heard allowed man to govern himself on the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." "Wherefore say unto the children of Israel. I am the Lord, and I will bring you out from under the burdens of the Egyptians. Moses. God came to Moses, tested and I will rid you out of their him and sent him to deliver Israel bondage, and I will redeem you out of their bondage. Pharaoh was with a stretched out arm, and with obstinate . . . did not want to let great judgments; And I will take them go. God also proved Moses you to me for a people, and I will and chose his brother Aaron to help be to you a God: and ye shall know him . He revealed the Covenant to that I am the Lord your God, him, which He had made to Abra- which bringeth you out from under ham, to Isaac and to Jacob, who the burdens of the Egyptians. And I will bring you in unto the land, 31:32, "Behold, the days come, saith concerning the which I did swear the Lord, that I will make a new to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the Lord."

lasting Covenant to Israel, in regard that I took them by the hand to to their earthly possession and heri-bring them out of the land of Egypt; tage. However, He also made with which my covenant they brake, althem a special Covenant, a Spiritual though I was an husband unto inheritance, which would also be them, saith the Lord." everlasting, through their seed. This special covenant was their Law, the mind and don't forget, God did Law of the Old Testament, which make this new covenant with them was fulfilled by Christ and vanished and Christ fulfilled and extended it away. This is a doctrine which to the end of the world, through perplexes (many will not accept it, His Covenant of Grace. In the text yet today), those who would follow above Jeremiah tells us, when "the the ten commandments for salva- old covenant was made" with the tion.

few, who preach and profess that have found the time of that covewe must keep the Law and the ten nant. Let us find the place also. commandments to be saved in this Deut. 5:2-3, "The Lord our God Christian Dispensation, going back made a covenant with us in Horeb. to the Old Testament for salvation. The Lord made not this covenant For instance, Sabbatarians do not (of the Old Testament) with our like to discuss this subject. They fathers (Abraham, Isaac and Jatry to change the subject and avoid cob), but with us, even us, who are questions. Why? It is because they all of us here alive this day." This cannot find Scripture that tells Covenant, the Law, was only for what the Old Covenant is, which the children of Israel. does not condemn their practice. We have now found two facts No Bible scholar should deny the concerning the Old Covenant. First fact that there are two principal . . . It was made with Israel. Sec-Covenants, the Old and the New, ond . . . It was made at Horeb, or taught in the Bible. Also, we know Sinai. See Exo. 1:1-6: 3:1-6. that God's prophet Jeremiah fore- What was this Old Covenant with told the coming of the New Cov- Israel? The Word of God tells us.

covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I Here God confirms His Ever-made with their fathers in the day

At this point, please bear in children of Israel. It was when God Yes, there are those, and not a delivered them from Egypt. So we

enant, the New Testament. Jer. Exo. 34:27-28, "And the Lord said

unto words: for after the tenor of these ten commandments; and he wrote words I have made a covenant with them upon two tables of stone." thee and with Israel. And he was The Ark of the Covenant was there with the Lord forty days and called the Ark of the Covenant beforty nights; and did neither eat cause it contained the ten combread, nor drink water, And he mandments. I Kings 8:9, "There wrote upon the tables the words of was nothing in the ark save the two the covenant, the ten commandments." This is plain, we have there at Horeb (Sinai), when the Hence, it is the Old Covenant, which out of the land of Egypt," I Kings God gave to Israel, and which the 8:21. Apostle Paul says "was done he obtained (meaning Christ) a lished upon better promises."

The Old Covenant to Israel was a temporal covenant, and its promises were only temporal. While the not forget that Jeremiah had prophtures, that the Old Covenant was upon Christians today. the ten commandments. Deut. 4: God confirmed His covenant with 12-13, "And the Lord spake unto Israel: made it an everlasing coveyou out of the midst of the fire: nant of peace. Made it an everye heard the voice of the words, lasting priesthood. Yet the priestbut saw no similitude; only ye hood was changed, of necessity, heard a voice. And he declared when Christ the "seed" (the Mesunto you his covenant, which he siah) came under the new covenant.

Moses, Write thou these commanded you to perform, even tables of stone, which Moses put shown what the Covenant was, the Lord made a covenant with the time it was given, and the place, children of Israel, when they came

These passages of Scripture are away." Heb. 8:6, "But now hath too plain to be misunderstood, the "Old Covenant" was the "ten commore excellent ministry, by how mandments." The ark contained much also he is the mediator of a the covenant, and there was nothing better covenant, which was estab- in the ark, except the ten commandments. Men, in the face of these Scriptures, who maintain that we are still under the Old Law or the ten commandments, are New Covenant is a Spiritual Cove-bound by a theory they will mainnant, and the ones that keep it are tain anyway: "if the blind lead the promised everlasting life. Let us blind, both will fall into the ditch," saith the Word. We want to show, esied of this new covenant, which in this work a little further along, was to be made, "not according to that we are no longer under the Old the covenant made with the fathers." Law, nor the ten commandments. We will now show by the Scrip- That they are no longer binding

This priesthood was made to Phin-, we will continue to discuss the Old ehas, Aaron's son. Num. 25:10-13, Covenant and the Ten Command-"And the Lord spake unto Moses, saying Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy." "Wherefore say, Behold, I give unto them have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous ment for the children of Israel." Judges 2:1-5.

made His covenant with David, many who never appreciate the which Covenant stands through precious blessings of God. God has Christ, being Spiritual for all Israel, throughout both the Old Dis- our redemption from sin. He was pensation of Law, and on through always willingly submissive and the promised seed, Christ. In clos- obedient to the heavenly Father. ing this chapter, we would have you What manner of love God has to study carefully the following ref- bestowed upon us that He gave erences: 2 Sam. 7:12-13: Psa. 89: His only begotten Son to be sac-

ments.

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NO ROOM FOR THE PRECIOUS SAVIOUR?

It was prophesied long before the my covenant of peace. And he shall coming of Jesus Christ that men would not receive Him. He is more precious than any other gift given to earth and is not appreciated by for his God, and made an atone- many. He was a man of sorrow for sin and yet rejected of men, who God reconfirms His covenant with needed His cleansing. "And she the children of Israel at Bochim, brought forth her firstborn son, and wrapped him in swaddling clothes, We learn from the Scriptures, and laid him in a manger; because that God never breaks covenant there was no room for them in the with man. Nevertheless, when man inn," Luke 2:7. Soon after He came breaks his covenant with God, God to earth a wicked king was seeking sometimes has changed His cove- to destroy His life. In that day many nant of peace with man, making it did not realize the value of the new. This was the case when the precious Saviour. The blessed gift change was made from the Old of God was given to earth. A long Covenant to the New. We have prophesied event of God was to come now to the time when God bring joy to the world. There were given His only begotten Son for

28: Isa. 59:21. In our next article rificed for our redemption. Christ

for sinful humanity. When Christ the Spirit. was here many followed Him only, for the loaves and fishes and would never receive His spiritual blessings. There also were many who honored Him with their lips but their hearts were far from Him. Do we have this condition today? Many seek only for earthly gain that is perishable. We are to put our affections upon things above. Many are putting earthly things before and above the eternal things of God. "But ve are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his," Rom. 8:9. If Jesus is to enter in the heart it must be cleansed from sin. Iesus commanded what we should do. These things must be put away from our lives: pride, adultery, fornication, envy, hatred, lying, jealousy, covetousness and all manner of evil. Today many professing Christians are trying to serve two masters.

Jesus cannot enter or live within lives that are overcome and overflowing with sin. In the day of judgment many are going to meet disappointment, because they have not cleansed their lives from the works of iniquity. Lives of sin and evil do not possess the Christian or Christ-like spirit. He gave us an example to do as He has done, re- we are the children of God." Rom. ways and sinful pleasures of the laid to rest in Christ Jesus, their

was willing to lay down His life world and possess all the fruits of

In our day many do not realize the value of a Saviour, who is more precious than all the silver and gold in this world. They have no room for His spirit to dwell in their lives. His grace is sufficient for us, His blood avails of cleansing power for the obedient. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved," Matt. 10:22. He suffered and died for sinful humanity. He said, My peace I leave with you. Peace not as the world gives, but that which passeth all understanding and joy which the world cannot give. We sometimes sing. Let the dear Saviour come in. He will cleanse the heart from sin. keep Him no more out at the door. Yes, He is calling to hearts filled with sin for admission. What is our answer? If we let Him in, He will go with us through life and through the valley and shadow of death. Can we say, Blessed assurance. Jesus is mine, Oh what a foretaste of glory divine?

When He was here upon earth many experienced His precious healing power, from the infirmities of the flesh. His power avails to cleanse and heal us from the infirmities of sin. "The Spirit itself beareth witness with our spirit, that nounce Satan with all his pernicious 8:16. Precious are those who are

works do follow them. He brought joy to the world and He will bring iov and peace into the lives of all true Chirstians. The lives of true Christians are overflowing with truth and righteousness. For the grace of God, that brings salvation, hath appeared to all men. It flows freely. When Christ fed the five thousand He told them to gather up the fragments that nothing be lost. He was hated because He opposed the sinful way of this world.

Saviour out of their hearts. Hearts Jesus? Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of Heaven. Jesus or are we letting Him bear in our lives? No room in the inn, no room in hearts filled with sin. and no room for sin in Heaven

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dissatisfied.

SOUTH FULTON, ILLINOIS

The sermon of Bro. Paul R. Myers in January at South Fulton. quote:

2 Cor. 10:5, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Text — Obedience. Actually, obedience to Christ, God and God's Word. All who are in their Many people are keeping the right mind and know right from wrong ought to obey God. We that are occupied by Jesus develop must all appear before God to give lives that become like fountains of an account of our disobedience or living water. He said, When I come obedience unto Him; yes, every again shall I find faith on earth. thought as: brothers and sisters. In the Christian's life old things sons and daughters. Parents are have passed away and all things sad if a child does not obey. It have become new. When He was grieves God and Christ when we here they opposed Him because He do not obey. Obey means, to be opposed the evil way of life. Are in subjection to. The Scripture we among the faithful in Christ teaches us to obey the rules of the land, if they do not conflict with God's Word.

Phil. 2:8 tells us Christ obeyed Are we among the faithful in Christ the laws. He humbled Himself and was obedient to death. The death the Cross alone? Is the Holy Spirit was almost more than He could bear, but He could not stop it. He said. "Nevertheless, not my will." Does that touch our hearts? Does that teach us to be obedient to what God gives us to do? He did not resist as they nailed the spikes in Little satisfaction is found by His hands. He came not to do His people who are satisfied to remain own will, but God's Rom. 5:19. One man brought sin into the world

and it took one man to atone for that sin. Rom. 6:16 teaches us obedience unto righteousness. Many know but few obey. It is truly a blessing when we obey, we cannot say we are God's servants if we do not obey.

If you forget everything else remember this: Peter said, "We ought to obey God rather than men." All kinds of false teachers today say: Christ was only a good man and Mary only a good woman; that the world will continue without end; that there is no need for the prayerveil of foot-washing. When we see the glory of Christ in the clouds, we will never regret our obedience to God instead of man.

It will be a beautiful thing to be caught up with the Angels to Heaven and a horrible thing to be left. The wheat will be harvested and the tares burned. Everyone cast into the fire will remember everything they ever did wrong. 2 Cor. 2:9, "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things." It takes all the Scripture to be profitable for reproof, doctrine, and instruction. God made the plan of salvation and sent Christ to deliver it.

Paul once persecuted the Christians. On the Damascus road, when Paul was struck down by that great power and light, he realized God was not pleased with his life. He turned out to be his own salvation. asked, "What wilt thou have me to We should be like Noah, trust and

do?" After his conversion and reformed life, he became concerned about the Corinthian church people. He was glad to have a good report of their Christian beliefs.

We are servants of the one we obey—Satan or God? Obedience is better than sacrifice. God gives the Holy Spirit to those who obey Him, Acts 5:32. Could we live a holy life without the Spirit? or operate a church without it? You cannot receive the Holy Spirit until you have been born again with baptism of water. Be born of water and Spirit and you gain spiritual birth.

Is there more than one plan of salvation in the Word of God? Never, only one. Phil. 2:12, "Work out your own salvation with fear and trembling." In doing this we are working to please our Father. we must obey as Christ did. How much less sin there would be, if every professed Christian wanted to please God instead of men. Abraham was not trying to please himself, when he went to sacrifice Isaac. He obeyed God's voice. He did not know how to proceed, but he trusted God.

In our own day we wonder how things will turn out, but when we trust Him, all things work out for our every good. Noah, on the dry land, obediently went along with God's instructions to build the Ark. The very thing he was building follow God to gain our salvation.

The blind man was told to go to Bible tells us he went and returned seeing. Do you think he would ever not obeyed? No. Many are spiritually blind. Our life repels or attracts others to Christ by the way we disobey or obey. Many say, Lord, Lord but do not the things that He tells them to do.

Lord Iesus shall be revealed from heaven with His mighty angels." Can you picture that? V. 8, "In flaming fire taking vengeance on 1 Sam. 16:7. them that know not God, and that Jesus Christ."

Christ's second coming has a twofold purpose: to punish those who obey not and to reward those who obey. We can see the second coming just as we see the tender new branches of the fig tree in summer. When we read the prophecies and see their fulfilment, we know that The wicked modernist likes to brag, the time is near at hand. May we be obedient and ready.

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THE BROAD WAY

"Enter ye in at the strait gate: for wide is the gate, and broad is l

the way, that leadeth to destruction, and many there be which go in the pool of Siloam and wash. The thereat," Matt. 7:13. "This people draweth nigh unto me with their mouth, and honoureth me with their have gained his eyesight if he had lips; but their heart is far from me," Matt. 15:8. Make no mistake. the number one sin is pride, which putteth the big crowd on the broad way. One trait of human nature is to run with the big crowd. I want to be popular, I want to do as I 2 Thess. 1:7, "And to you who please, I want to dress as I please, are troubled, rest with us, when the I want a social gospel, I want to please my carnal mind. "Man looketh on the outward appearance, but the Lord looketh on the heart,"

It was modernism on the broad obey not the gospel of our Lord, way that announced to the world, that God is dead. They set the precious blood of Jesus aside and have ended with an empty religion which is dead. God is eternal and will live on forever. The liberal cry is for more religious liberty, the real need is for more lovalty to God's great plan of Bible salvation. I am rich, and increased in goods, and have need of nothing and knowest not that thou art, wretched, miserable, and poor, and blind, and naked. Rev. 3:17. "It is a fearful thing to fall into the hands of the living God," Heb. 10:31.

Humbly submitted. Bro. Franklin Pierce. Marshall, Mich. 49068

THE BLESSING OF SHARING

I Kings 17:10-16

The widow of Zarephath shook her head as she looked into the meal barrel and saw there was only a handful of meal left. This meal mixed with the oil, which she had left from the last baking, would just be enough to make a small cake for herself and small son. This would be their last meal for the famine was very severe in the land. It was when there was no rain. Starvation was everywhere. She could not ask her neighbors for food when she knew there was none to share. She had to face the cold hard facts. Life would soon cease, for it was impossible to live without eating.

She sat down weakly on a chair near the door. She must get up and go hunt for a couple of sticks to make a fire, so she could bake the last cake. Still, she sat musing. It seemed like years since she heard the spatter of rain on the roof, years since the fertile land was green with vegetation. It seemed to her that her own life was now as dry and barren as the ground outside her abode. In her thinking, she was once more a carefree child. She remembered the happy time, when

She could just glimpse the Judaean hills in the distance an her mind wandered to the Psalmist David. who said, "I will lift up mine eyes unto the hills from whence cometh my help." Where was the Lord God of Israel, who had in times past abundantly blessed His people? She remembered the story of Moses, who led the people of Israel from the bondage of Pharaoh, through the Red Sea on dry ground. Joshua won many battles with the heathen nations and at last conquered the impossible to grow grain for food land of Canaan. Everything had been well with the children of Israel until the people began to hanker after other nations and worship their idol gods. The people were always punished when they had forsaken the true God. Since many of the people had forsaken the true worship, had God forsaken His people?

Wearily she pushed the door open. She coughed as a cloud of dust seemed to rise up to meet her. It was so dry it was almost stifling to breathe. There would be no leaves or grass to hide sticks from view. She hurried on to the gate of the city. Suddenly, she raised her hand to shade her eyes. In the distance she saw a man approaching. He came hurriedly and she saw he was strangely dressed in a raiment of camel's hair, gird about with a her son was born. She remembered leather belt. As he came nearer he how happy she was to see Solo-called, "Fetch me, I pray thee a mon's Temple for the first time and little water in a vessel, that I may join in the worship of the true God. drink." When she started to fetch

the drink of water, he called again fail until the day that the Lord and said, "Bring me, I pray thee, a sendeth rain upon the earth," I morsel of bread."

Her heart sank within her. He asking, she thought to herself. Surestand and go elsewhere for something to eat. "And she said, As the to the word of the Lord, which He Lord thy God liveth, I have not a spake by His prophet Elijah. cake, but an handful of meal in a barrel, and a little oil in a cruse: toward the hills of Judaea. She no and, behold, I am gathering two longer doubted the God of Israel. sticks, that I may go in and dress He still cared for His people. Were it for me and my son, that we may there not many widows in the land? eat it, and die." "And Elijah said, unto her, Fear not; go and do as and performed this miracle in her thou hast said: but make me thereof humble home. When she had met a little cake first, and bring it unto the Prophet Elijah and talked to me, and after make for thee and for him, in the course of their conversathy son," Kings 17:12-13.

Zarephath listened to his compelling the Lord my God. She would convoice. This man spoke with power tinue to serve the Lord and share and authority, for this man was a prophet of the True and Living God. She had forgotten his strange 7440 Reisert Dr. attire. Her own personal needs were West Mitlon, Ohio 45383 forgotten. She would arise, use her last strength for a deed of kindness | Every time you give to another to this man of God. This last little a "piece of your mind," remember cake of hers, would be the last gift you add to your own vacuum. she could offer as a sacrifice to the Lord. Hark, he was still speaking. You cannot put over what you "For thus saith the Lord God of put off. Delay weakens your de-Israel, the barrel of meal shall not termination; postponement will push waste neither shall the cruse of oil away your achievement.

Kings 17:14.

As she prepared the meal for the surely doesn't realize what he is three of them Lo! there was still the same amount of meal left in the ly he wouldn't expect me to give barrel and there remained the same up my last bit of meal, my son's amount of oil in the cruse, as when last little cake. I will tell him the she had started her meal. Many circumstances then he will under days did they eat of the same meal and oil for it wasted not according

The widow of Zarephath looked Yet, the Lord had remembered her tion she had said, the Lord thy God. With astonishment, the widow of but now she felt that she could say with others.

Sister Maxine Surbey

WE TOO WILL WORSHIP

Christmas we see that on the part of men and angels the predominating spirit was that of worship. When Mary visited her cousin Elisabeth after the angel apprised her that she was to bring forth a son. she worshiped and praised God in the beautiful song which we now call the Magnificat. When the angel of the Lord announced the birth of the Saviour to the shepherds the heavenly host burst forth in the great hymn of praise:

> "Glory to God in the highest, and on earth peace.

good will toward men." Holy Child in the Bethlehem man- mas greetings that carry a definite ger, returned to their flocks "glori- Christian testimony, gifts that are fying and praising God for all the given out of love, especially to the things they had heard and seen, as needy in the name of Christ, Gospel it was told unto them." The Wise tracts that are distributed to the Men, after their long trek of fol- multitudes of people in shopping lowing the star of the east to the centers. Christmas caroling in the house where the Christ Child was, homes of shut-ins and aged and as "fell down and worshipped him." The aged Simeon, when he had the ways in which modern Christmas privilege of holding the infant Jesus observances may be turned into a in his arms, blessed God and said, definite witness for Christ. "Now lettest thou thy servant defor mine eves have seen thy salvation."

of each one. We might well say that worship was the predominant note As we look at the origin of in the observance of the first Christmas. When we compare this with our modern Christmas observances we see how superficial and irrelevant many of them are. Many of them are not necessarily wrong, but as Christians we dare not allow them to hinder us from worship or to displace it. There is nothing wrong in sending greetings or giving gifts if these things are done out of right motives and in the right spirit. In fact, as Christians we can capitalize on the prevailing Christmas spirit and use it to spread the Gospel of Christ.

Among helpful activities along The shepherds, after seeing the these lines we might mention Christa public testimony, as well as other

We fail, however, in carrying out part in peace, according to thy word, the true Christmas spirit if we center our attention around activities to the detriment or exclusion These are some of the most im- of the idea of praise and worship. portant events in connection with We have just as much reason to the birth of Jesus, and we see how rejoice and praise God that we have worship was the natural outcome found a Saviour as did the Bethle-

hem shepherds. We have just as much reason to fall down before the The members of the Walnut Grove did the Wise Men of the East. We have just as much reason to rejoice 16. We were thankful for the Chrisin witnessing to the salvation of the tian spirit which was manifest Lord as did the aged Simeon and among us, as the business of the Anna. We said that we have just as much reason to worship as did glad Bro. and Sister Kegerreis and these faithful ones who had found the infant Christ soon after His among us overnight. We want to birth. We probably should have said thank Bro. Kegerreis for the earnthat we have more reason to do so. We have a much fuller revelation he delivered the message of the of the meaning of the birth of Christ hour, in the morning worship serin our New Testament than the vice. We can only thank him and saints of old had in the dim light his family for the efforts they put of Old Testament prophecies. We forth at this place. May the Lord have the presence of the Holy Spirit to illuminate our minds and hearts and to guide us into all truth in a way that the Old Testament saints lic worship in God's house. We did not have. And therefore we should be better able to enter into the true spirit of worship than did the outstanding saints of old at the time of the birth of Chirst. So let us highly resolve that we too will worship the Chirst of Christmas.

NEWS ITEMS

PERTINENT DATA

change of address or telephone is only a preparing ground, to prenumbers or zip codes in the Minis- pare our souls for a better place. terial List, or any other data for They told us of how we need to the February 1st issue.

—Editor

LITTLESTOWN, PA.

Christ in adoration and worship as congregation gathered together for our fall council the evening of Sept. church was taken care of. We were some of the family could remain est faithful effort he put forth as bless them abundantly.

On Oct. 1 we again had the wonderful privilege of gathering in pubwere richly fed as the brethren so faithfully brought forth the Word. We are thankful to a kind Heavenly Father that He has given us faithful ministers, who will preach as the Spirit directs in these days when there is so much false doctrine in Sel. from Christian Monitor the world. Oh that we could grasp and retain the many thoughts and truths from His Holy Word. As the brethren spoke they told us how we need to live each day for the Please send notices soon of any Lord. This earth on which we live be careful of our conduct, where we go, what we do and how we spend

the Lord's money. Then the great for coming, come again and rememtruth was so vividly impressed upon us that we have a living Saviour, that He is coming again and that we need to work and prepare that we might be ready when He comes.

In the evening we gathered together for the Communion service. Sixty-one surrounded the Lord's table and Bro. Frank Shaffer officiated. Truly we sat together in heavenly places to partake of the sacred emblems of Christ's body and blood. Our mind was carried forward to another gathering in an upper and better place, where some sweet day we hope to gather and meet with those of like precious faith, where we can enjoy the blessings of the Lord forever.

the day were: James Kegerreis. Joshua Rice, Frank Shaffer, Jacob Ness, Foster Shaffer and LaVerne Keeney. We thank each of these brethren and all others who have so faithfully stood on the walls of Zion and brought forth the Word of God. We urge them to continue faithfully preaching as the Spirit may be saved and brought closer to their Maker. May the Lord bless of their lives and their testimony. them for their efforts

of neighboring congregations and over by our fine group of young visitors, who came in and worship-people. Our Ladies' Aid have made ped with us. We trust each one around 955 pounds of soap this went home feeling it was good for year for use at our Mission and us to have been there. Thank you other church missions. Our spring

ber us in your prayers that we might faithfully serve God at this place.

Sister Ruthanna Sauerwein, Cor.

DALLAS CENTER, IOWA, CHURCH NOTES

Many outstanding events take place during a year's time. Here are a few of our highlights.

Two very special wedding anniversaries were those of Brother and Sister W. S. Reed's 50th; also Brother and Sister Josiah Flora's

Several of our families were able to go to General Conference in California. They gave an interesting report to the home congregation. A good many had the priv-Visiting ministers present during lilege of attending the District Meeting at McClave, Colo., in April. A very successful arrangement, as your correspondent saw it, was having breakfast before the Morning Worship, thus securing a large attendance at the worship service. Also praiseworthy was the way their young people assumed responsibility in meal preparation and directs and send it forth that souls serving. Of special interest was the Indian Christians giving the story

Our County Home work is con-We are thankful for the members tinuing nicely, being largely taken

Lovefeast was well attended al- Grandview, Mo. One new baby was though several were hindered by added to our Sunday school. We sickness. Several visiting ministers have lost by death a good deacon, were present.

been in the hospital this year-several had surgery. Some of voung men have finished their 1-W training at the Methodist Hospital in Des Moines, and others are now taking the training. Several of our girls are taking nurses' training or have graduated.

We have had considerable company. Those from Grandview, Mo., encouraged by leading in song, by prayer and by preaching. visiting ministers were: Harley Flory, Ohio: Wm. Carpenter, Mich.; W. E. Bashore, Cal.; Emorv Wertz, Colo.; Warren Smith, Colo.; Paul Myers, Ohio; Wm. Root, Kans.; Isaac Jarboe, Mo.; Dale Jamison, Kans. Other visitors were Lloyd Reeds, Penn.; Paul Blockers, Ohio; Monroe Kintners, Ohio. Several of these were going or returning from Conference.

Brother James Kegerreis from Penn. conducted our series of meetings in August, preaching good sermons on vital subjects. We rejoice that one young lady gave her heart to the Lord and was baptized. May the good seed sown grow and bear more fruit.

gelistic meetings at other places. life at his home at Dallas Center, Many trips have been made by our Iowa, on October 16, 1967, at the

Bro. Paul Moss. May God bless At least five of our sisters have you all and keep us faithful until Jesus comes.

Beulah M. Fitz, Cor.

SHREWSBURY, PA.

Our Lovefeast was the first Sunday of November. It was another time to realize Gods' blessings to us. Elder Melvin Roesch officiated at the Lovefeast services in the evening.

In August we were privileged to enjoy a two-week revival meeting. Bro. Roesch brought many good thoughts and truths from the Holy and inspired Word of God. As Bro. Roesch was not able to be present the first Sunday morning of the meeting, we were glad Elder Lester Senften, of Ohio, could be with us to bring the message. May our prayers be for all the ministers in the brotherhood that they will have heavenly wisdom and guidance of the Holy Spirit as they labor for the Lord.

Sister Fern Ness, Cor.

OBITUARY

Paul Shideler Moss was born to Loring and Ota Shideler Moss in Manistee County, Michigan, on Feb-Two of our ministers held evan-ruary 19, 1916. He departed this members to encourage the church at lage of 51 years, 7 months and 27

days.

On November 4, 1937, he was united in marriage to Beulah Flora at Quinter, Kansas. They moved to Iowa in 1938 where they have resided since that time. To this union were born seven children: Leonard, Mrs. Esther Haldeman, Marilya, Jerry, Edith, Catherine When all is done. and Martha, all of Dallas Center, except Edith who resides at Greenville. Ohio. Also surviving are four grandsons.

There are three brothers and four sisters surviving: Edson, McClave, Answer-To provide a residence Colo.: Aaron, St. Louis. Mo.: David, West Covina, Calif.; Mrs. Mable Rupp, Bryan, Ohio: Mrs. Ellen Reed, Dallas Center, Iowa; Mrs. Mary Shuler and Miss Elma Moss, Greenville, Ohio. Preceding A.—No. him in death were his parents and two sisters, Ethel Mae Moss and Mrs. Grace Rover.

at about twelve years of age, has A.—Applicants should be in reabeen a faithful member of the Dunkard Brehren Church since that time and has served as a deacon the past 25 years.

When All Is Done

When all is done and my last word A.—Likely, yes. Their cases will is said.

And ye who loved me murmur, "He Q.—What nursing care will be is dead."

Let no one weep, for fear that I should know.

And sorrow too that ve should sorrow so.

When all is done, say not my day is o'er,

And that through night I seek a dimmer shore:

Say rather that my morn has just begun,

I greet the dawn and not a setting sun.

MT. HOPE HOME FACTS

Question-What is the purpose of this institution?

with a Christian environment to care for the aged and infirm.

O.—Must one be a member of the Dunkard Brethren Church to be accepted?

The name Dunkard Brethren Church Home indicates the Home is sponsored by the Church.

He gave his heart to the Lord Q.—Who are eligible for admission? sonably good health and ambulatory (that is able to walk and able to understand spoken directions) at the time of admission.

Q.—Will non-ambulatory applicants be admitted?

be given due consideration.

provided?

A.—One registered nurse is required and as many Practical Nurses as conditions demand.

O.—Is the Dunkard Brethren

Church conducting a business?

- A.—Yes, as a non-profit organization.
- O.—Does the Trustee Board know of any present or future State or Federal entanglements?
- A.—No. The aim has been, and will continue to be, to avoid such.
- Q.—If the applicant has no personal assets and depends on Social Security, Blue Cross, Blue Shield. Medicare or Public Assistance. would this one be admitted?
- A.—Yes. Such applicant is eligible if he meets other requirements.
- Q.—Does the Home expect to have members of the Dunkard Brethren. as their Guests, free of charge?
- A.—No. We cannot operate without funds. Needy should receive help from their home congregation or from the District.
- O.—Will television be permitted? A.—No. By members or non-members. Guests would be required to comply with the rules.
- O.—May Guests have radios?
- A.—Yes, but volume must be controlled.
- O.—Will definite regulations exist? A.—Yes, only as guidelines. Certain regulations must be established and Guests must agree to comply with them, before being admitted
- O.—Will the use of tobacco, alcohol, mitted?

- A.—No. An agreement to this effect will be required upon admission.
- Q.-May a Guest furnish his or her own room?
- A.—Yes. Permission will be given as per conference with Guest.
- Q.—Will Worship Services be held?
- A.—Yes. The Sanctuary will remain as is, to be used as the Chapel for the Home, and possibly for frequent public services. Q.—Will visitors be admitted?
- A.—Yes. A schedule will be arranged and published.
 - -Mt. Hope Dunkard Brethren Church Home Trustee Board.

OUR HOME

"Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Christ Jesus," 1 Cor. 3:10-11. Our home life is the best test of Christian living. The silent witness of a godly life carries an almost irresistible influence. God is love and the home that is founded upon God is founded upon love. The greatest experience a family can have is to let Christ occupy the central place in the home, our greatest worries and troubles can be understood and solved by Him.

Christ knew the importance of or narcotics in any form be per- the home. A house divided by sin and strife cannot stand. A wise

man will build his house on Jesus velous place, I was suddenly aroused ents and children alike, a source of ve His saints, Laud Him all ve family unity. When Christ is the peoples and Nations and tongues." heart of the family circle, He becomes and remains the stabilizing force in our lives. Let us not leave Christ outside the door, but invite Him to occupy the center of our homes.

Many of the churches that Paul founded were nurtured in Christian homes. Paul deeply loved the churches, but he was their severest critic and stern disciplinarian. The home can be a source of good or evil. If sin is planted in it, there is danger that the roots of ungodlibranches producing evil will spread over the neighborhood. When godliness is sown, nurtured by prayer and cultivated by Christian graces, Christ-like living will bring forth a rich harvest of souls, fit for the Master's use. Christ knew the importance of the home, a house divided by sin and strife cannot stand.

Sister Viola Broadwater

12 Macy Dr., LaVale, Md.

THE LAST VOYAGE OF TWO SOULS

Chapter 4 THE GRAND RECEPTION

the gates, meditating over the past the gate, were now living and visfew hours since I entered this mar-lible. The very air was pregnant

Christ, the solid rock. Worship of by a great shout, "Bow before Him, God in the home gives families, par- for He is worthy, Praise Him all The mighty vibrations caused by this great shout from billions of voices, of saints and angels, seemed to rend the air and move the pavement on which I stood.

Looking in the direction from which the shout came, I saw a great tunnel, which was formed by the encircling of hundreds of thousands of celestial beings surrounding the Son of God. The tunnel or funnel. for such it was, at the far end came almost to a point as it reached into the distance, came closer and closer ness will grow deep down and and soon I could see plainly that it was coming towards me. My soul thrilled as I thought of the possibility of seeing Jesus and my friend, Great Faith, again before I left.

Such extravagant beauty, such celestial glory as burst upon my vision, no mortal can describe. Such thrilling strains of heavenly music and singing as fell upon my ears, no tongue can tell. The whole city seemed to vibrate and sway with each glorious strain, as it was wafted down to me on perfume laden rays of celestial glory, as they shone from the face of the "Lamb slain from the foundation of the world." The sweet perfumes which had al-As I was walking slowly towards most overpowered us as we entered

with their life-giving odor and every hands, calling Great Faith. breath added to almost unbearable ecstasy. Rolling in gilded clouds through the wonderful tunnel, they seemed to disappear in the person of Jesus. As he inhaled them, each breath added some beauty to His already glorious countenance.

I stood in awe as I watched this display of celestial glory. Suddenly I was awakened from my deep interest in what I beheld by the voice for the moment that His whole of my friend, Great Faith. Addresme for leaving you so abruptly as we entered the gates, but I was so anxious to see my Saviour that I forgot all else for the time. I certainly appreciate your kindness in I would love to remain with you and converse about these glorious beings, I must leave you. It will not be long till you, too, can come to remain in eternity.

What, I asked, is the grand procession we see coming and what are the perfumed clouds that seem to be consumed by the Son of God? This, he replied, is a grand reception given in honor of myself and other late arrivals. You will understand directly as they are nearing us now. The clouds are the prayers of the enter thou into the joys of thy Lord. saints still on earth, which as you see, are concentrated and preserved who day and night do homage to in Him. Great Faith, come hither, their God and your God. Thou art called the clear, sweet voice of Jesus, welcome to our midst, thou shalt who had come near the end of the rest from thy labors and thy works tunnel and stood with out-stretched will follow thee."

At the sound of the Saviour's voice Great Faith was wafted from me and in an instant was lying face downward on the gold-fringed clouds of glory at Jesus' feet. One long moment the Lord looked at the prostrate form; infinite, compassionate, eternal love, adoration and unlimited appreciation shown in that one look. It seemed Divine nature, with His love for all sing me he said, Sir, please pardon humanity, was concentrated on this one soul. No wonder Great Faith cried out, Oh Lord, most High. Thou art worthy of the honor and worship of all beings. But as for me, who or what am I that I should accompanying us and as much as be counted worthy of the reward now being bestowed upon me?

> In low, tender tones Jesus said, "I was hungered and ye gave me meat, I was thirsty and ve gave me drink. I was a stranger and ve took me in, naked and ye clothed me. I was sick and ve visited me. I was in prison and ye came to me. And inasmuch as ye did it unto one of the least of these, My brethren, ve did it unto me. Thou hast been faithful over a few things, I will make thee ruler over many things, Arise, Great Faith, and join these,

Then followed a scene that beggars all description. The glorified saints of all ages thronged around Great Faith, eager to clasp his hand and welcome him as a member of the heavenly host. Such love, such holy fellowship, wonderful, amazing, to one who had been accustomed to the sneers and snubs of the sons of earth. Not one sinful act in the life of anyone present was even thought of. All was completely forgotten except the good. The past was truly under the Blood and no mistake or blunder made during probation was so much as thought of. On the other hand, every good deed, even to the giving of a cup of cold water in the name of a disciple, was magnified a thousand fold with its attendant blessings and rewards.

Long years before this time, Great Faith had felt impressed one evening to go to a neighbor and pray with him and invite him to Christ. When he reached the home he found the father ill and the family in dire need. He administered to their need. offered a prayer for the man, and invited him to Christ. Moving from the community where this took place, Great Faith thought no more of the experience. It was simply one of many kind deeds which he had performed in his Master's name. Now after many years, there was a record held up to Great Faith. which revealed a total of several thousand souls, who had been re-God gave to man . . . A Friend.

deemed because of this one little act of obedience. The sick man had given his heart to God, as a result of the visit of his neighbor and his godly influence had gone out to bless a lost world. Many more instances were shown in their true light, and with each one the blessings that had come to the world because of their faithful performance was revealed.

Then as suddenly as he had been caught away from me the first time. Great Faith was led away to explore the celestial regions, accompanied by untold millions of the redeemed and blood washed, all singing as they went. Worthy, O Lord, art Thou to be praised. Praise Him all ye peoples, ye angels and every living creature.

(To be continued.)

Sel. by Alma B. Meade

FRIENDSHIP IS A CIFT

There is a beauty in the earth, The mountains high, the valleys green.

The rippling brook, the waterfall, The wild sweet rose so oft unseen.

The song of birds, the smell of spring,

Autumn colors bright and gay. A thousand treasures we can find If we but look about each day,

Yes, gracious is the bounty That God to man does send; Then as a crowning glory

MY SERVICE

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,

They seemed of earth alone; I, who had longed for conquests bright

To lay before His throne, Had common things to do and bear, To watch and strive with daily care.

So then I thought my prayer unheard,

And asked the Lord once more That He would give me work for Him

And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came, "My child, I hear thy cry;

Think not that might deeds alone Will bring the victory.

The battle has been planned by Me, Let daily life thy conquest see."

—Selected.

STEPPING ASHORE

Oh, think to step ashore,
And find it Heaven;
To clasp a hand out-stretched,
And find it God's hand.
To breathe new air,
And that, celestial air;
To feel refreshed,
And find it immortality;
Ah, think to step from storm and
stress
To one unbroken calm:

Every temptation you overcome makes you stronger to overcome others; while every temptation that defeats you makes you weaker. You can become weaker and weaker, or you can become stronger and stronger.

To awake and find it Home.

Be very kind to aging folks; their steps are getting slow;

Remember, they were young as you not very long ago.

And if God spares you, YOU will be some time as old as they,

And you may wince at cruel things the heedless young folks say.

Be very kind to aging folks; each gentle word and deed,

Like bread upon the water cast, returns in time of need.

And hands shall reach to hold you up, and hearts to cheer, some day: For kindness shown to aging folks is never thrown away.

—J. F. Brown.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and OUR WATCHWORD: Go into all the Scriptural in practice.

world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE STORY OF THE SHEPHERD

It was the very noon of night; the stars above the fold. More sure than clock or chiming bell, the hour of midnight told: When from the heav'ns there came a voice, and forms were seen to shine Still bright'ning as the music rose with light and love divine. With love divine, the song began; there shone a light serene: O, who hath heard what I have heard, or seen what I have seen?

O ne'er could nightingale at dawn salute the rising day With sweetness like that bird of song in his immortal lay: O ne'er were woodnotes heard at eve by bank with poplar shade So thrilling as the concert sweet by heav'nly harpings made: For love divine was in each chord, and filled each pause between: O, who hath heard what I have heard, or seen what I have seen?

I roused me at the piercing strain, but shrunk as from the ray Of summer lightning: all around so bright the splendor lay. For oh, it mastered sight and sense, to see that glory shine, To hear that minstrel in the clouds, who sang of Love Divine, To see that form with bird-like wings, of more than mortal mien: O, who hath heard what I have heard, or seen what I have seen?

When once the rapturous trance was past, that so my sense could bind, I left my sheep to Him whose care breathed in the western wind: I left them, for instead of snow, I trod on blade and flower, And ice dissolved in starry rays at morning's gracious hour, Revealing where on earth the steps of Love Divine had been: O, who hath heard what I have heard, or seen what I have seen?

I hasted to a low-roofed shed, for so the Angel bade; And bowed before the lowly rack where Love Divine was laid: A new-born Babe, like tender Lamb, with Lion's strength there smiled: For Lion's strength immortal might, was in that new-born Child; That Love Divine in child-like form had God for ever been: O, who hath heard what I have heard, or seen what I have seen?

-Sel. by Treva Brumbaugh

A RIGHTEOUS BRANCH

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. and Israel shall dwell safely: and thy fellows that sit before thee: for this is his name whereby he shall be they are men wondered at: for, called, The Lord Our Righteous- behold, I will bring forth my servant ness," Jer. 23:5-6. God was very the Branch," Zech. 3:8. Certainly much disappointed with the children this was a great promise considerof Israel as a Nation,. because they ing all the injustice of kings, which had gotten so far away from Him the children of Israel had experiand were using their blessings in enced. Through Him another chance so many other ways than to serve is given even to Judah and Israel. Him. In some instances His dis- Also a chance for those poor wicked pleasure was so aroused with this Gentiles. Our righteousness is so or that individual that He pro- feeble and undone that it is an unnounced a curse upon them. For thought-of opportunity to have our example Jer. 22:30, "Thus saith Lord to serve us in righteousness. the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Yet some few had been faithful unto Him and if they did make any mistakes, they repented of them, often with great ceptable year of the Lord, and the sorrow. David was one person through whose genealogy salvation comfort all that mourn; to appoint and forgiveness of sin was promised. unto them that mourn in Zion, to

tion but even glory and honour the oil of joy for mourning, the greater than that enjoyed during garment of praise for the spirit of the glorious days of Israel. There heaviness; that they might be called were many branches from David trees of righteousness, the planting but none any ways near approached of the Lord, that he might be glori-

"A righteous Branch." We should feel great honor and opportunity that we were among those who learned of this Son of God and were even made able to honor and depend upon Him for the glorious things to come. "Hear now, O In his days Judah shall be saved, Joshua the high priest, thou, and

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acday of vengeance of our God; to God not only promised restoral give unto them beauty for ashes,

applications and interpretations to of all spiritual healing and growth; this scripture, but the most important one is given by our Lord Himself, Luke 4:17-18, 21, "And he is the source of Spiritual food, so began to say unto them, This day is this scripture fulfilled in your usefulness for Christ's kingdom. ears." Christ came to earth, under the Spirit of the Lord God, for the any part of this important Scripgood of all humanity. How thankful we can be that we have a Saviour who was interested in all of us. Whatever our conditions in life,

The chief proclamation of Jesus is a solemn warning to each one of reverence, respect and praise to our us, which is in two parts: Now is Lord? Do we fear His name if we the aceptable year, and, Now is the do not use all our talents in His day of vengeance. How many of us service? "Fearing his name" is not heed these solemn warnings? We as carnal man considers service can each be "trees of righteousness" (lest He see us do wrong), but we in the kingdom of our God. The are the one who fears (lest we question lies wholly with us in-offend Him in any way. "And she dividually, will I whole-heartedly shall bring forth a son, and thou accept Christ as my Lord and shalt call his name Jesus: for he Saviour?

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ve shall go forth, and grow up as calves of the stall," Mal. 4:2. The "Sun of righteousness," yes, "The light of the world." Without the natural light carnal man could not exist. Most of his food depends ing itching ears; and shall turn upon the growth due to the light away their ears from the truth, and of the sun. The sun is the source of shall be turned unto fables," II healing power. Through the power Tim. 4:3-4. This verse was written of the sun, people can go forth and to the Christian church as a warndevelop for the duties of life. The ing against conditions which would

fied," Isa. 61:1-3. There are several Sun of Righteousness is the source through Him sin is removed so that healing can take place and He that a cleansed soul can develop into

Dear reader, did you overlook ture? The verse begins, "Unto you that fear my name." What all does that phrase include? It certainly is very strong in faith and has no Jesus is interested in each one of us. room whatever for doubt. Can we fear His name without our best in shall save his people from their sins," Matt. 1:21.

PERILOUS TIMES

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, hav-

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invade the church during latter times.

church exchanging the doctrines of when sound doctrine has indeed be-Christ (which are sound), for the come so unpopular. Perhaps we doctrines of men (which are not can better understand this situation sound), the "time" mentioned is by taking a lesson from our own obviously the "perilous times" of the behavior. Don't we show very little preceding chapter, verse one. Since patience for people whom we disthe conditions which the church like? Yet each of us will suffer and subscribes to in both verses are in- endure much from those whom we deed perilous, her need to be alert love. Note then that the Word of and observant is obvious for her God will scarcely be appealing to position as the bride of Christ is those who regard it with indifferthreatened. When we lose our ence, but will appeal forever to all Christian principles and seek an who with the Psalmist can say: alliance with the world, what part "How sweet are thy words unto my then could we have with Christ who taste! yea sweeter than honey to has bought us from the bondage of my mouth," Psalms 119:103. Yes. sin and made us heirs of things King David prized the Word of eternal? In the book of Revelation God so highly that the wealth of we see the church was instructed the nations were dim by compari-

to hold fast, overcome and to be faithful unto death. In his satanic conquest the devil plots our overthrow along these lines and woe betides the Christian who relaxes his vigilance. It is surely sound doctrine to hold fast, overcome and be faithful unto death; but the beloved Apostle Paul warns that some of our dear brethren and sisters shall not endure sound doctrine but shall fall away into delusions.

Surely we feel as did Peter when he vowed his faithfulness unto death, but I'm sure it will take more than a firm conviction and positive feelings to remain true and stedfast in the faith. When God gives such urgent warnings, let us then be convinced that the danger is very Because of this warning about the real. Let us take heed in this day

mandments above gold, yea above fine gold," Psalms 119:127.

In the book of Revelation, Jesus rebukes the Ephesian church for her wayward condition. No doubt this criticism was unexpected by this church and it was surely a blow to her self esteem for she was seemingly blind in view of the facts. Was she not known for her piety and holiness, her zeal for self government, her labours, patience and 11:9 (read verses 7-9). Jesus is works? How then could she be so the Saviour of the church, for of sick, weak and ready to die when herself she is nothing and is powershe was feeling so healthy, strong and sure of herself? Surely if today the Lord would say unto us, either and glory; we desire to be one with individually or collectively: "I know thy works, and thy labour, and thy patience, and how thou cans't not bear them which are evil; and thou hast tried them which say they are kind for His glory and He was apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted," Rev. 2:2-3. If said to us, I suppose we would feel nearly perfect. Although from their outward appearance and works, they left nothing to be desired, but God saw into worthy of eternal glory. How striktheir hearts and being weighed in ing then is the thought that without His just balances they were found God's love in us we are nothing wanting! Perhaps out of a desire (see I Cor. 13:2). This, you see, for a spotless church in the midst is what the Ephesian church had of an idolatrous nation, great em- become, irregardless of her wonderphasis was placed upon church gov-ful efforts and great display; just ernment as an all important factor nothing, for unless in retaining and increasing Christian change, her candlestick was to be

son. "Therefore I love thy com- purity; upon good works and growth until the church herself became the centerpiece of her own existence, like a bride with self esteem seeing her bridegroom as subservient to her.

> Alas in our misguided age it is indeed the bride who has become the centerpiece and chief attraction in the marriage. But note: "Neither was the man created for the woman: but the woman for the man." I Cor. less to save anyone. As the bride of Christ, we exist for His honour Christ in the Father, thereby bringing glory and praise unto our Creator (see Ino. 17:21 and Isa. 43:7). So we see that God created manglorified in all creation until our foreparents sinned. God cannot be glorified by sinful man, but thanks be to God He gave His Son to redeem us from our fallen condition and reconcile us to Him. Now once again God's eternal purpose can be accomplished, for indeed He

removed!

As a further example, let us consider a bride that has left her first love. As such, she is a mockery to the marriage for she contributes nothing of value to it. Surely her existence in the home is a reproach and a ridicule to her husband. So we should clearly see why the position, even the very existence of the is that none should perish; to this Ephesian church was in jeopardy. When SELF love becomes the substitute for FIRST love in the natural marriage, we say that such a church. Our lives must be surrenmarriage is doomed. Such indeed dered, dedicated and consecrated to is the church which sees no further this work. With His cause in our church, many churches today make we shall ever be His delight. the same mistake, admiring the display they make before the world that retains and cherishes her first instead of holding up the redeeming love is fully dedicated to her hus-Christ unto the world. It is pos-band. She has conformed to his sible to pride ourselves on our mind and seeks to please him in elaborate church buildings, tremendous growth, missionary programs, plain attire, our piety and humility has put on the mind of Christ and and completely lose sight of the is completely motivated toward reason for our existence in the body pleasing Him. The bride is overof Christ. The end result is of course: "having a form of godliness her husband, for she as an individbut denying the power thereof (see ual is lost in that love. Her form-II Tim. 3:5). When we get our er life was unto herself but now her satisfaction by looking at ourselves aims, her goals and her desires are we have left our first love, for the directed to another for she is overbride in love with her husband lives come by and has submitted to the for him and spares no effort to power of that love. As Christians please him.

His blood and we are what He in our lives. Note the power of would have us be, both body and that love for it captivates our hearts

soul. If He is our first love we will spare no effort to please Him. The Bible says that the Lord is "not willing that any should perish, but that all should come to repentance," II Pet. 3:9. For as Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me," Jno. 12:32. God's will end Jesus Christ was lifted up on Calvary's cross. This unfinished work is the great work of the than herself. Like the Ephesian hearts and His praise on our lips

We have shown that the bride every way. The church which retains and cherishes her first love whelmed by the love she has for we too must be overwhelmed by the Jesus has made us chaste through love of God through Jesus Christ and directs us in all purity and doctrines take root and flourish. godliness. Examine if you can the Even as a drowning man will grasp resource and extent of God's love. It is God the Father who so loved us that He freely gave His only Son as a ransom for the atonement of our sins.

"Herein is love, not that we loved God but that he loved us and sent his Son to be the propitation for our sins," I Jno. 4:10. This Son, Jesus, said "I seek not mine own church, for her safety lies in mainwill, but the will of the Father taining her first love for it is the which hath sent me," Ino. 5:30. We see the depth of the love of and strength. By it she can resist Jesus in the life He lived and His unsound doctrine for without doubt surrender to the terms of the cross. she recognizes it as such. In a good This same love, being found in the marriage the husband is the proearly church was manifested by tector and inspiration of the wife their unity, their consecrated lives and she turns to him with her proband their willing sacrifices of things lems, cares or troubles, for she is material for the common need and his life, and he will listen, comwelfare of one another. It was sure- fort and help. In a like manner ly a power in spreading the news the church looks to Jesus for unof salvation to all the world. Yes, derstanding and help. When she this same love today is the "tie that binds" and makes us an effec- it sufficient to reveal the doctrines tive force today as it has in any age. The church that has it has everything and the church without it has ministry, "I came down from heavnothing! With it we may say with en, not to do my own will, but the the Apostle Paul, "I am crucified will of him that sent me," Inc. with Christ: nevertheless I live: 6:38, and He gave Himself wholevet not I, but Christ liveth in me heartedly to that end. Let us then, and gave himself for me," Gal. 2:20. like Jesus, give ourselves entirely.

condition of having the form with- His eternal glory, honour and out the power is self centered and praise. A lesser service is no service has lost the reason for her existence. at all but is rather a denial of a

at any straw, so will a dying church give a ready ear to doctrines of coexistence and appeasment with the world; anything to lengthen her life.

Our natural bodies are so fashioned that with adequate care and proper nutrition we can fight off most diseases and ills. So too the source and quality of her health lives by the Word of God, she finds of Satan.

Jesus was God centered in His The church which falls into the body, soul and spirit to God for In this situation, false and unsound regenerated life for: "ve are not

your own for ye are bought with a completely for the glory of God, price, therefore glorify God in your body and in your spirit which are God's." I Cor. 6:19-20. We must realize that our outward appearance is not the best testimony of the Christian, but we are most influential when the love of God permeates to the depth of our souls thereby influencing our motives, thoughts, actions and deeds.

Just a closing illustration on losing ourselves in Christ (see Col. 3:3): Consider a light bulb which is just a curious workmanship of glass. Without being used it will remain just that and serve no practical purpose. However, place it in the light socket and turn on the switch. No longer is there just a bulb of glass but a new creation, for while the glare of light invades the room, the glass bulb has lost its identity. We, like the bulb, were designed and made for a purpose: to give out Light: a Light which can invade the earth and make men free from the darkness of sin. But until we are functioning in the intended manner we are nothing, irregardless of all our pretense.

and everything that is offensive to Lord's work. our heavenly Father. Let us live

serving Him with singleness of heart unto the day of His appearing.

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NEWS ITEMS

SUBSCRIPTIONS

With this Issue the majority of the subscriptions to the Bible Monitor expire. The expenses of the Publication Board are continually going up higher. The only way we can even hope to maintain the low subscription rate is, if we have prompt renewals from each one as they expire. How many friends do you have who might be able to get some good from a year's issues of the Bible Monitor? Can you think of a cheaper Christmas gift?

-Editor

MODESTO, CAL.

Bro. Jacob Ness of York, Pa., came to the Pleasant Home congregation and held two-weeks Revival meetings for us. He sincerely preached God's Word and as a Let then the Light, yea the Light result one accepted the Lord as of God's love, Jesus the Christ, his personal Saviour. Since then reign in our hearts until the whole another has given her heart to the earth be filled with the proclama- Lord. Remember these precious tion of salvation for all. Death then souls in prayer, that they might live to our carnal nature, its fleshly faithful. May we each pray for lusts, evil passions, worldly pride Brother Ness as he continues in the

Charles and the con-

Sister Blanche Wyatt, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly Council Friday, Oct. 13. Bro. Frank Shaffer opened the meeting by reading James 3 and led in prayer. Our Elder, Howard Surbey, then took charge. The deacons gave their report and several other items of business were taken care of. An election was taken for a presiding Elder and Bro. Surbey was re-elected.

joved another Lovefeast together. We greatly appreciated those coming from other congregations, es-Elder Ray Shank officiated at the Colo. 81052 Communion service in the evening.

Another Revival meeting has come to a close with Bro. LaVern Keeney as evangelist. The Word was preached with power . Many thoughts were given that should help each one of us to live a better Christian life. We pray the good with Bro. Keeney and his family. We were glad his family could spend some time with us during these are fearful that we will come short meetings.

gather in God's house for Thanks-II believe the greatest sorrow that giving services. Bro. Paul Hartz Jesus suffered was in the Garden brought the morning message, using of Gethsemane.

for his text Eph. 5:20, "Giving thanks always for all things, unto God and the Father in the name of our Lord Jesus Christ." He brought to our minds many wonderful thoughts on being thankful and how necessary it is to give thanks always for all things.

Sister Elizabeth Wisler, Cor.

MARRIAGE

Sister Cheryl Clayton, daughter Saturday, Oct. 14, we again en- of Bro. and Sister Lawrence Clavton, McClave, Colo., and Mr. Lee Baldwin, son of Mr. and Mrs. Harold Richards of Lamar, Colo., were pecially the visiting Ministers, who united in marriage on Nov. 8, 1967. gave us messages from the Word They were married at the McClave of God. Those present during the Dunkard Brethren Church by Bro. day were: Joshua Rice, Ray Shank, W. C. Smith. They will make their Eldon Mallow and Foster Shaffer. home at 13 Paseo Place, Lamar,

ASTORIA, ILLINOIS

A sermon of Bro William Carpenter at South Fulton congregation.

I think we can all understand that we can be joyful and sorrowful; fearful and trusting at the same seed sown will bring forth fruit for time. We are joyful at being with the Master. May God's blessing be loved ones while we are upon the earth and fearful of missing a reunion with them in Heaven. We of our Christian duty, yet at the We were happy to have so many same time trusting God to guide us.

In a very small measure I go God for. through a Gethsemane when I try | Have you stopped to think what

is a beautiful book, revealing the the brightness of God's glory. meat of Christian life. We ought to be like Christ. John 14:9 says, that Jesus left for us but we must "He that hath seen me hath seen strive for perfection, that we may the Father." People should be able show by our lives that we are one to look at us and see Jesus in us. with Him. Paul said, "Neverthe-God speaks to us by the heir, His less, I live yet not I, but Christ Son. By the coming of Jesus into liveth in me." As much as we the world we can also be heirs.

to angels. I believe angels surround say anything to harm anyone. us to protect us from physcial and

to give a sermon. I am fearful lest God is like? We vision Him as a I be not able to do what God wants, man but as we study the Scripture say what I ought not or fail to say we learn He is so much more. He what I ought to say. David said, is infinite, we are finite. Because "What time I am afraid I will trust His glory is so great we cannot in thee," Psa. 56:3. I am thankful look on it. Moses talked to God but for the many prayers in our behalf, was afraid to look upon Him, at the that the words I speak might be burning bush. He again talked to edifying and uplifting to our souls. God on Mount Sinai and when he We speak of Jesus being our friend, came down he was so glorified that what a wonderful gift for each of us. the people were afraid to come near Text: Jesus Our Friend, Heb. him. His face shone so brightly 1:3. To the sinner the message of a veil had to be placed over it before salvation is glorious news. To the the people could talk with him. child of God the book of Hebrews What a wonderful thing to be in

We come far short of the example allow Him to, He will live in us. Why did God love Jesus? Be- When we work with others things cause Jesus loved righteousness. we say will either uphold Christ or God loves us because we love Him put Christ down. How easily might and do the things which He has told we destroy some soul by a thoughtus. His Word is wonderful even less word. O that we might never

Jesus was the image of God on moral dangers. Only one person earth. We were created in the imcan keep us from salavtion (our- age of God. We strive and desire self). If I follow Jesus no power that we might be, but in spite of on earth can keep me from salva- our best effort we fail to be His tion. He wants us to come of our express image. With the prayers own freewill. How great are His and help of fellow Christians we mercies. So many things to praise hope to become better images of

God. We realize Jesus had power things shall be subdued unto Him, over all things when He was in the then shall the Son also himself be flesh. The storm at sea terrified subject unto Him, that put all things the men on ship, at sea they wit- under Him, that God may be all in nessed the great power of Christ all. If we love Christ we will keep and said one to another, "What His commandments. Even as Christ manner of man is this, that even the winds and the sea obey Him?"

What wonderful power our Lord blessing to these words. had. He had power to heal the physical body, however it was sick or crippled. In the Acts of the Apostles we see the power of God. Do you and I have this power today? I don't believe we do in the same sense the apostles had. We cannot raise the dead as Peter did but we could have more power than we do now, if more prayer and obedience unto His Word was followed in our life. I am skeptical of faith healers, but I know the holy anointing heals many.

Some try to teach that if we have been baptized He will save us, no matter what we do after our baptism. There is absolutely nothing we can do to gain freedom from sin. Suffering helps to bring us closer to God, but only the blood of Jesus can purge us from our sins. Some try to teach that obedience to Christ is not necessary, yet the Bible is full of just this message. The Gospel of God and the blood of Christ must take away our sin. We are bought with His precious blood. He is sat down on the right though he was often in prison. King hand of the Majesty on high, Heb. Agrippa said, "Almost thou per-

loved and kept His Father's commandments. May God add His

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FREE -

What does it mean to be free? Jesus was telling the Jews that believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." They answered Him that they were Abraham's seed and were never in bondage to any man. "How sayest thou, ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed," John 8: 31-36

Paul was a Pharisee and bound by law and tradition but he thought he was free, even as the Jews earlier had told Jesus that they were never in bondage; but when Paul was converted he became a free man, 1:3. 1 Cor. 15:28, And when all suadeth me to be a christian." Paul

answered him, "I would to God that are found in Mark 12:29-31. We not only thou, but also all that hear are freed to the work of the spirit. me this day were both almost and Love, joy, peace, longsuffering, altogether such as I am except gentleness, goodness, faith, meekthese bonds," Acts 26:29.

Paul was a prisoner in his own is no law, Gal. 5:22. hired house for two years in Rome. He received all that came unto him, preaching the Kingdom of God and mercies, kindness, humbleness of teaching those things which concern the Lord Jesus Christ, with all bearing one another, and forgiving confidence, no man forbidding him, Acts 28:31. Paul asked, "Am I quarrel against any: even as Christ not free?" 1 Cor. 9:1. Stand fast forgave you, so also do ye," Col. therefore, in the liberty wherewith 3:12-13. We are supposed to be Christ has made us free and be not freed from the works of the flesh promise them liberty, they them- any of these, just then I am in selves are the servants of corrup-bondage again and not free. He that come, of the same is he brought in light, and there is none occasion bondage," 2 Pet. 2:19.

when satan entered the Garden of Eden and our foreparents sinned 1 John 2:10-11. they were bound by sin and so are all bound, until they accept Jesus. Jesus was born, lived as an example for us, died and rose again for our justification. When we accept Him into our lives as our percome loving souls.

ness, temperance; against such there

"Put on therefore, as the elect of God, holy and beloved, bowels of mind, meekness, longsuffering; forone another, if any man have a entangled again with the yoke of -anger, wrath, malice, backbiting bondage," Gal. 5:1. "While they and gossiping. Whenever I slip into tion: for of whom a man is over-loveth his brother abideth in the of stumbling in him. But he that What does it mean to be in hateth his brother is in darkness, bondage? When God breathed into and walketh in darkness, and knowman, he became a living soul; but eth not whither he goeth, because that darkness hath blinded his eyes,"

We are bound by our tempers. Tames tells us the tongue is an unruly member. Out of the same mouth cometh blessing and cursing. My brethren, these things ought not so to be. We receive love from our sonal Saviour we are freed to be- Lord. We should radiate love to others because He commands us to. A new commandment He says, "By this shall all men know that I give unto you—that ye Love one ve are my disciples if ye have love another as I have Loved you. The one to another. Freely we have retwo great commandments on Love ceived, freely we should give. We breathe love in, we should breathe you, that my joy might remain in out love.

breathe freely and I reach for the ye love one another as I have loved vitamin C. When I am unlovely to you," John 15:11-12. "Walk in others I need a spiritual vitamin, love, as Christ also hath loved us, more of Christ in me. When I be- and hath given himself for us an come independent I am not in the offering and a sacrifice to God for will of God. In times of stress and a sweet-smelling savour," Eph. 5:2. strain is when we show what we We are to be happy Christians, are. Outer conditions have nothing speaking to yourselves in psalms to do with our being free. We have and hymns and spiritual songs, singa choice.

the master had done he fell at his evil, but contrariwise blessing; stay with you and serve you for-called, that ye should inherit a blesever. Jesus paid the price for us sing. For he that will love life, and and set us free. We can choose to see good days, let him refrain his serve Him forever

praise. God heard and their chains and his ears are open unto their chance they had that night to wit- is against them that do evil," 1 Pet. ness for Jesus. The jailor and all 3:8-12. his house believed and were baptized. O, to be free from the weights and the sins that do so easily beset us. What joys the Lord has promised. He says, I am come that ye might have joy. Jesus first, Others wielding the Sword of the Spirit, next, Yourself last.

"These things have I spoken unto bottle.

you, and that your joy might be When I have a cold I cannot full. This is my commandment, that

ing and making melody in your The story is told of a Christian heart to the Lord, Eph. 5:19. "Be man who purchased a slave for the ve all of one mind (a mind of purpose of setting him free. The love), having compassion one of papers of freedom were given him another, love as brethren, be pitiful, and when he fully understood what be courteous: not rendering evil for feet and cried, O, Master, I will knowing that you are thereunto tongue from evil, and his lips that Paul and Silas were in chains in they speak no guile: Let him eschew prison, but they proved they were evil, and do good; let him seek free men. Rather than be angry at peace, and ensue it. For the eyes their jailors they sang hymns of of the Lord are over the righteous, dropped off. What a wonderful prayers: but the face of the Lord

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Some Christians who should be are still tugging at the nursery

DISPENSATIONAL TRUTH. THE BIBLE MADE PLAIN

Part 8

Old Covenant and the Ten Com- Christ means nothing to them. mandments being no longer bind- The whole Mosaic system ended declared to be the epistle of Christ should deny it. This includes the ministered by us, written not with whole code of laws, moral, civil, and ink, but with the Spirit of the liv-ceremonial, along with the "ten ing God; not in tables of stone, but commandments." The entire sysin fleshly tables of the heart." Also tem was framed to fit the Jewish in the seventh verse he says, "But Nation, and could not possibly be if the ministration of death written to the Gentile Christians, or Church, and engraven in stones, was glori-throughout the sixth Dispensation ous, so that the children of Israel of the world, this Dispensation of could not steadfastly behold the Grace. Therefore God has given "a face of Moses for the glory of the new way," a "new Dispensation," a countenance; which glory was done "new Covenant." Not the "Old away."

which was written upon tables of which He made with the Father's. stone was done away. How much with the yoke of bondage." Also with them (Israel), he saith, Beverse four says, "Christ is become hold, the days come (the days of of no effect unto you, whosoever of the coming "Seed," the days of von are justified by the law, ye are Christ), saith the Lord, when I will fallen from grace." Here we find make a new covenant with the house the fallacy and the end, of those of Israel and with the house of

who teach part of the "Old Covenant," which was given only to Israel. Paul simply says, they are fallen from grace, So, we see that Continuing the thought of the apparently the teaching of Jesus

ing upon God's people, let us hear at the Cross of Christ. Surely this Paul about this matter. 2 Cor. 3:3, is so plainly taught all through the "Forasmuch as ye are manifestly "New Testatment" that no one Covenant" given to Israel, which Here Paul plainly tells us, that was in itself, not according to that

Heb. 10:20, "By a new and livplainer could he have made it? He ing way, which he hath consecrated tells us here, that they who go back for us, through the veil, that is to to the Old Law (Old Covenant), say his flesh." Also in Heb. 8:7-12, the Covenant given to Israel, are in "For if that first covenant had been bondage. In Gal. 5:1, He says, faultless (the Covenant given to Is-"Stand fast therefore in the liberty rael, the Old Covenant), then wherewith Christ hath made us should no place have been sought free, and be not again entangled for the second. For finding fault

Iudah: Not according to the covenant that I made with their fathers (at the time of Moses) in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Here we see that the house of Israel and the house of Judah brake God's "everlasting covenant" with them, the "Old 7:11, "If therefore perfection were Covenant" which He had made with them.

God then confirms, or states His "New Covenant" to them, through another priest should rise after the He promised them. "For this is the called after the order of Aaron?" covenant that I will make with the A "new priesthood." Heb. 7:12, house of Israel after those days. saith the Lord; I will put my laws there is made of necessity a change into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a the following. "The law was given people: And they shall not teach by Moses" but "grace and truth" every man his neighbour, and every came by Jesus Christ, Jno. 1:17. man his brother, saying, Know the This indicates a change. Paul says, Lord: for all shall know me, from the least to the greatest. For I will under grace," Gal. 3:24-25, "Wherebe merciful to their unrighteous- fore the law was our schoolmaster ness, and their sins and their in- to bring us unto Christ, that we iquities will I remember no more." might be justified by faith. But This is God's new "Covenant" after that faith is come, we are no through Christ, Israel's seed, the longer under a schoolmaster." Rom. new "Covenant of Grace." Heb. 7:6, "But now we are delivered 8:13, "In that he saith, A new from the law." Christ is the end of covenant, he hath made the first the law. "For Christ is the end of old (the covenant made with Is- the law for righteousnes to every rael). Now that which decayeth one that believeth," Rom. 10:4. and waxeth old is ready to vanish "The ministration of death written

destroy the law and the prophets, but to fulfill."

Paul teaches "a new ministration." 2 Cor. 3:8-9, "How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." A change also of the law . . . Heb. by the Levitical priesthood (for under it the people received the law). what further need was there that Christ their coming "seed," which order of Melchisedec, and not be "For the priesthood being changed, also of the law."

Now, please examine carefully "Ye are not under the law, but away." Christ said, "I came not to and engraven in stones was glorious." That "which is done away such commandment to keep the law. was glorious," 2 Cor. 3:7-10. That They decided that Gentile Chrisends the decalogue.

his flesh the enmity, even the law ished at the "cross" was the entire of commandments contained in ordinances; for to make in himself of and abolish portions and parts of twain one new man, so making peace." Col. 2:14, "Blotting out parts remaining; the whole system the handwriting of ordinances that ended at the "cross." was against us, which was contrary nailing it to his cross." Also verse of a better hope did; by the which days spoken unto us by his Son." we draw nigh unto God."

circumcised, and keep the law of belief. If we do what Jesus comclear and positive. They gave no Where did Jesus ever command

tians were free from the whole sys-Eph. 2:15, "Having abolished in tem of law. That which was abolsystem. God did not single out the "Old Law," and leave other

Let us turn to the New Testato us, and took it out of the way, ment and settle this matter of "What is binding upon us today, 16, "Let no man therefore judge concerning the two covenants." Jeyou in meat, or in drink or in re-sus says in Ino. 12:48, "The word spect of a holy day, or of the new that I have spoken, the same shall moon, or of the sabbath days." Heb. judge him in the last day." Like-7:12, 18, 19, "For the priesthood wise in Matt. 17:5, we hear God being changed there is made of speaking out of the cloud. "This is necessity a change also of the law." my beloved Son, in whom I am well "For there is verily a disannulling pleased; her ye him." We have it of the commandment going before from God Himself, that we are for the weakness and unprofitable- to hear only Jesus, and not Moses ness thereof." "For the law made and the law. Also Paul tells us. nothing perfect, but the bringing in Heb. 1:2, "God hath in these last Then in Heb. 2:3 this writer lets Now, let us read Acts 15:1-29, us know, that our salvation was first and see the whole matter of the spoken by the Lord Himself. Spoklaw, discussed by the apostles, and en by the Lord Jesus, while He settled in the following words. "For- was here on this earth. This is one asmuch as we have heard that cer- of the most important Scriptures tain which went out from us have in the Bible, on the subject, for it troubled you with words, subvert- emphatically teaches us, that we are ing your souls, saying, ye must be not to go beyond our Lord for our Moses, to which we gave no such mands us, is that not enough? And commandment." In verse 24, we shall we not be safe and sure of His have the decision of the apostles, love? And the love of the Father?

No-where. So Luke says, He was through eternity, it is an Everlasting taken up, "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen," Acts 1:11-12. As Christ is our "Lord and Master," Ino. 13:13; and the "head of the church," Eph. 1:22; our "all in all," Col. 3:11; having "all power in heaven and in earth." Matt. 28: 1-8; and, "is the judge of the world," Ino. 5:22. Then how reasonable that He should give the just what He did. Therefore if any one will obey the teaching of Christ as found in the New Testament, he need not fear about his salvation. On the other hand all should heed ment. this warning, Heb. 12:25, "See that | ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

We have now shown to the reader God's Covenants from Adam to David. In this article and the previous one, we have pointed out His Special Covenant to Israel, given for the fifth Dispensation, the "Old Testament covenant of law and works." We have shown God's promise of a "New Covenant" through David and through Christ, as revealed in the "New Testament Scriptures," a covenant which extends through the sixth and seventh

us to keep the seventh day Sabbath? Dispensations of the world and on Covenant. There is no doubt that when we study and rightly divide the Word of Truth, we will find that God intended a "New Covenant" for Israel, as a Nation, for the Bible tells us that, "Salvation is of the Jews." However, they broke Covenant and rejected their Messiah. Christ.

When Israel rejected Christ (as a Nation) that is as their Messiah. then covenant was broken for them. laws to His Church. So, that is for a time, and the "New Covenant" was extended to the Gentiles, Ino. 1:11-13; Matt. 21:42-43. These Scriptures prove this fact, as well as throughout the entire New Testa-The new "covenant" was sealed by Christ's blood. Note: the power under the blood. "For this is my blood of the new testament, which is shed for many for the remission of sins," Matt. 26:28. The New Covenant is for the Church, as well as for Israel, both Jew and Gentile. Christ became the Mediator of the New Covenant, because He shed His blood, Heb. 9: 15. We will leave further discussion of the "New Covenant" for the sixth Dispensation. Our next article will have to do with the "Law of God" for the fifth Dispensation.

(To be continued.)

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THEY WERE ASLEEP

I wonder why it was the shepherds, were

The only ones to hear the angels sing.

To see that wonderful event occur And hear the message of the newborn King.

Perhaps the midnight hour was just at hand;

The silver moon had set, and darkness deep

And solemn lay, across the listening

in sleep.

If they had known—if they had only known

The time of His appearing and His His mother in swaddling bands birth.

When He should come to seek and save His own

And tell a warring world of peace on earth-

They would have watched and waited all the night,

The candles lighted and the door His home and His comforts were ajar,

Lest they should miss the angels in their flight,

Or fail to see the glory of His star.

And when the lightning breaks across the blue.

And He comes back to take His bride away,

Will we be watching, faithful, loyal, true?

Or will we, like so many in that day, Be fast asleep? Oh, many are asleep! The Bridegroom tarries, but His hour is nigh.

Now let us, like the shepherds, watch and keep

Our eager vigil while the stars go by.

-Sel. by the late Shella Stump

A CHRISTMAS THOUGHT

Mrs. Frank A. Beck

When Jesus was born in a stable— A birthplace of humblest degree, And all the weary world was lost So that no one could say, "I am poorer,

More lacking in comforts, than He."

wrapped Him.

The wardrobe of One, the Divine, That no one could say of His raiment.

"Christ's garments were better than mine."

borrowed-

No pillow for resting His head! But He lived, and He suffered and sorrowed.

To give us true comforts instead.

In His glory, His wealth had been boundless!

He laid all those riches aside, That we might have riches eternal, An with Him forever abide.

AT CHRISTMAS TIME

How nice a time is Christmas, The stores all filled with toys, With tinkling bells and holly wreath And Christmas trees, with packages beneath.

How money goes at Christmas,
So many things to buy,
But have you ever noticed
That the prices are so high?
Here, Christmas is a peaceful time,
The hurry is all past,
We gather around the table,
The Blessing now is asked.
I wonder if the Christ-child
Ever feasted on such meals,
And as He sees us feasting,
I wonder how He feels?
For Christmas is a sad time,
Throughout this wide, wide
world.

And many little children and many who are old

Are suffering and starving,
And war, so hard and cruel,
Has taken away their freedom,
And the nations fight a duel.
So this Christmas is a war-time;
I'm sure it should not be,

For didn't the Angels sing
Of Peace and of Good-will?
Pray let war cease!
For God so loved the world,

He gave His Son to die.
Say, didn't I say at Christmas
That the prices all were high?
Think—of the price He paid

That we might freely live. Of our time and money, Lord help us, humbly give.
Christmas is for children,
Little and big ones, too;
Make sure they know it's
CHRIST'S birthday,
God's gift from Heaven to you.
Sister Edyth Kline

GOD'S WAY

Thy way, not mine, O Lord However dark it be; Lead me by Thine own hand, Choose out the path for me.

Smooth let it be, or rough, It will be still the best; Winding or straight, it matters not, It leads me to Thy rest.

I dare not choose my lot, I would not, if I might; Choose Thou for me, O God So shall I walk aright.

The kingdom that I seek Is Thine; so let the way That leads to it be Thine; Else I must surely stray.

Take Thou my cup, and it With joy or sorrow fill, As best to Thee may seem; Choose Thou my good or ill.

Not mine, not mine the choice In things of great or small; Be Thou my guide, my strength, My wisdom and my all.

Sel. by Margaret Myers

THE LAST VOYAGE OF TWO SOULS

Chapter 5

A CONDEMNED SINNER

When all was quiet and I was again left alone, I turned toward the gate through which we had entered a short time before, and there before my astonished gaze stood Iesus. With His head bowed, he was looking in pity upon the prostrate form of poor Lean Soul, who lay in a seemingly half conscious state at the Saviour's feet.

One look from the spotless Lamb of God and he had fallen on his face on the pavement, giving vent to the most pitiful cries one ever heard. Save for these occasional moans or cries that escaped the lips of Lean Soul, not a sound could be heard. The music had ceased, and all about Jesus Celestial Harpers stood, with bowed heads, their golden harps standing by their sides on the pavement.

The stillness, which seemed almost unbearable, because of the suffering of the poor lost soul lying prostrate at Jesus' feet, was broken by a faint cry of "O Lord, have mercy, O, have mercy on my poor say unto you, He will make him lost soul. O, have mercy, I cannot bear this torture any longer. What little while and He that shall come, have I done, oh, what have I done will come, and will not tarry." that I should deserve such torture?"

voice, Jesus answered him saying, turned from us and was caught up "I was hungered and ve give me into the glory above, being borne

no meat, I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ve visited me not. Inasmuch as ve did it not to one of the least of my brethren, ye did it not unto me. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. I called and ve would not hearken, I pled with you but you hardened your heart and stiffened your neck and would not come. I set before you life and death, ye chose death, therefore, cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teet."

Turning with sorrowful countenance from the prostrate form of Lean Soul, Jesus turned to me and said, "Go ve therefore into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world. And be ye also ready, for in such an hour as ye think not, the Son of man cometh. Blessed is that servant, when his Lord cometh. shall be found watching. Verily I ruler over all his goods. Yet a

With a heavenly smile, mingled In tender, pathetic, vet decisive with pity on His matchless face, He

away amid the exultant shouts of "I cannot, I dare not go alone," he the heavenly host and was soon lost said to me, as he clung to my garto view. While the greater glory ments. So pathetic was his plea, followed Jesus and His company, that though I dreaded to see the the glory did not all depart from dark regions of the damned, I this vestibule of Heaven, where I had witnessed the grand reception given my friend, Great Faith, and had just had my heart almost broken as I witnessed the rejection of poor Lean Soul.

Very reluctantly I turned toward the gate, preparatory to leaving the scene of which I heartily wished I it had on our entry into the city. crisp, clear air of the twilight. Sevagain and I stood alone on the huddled near the fire and spoke in outside. I had not thought of the low tones to one another. Now and closing of the gates until I was on then, he could hear snatches of their the outside again, then Revelations conversation as they were discussing 21:28 came to my mind. It reads, Scripture. "And the gates of it shall not be "What do you mean when you shut at all by day; for there shall say you are looking for the Mesbe no night there." I wondered how siah? What good thing can come this could be, the Bible seemed to to us at this dark time?" "Be not teach that the gates were never bitter, my friend," said the other, shut, and here they were closed. "Does not the Scripture say that Then I understood the Scripture The people that walked in darkthat they would not be closed after ness have seen a great light: they the final judgment.

experience, and especially Jesus' shined!" Isaiah 9:2. words to me, that I had for the "I will agree that our land is time, forgotten Lean Soul. I was lying in darkness. We are cerped up to me and began to plead mans, who know not judgment or

agreed to accompany him as far as the gate, but no further.

(To be continued.)

Sel. Sister Alma Meade

A KING IS BORN

Luke 2:10-14

The shepherd boy watched the was then a part. As I approached leaping flames of the bonfire. Gold the gate, it opened of its own accord and yellow flecks darted above the and with the same ease and grace burning wood and vanished in the When I passed through it closed eral of the older shepherds were

that dwell in the land of the shadow So taken up was I with my recent of death, upon them hath the light

surprised therefore, when he step- tainly under bondage to the Rowith me not to leave him alone. justice. They have no sympathy for

our Jewish faith. God has not you good tidings of great joy, which spoken through one of His prophets for many, many years, yet you still look for the Messiah, the Redeemer of Israel?"

"My friend, God is all powerful. His Word never fails. What He has promised that will He Events come to pass just as God has planned." Does the Scripture record the place where this Messiah shall come?" Yes, 'But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, vet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting." Micah 5.2

vonder and see the humble houses of Bethlehem. Is it reasonable that such a common insignificant town will provide a king, who shall rule supreme over our nation?" "Even so. Is it not the humble, trusting people that our God has blessed? Was it not a slave boy Joseph, who was promoted ruler over the land of Egypt and saved his father's house from famine? Truly mighty are the ways of the Lord!"

The continuous murmur of their voices lulled the shepherd boy to Suddenly he aroused. them, Fear not: for, behold, I bring and with justice from henceforth

shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14.

When the angels were gone back to heaven, the shepherds marvelled at this great event. Quickly they went to Bethlehem to see this wonderful baby that was born. They found the child in a manger just "Wonderful is your faith! Look like the angel had said. When they saw Him they fell down and worshiped Him. The shepherd boy lingered behind for one more glimpse of the child, then he turned and followed the older men, who were talking together earnestly. "A child, but yet a King," murmured one. "Yea," said the other, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince A Peace. Of the increase of his govgreat light shone round about them ernment and peace there shall be and the Angel of the Lord appear- no end, upon the throne of David, ed. The shepherds were very much and upon his kingdom, to order it, afraid. "And the Angel said unto and to establish it with judgment

even for ever. The zeal of the Lord of hosts will perform this," Isaiah 9:6-7.

Many times the shepherds stopped to tell others the glad tidings. The song of the Angels seemed to linger on the air. "Glory to God in the highest—peace on earth, good will to men." God is no respecter of persons. All men regardless of race or color would be blessed. When they arrived back at the sheep fold, the flickering flames had died down to glowing embers. The Eastern sky was light with the first rays of the dawning day. A glad day and a great day, for it was the birthday of the King.

Sister Maxine Surbey 7440 Reisert Dr. West Milton, Ohio 45383

DID YOU EVER?

Stop to consider that no baby was ever born a heathen? If any baby ever becomes a heathen it is because of heathen environment. Did you ever stop to think there was a time in the life of the criminal when he was a good boy and the making of a good man? That was the period of childhood, the formative and deformative period of life. That good boy came to the parting of the ways and somebody failed to lead him on the road to Christian manhood and therefore he fell in the paths of sin. Was that somebody you?

BIBLE STUDY

Would it not be a foolish thing To die of thirst, with this clear spring

Of living water at my feet?

And would we think he has much sense

Who hoarded only copper pence, When at his feet, and all around Were diamonds sparkling on the ground?

To starve when there is bread and meat

And wine before me on the board, A table spread by my dear Lord?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," Rev. 21:4. There are few friends who are intimate enough, if they should see you weeping, to approach and with their own hand tenderly wipe away the falling tear. But that is what God does, Precious nearness. It is worthwhile to shed tears from a broken heart, to have God come near enough to wipe them away.

The church does not save, but a true church enables you to be saved. The purpose of the Gospel church is, to keep you from sin and enable you to obey the commandments of our Lord.

"Beloved, if God so loved us, we ought also to love one another," 1 John 4:11.

SUNDAY SCHOOL LESSONS FOR JANUARY 1968

ADULT LESSONS

Jan. 7—What Faith Is? Heb. 11: 1-10.

Jan. 14—We are to earnestly contend for the faith. Jude 1:1-25.

Jan. 21—Faith without works is dead. Jas. 2:14-26.

Jan. 28—Our faith must be unwavering. Jas. 1:1-15.

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JANUARY 1968

TEMPORAL BLESSING PROMISED TO GOD'S

CHOSEN PEOPLE—Continued Memory verse, II Samuel 22:3, "The God of my rock in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me

from violence." Mon. 1-John 21:1-13.

Tues. 2-Deut. 8:1-20.

Wed. 3—II Kings 4:1-7.

Thurs. 4—II Kings 4:32-44.

Fri. 5—Job 5:17-27.

Sat. 6—Psalm 1:1-6.

Memory verse, Psalm 17:7, "Shew thy marvellous loving kindness, Mon. 29—Acts 28:19. O thou that savest by thy right Tues. 30—Psalm 138:1-8. hand them which put their Wed. 31—Luke 12:22-32

trust in thee from those that rise up against them."

Sun. 7—Psalm 21:1-7.

Mon. 8—Psalm 65:1-13.

Tues. 9—Psalm 78:15-29.

Wed. 10—Psalm 84:1-12.

Thurs. 11—Psalm 91:1-16.

Fri. 12—Psalm 128:1-6.

Sat. 13-Isaiah 38:1-22.

Memory verse, Psalm 19:23, "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil."

Sun. 14—Acts 3:1-16.

Mon. 15-Matt. 8:23-34.

Tues. 16-Matt. 9:18-35.

Wed. 17-Matt. 15:21-39.

Thurs. 18-Matt. 17:14-27.

Fri. 19—Mark 1:23-45.

Sat. 20—Mark 2:1-12.

Memory verse, Prov. 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

Sun. 21-Mark 5:1-20.

Mon. 22-Matt. 9:1-8.

Tues. 23-Mark 5:22-43.

Wed. 24—Mark 6:33-44.

Thurs. 25—Mark 8:1-9.

Fri. 26-Mark 9:14-29.

Sat. 27—Luke 5:12-26.

Memory verse, John 14:1, "Let not vour heart be troubled: ye believe in God, believe also in me."

Sun. 28-Luke 7:1-22.